4-15-1909


Brethren in Christ Church

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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. 107.

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EDITORIAL NOTES.

It seems to us a great pity that better progress cannot be made in the work of the India Mission. The workers are there and are devoted to the extent that they have endured severe privations and hardships, bearing it all courageously and cheerfully as unto the Lord, but for some reason are not able to put the work on a basis that would insure its success. In the reports they appeal for home support, and the inventor of devices. Its touch never chills, its resources never fail. If the study of the child does not quicken affection and interest for it, you are not called to its service, either as parent or teacher.—A. R. Taylor.

For the Evangelical Visitor.

He Is Coming.

A. C. HIGGINS.

Dear reader: Jesus Christ, the great High Priest and coming King, is going to come to reign with his saints on the earth one thousand years, and the very thought of it sends a thrill of joy through my soul. But hark! listen! if faith, methinks I hear the cry, "Behold the Bridegroom cometh, go ye out to meet him." Hallelujah, we will be caught up with him in the air, so we will ever be with the Lord, O, glory, hallelujah, what will it be! The bliss and rapture and glory of that hour will be far beyond our anticipations. Brother, sister, our little finite minds cannot grasp it, but we will be with him, while this old earth is changed to a new earth, and we will reign with him a thousand years.

But again, there are those all over this city, State and nation, whose lights have gone out, and unless they return to Father's house they are forever lost to all eternity. When I look at this dark picture it makes my heart bleed; but listen again, while I try to take a view of hell with all its terrors, it makes me shudder. Listen, methinks I can hear the shrieks and wails of the damned, and the groans of those who are lost forever in that lake and pit, where no one ever escapes. It will be a fearful thing to fall into the hands of a living God unprepared.

When the Bridegroom comes, we, who are ready, will go in with him, and the door will be shut, and all chances to get ready to meet him is gone forever. They will have to take their doom with all nations that forget God. But who are ready, and waiting for him shall rejoice with exceeding great joy.

Yours in love,

Monroe, Waldo Co., Maine.

R. F. D., Route No. 3.

"It is a common deception to believe that we are praising God when we put into the church that which appeals to our pride."


The Moderate Use of Alcohol Condemned.

The advocate of total abstinence, and prohibitory liquor laws, is often met with the argument that moderate drinking of light wines as practiced in the wine growing countries of southern Europe is preferable to the "brutal teetotalism advocated by temperance fanatics." In a remarkable article Dr. Matthew Woods tells "The Truth About Wine-Drinking Countries," in a recent number of The Sunday-School Times. Dr. Woods shows that "the European countries are paying a tragie price for their moderate drinking." "The path to health is not by the way of 'continuous bibbing of diluted alcohol!'" The following paragraphs are from the article by Dr. Woods.

A very significant indication of the antagonism of the people of the wine-growing and other parts of Europe to the use of wine and other intoxicating liquors was shown at the Anti-Alcoholic Congress held in Stockholm, Sweden, last August. In a room devoted to an exhibition of the vast literature of anti-alcoholism, where, not counting books, tracts, leaflets, reprints, etc., over twelve hundred distinct periodicals pointing out the danger of drink and advocating abstinence were shown. Only about two hundred of "these were printed in English; the others were chiefly in the languages of continental Europe, and most of

them emanated from the wine-producing countries.

This tells the story. The great agitation against drink among these more conservative people but shows how much greater has been the suffering from this vice than was known to the world at large. They indicate, as nothing else could, how terrible must have been the scourge of the popular poison in those countries supposed to be free from the evil effects of intemperance.

Over fifteen hundred delegates from all parts of the world, including nearly a hundred physicians, were present at the great convention. Governments sent representatives, and almost the universal cry was "prohibition." From The Journal of Mental Pathology, we learn that the French, Italian, Swiss, Russian and German nations are keenly alive to the danger of alcoholic intemperance. The marked sensitiveness on this subject is not the result of fanaticism, but of facts brought to light by clinical observation. These investigations show that mental, moral, and physical deterioration among these people is due to intemperance more than any other cause, alcoholism of the parent producing degeneracy of the offspring.

For this reason, the governments of these countries have been actively concerned in the propaganda of popular temperance. Russia is trying to supplant the thirst for alcohol by opening soup and tea houses for the poor. France is fighting her anti-alcoholic battles with lectures. Germany is attempting the same reform by drastic legal enactment. Sweden and Norway, after years of governmental control of the sale of liquor, and with good results, are now agitating for its complete abolition; and Finland, by an overwhelming majority, decided to prevent the manufacture of alcoholic beverages within its borders, and prohibit its importation from other countries. The Socialist party in Germany, at its recent National Congress at Essen, placed itself on record against the use of alcohol in any form.

According to Dr. Brunon in the Normandie Medicale, the population of Brittany is being decimated rapidly by alcoholism. Alcohol in some form has become a part of the staple food of the home. Bread, coffee, and brandy form the basis of the dinner, and frequently even the coffee is absent. The more distressing feature of the case is the lamentable effect this use of alcohol has on the young. The infantile mortality is enormous. Of fifty children who had come to the free dispensary of Dr. Brunon, two began to drink coffee and alcohol before they were a month old, four at three months, two at five months, five at eight months, one at ten months, five at eighteen months, fifteen at a year, and nineteen at three years. As a consequence, he says: "The population of France is diminishing, rural populations degenerating, crime and insanity are increasing, and industry is on the decline."

The intelligent medical men and sociologists of continental Europe are fully alive to the danger of the general use of light wines—the "continuous bibbing of diluted alcohol!"—and are doing all they can to call serious attention to it. Thus the man who holds up continental practices to our emulation is lacking in the knowledge of the actual state of things. In spite of all, fortunately for France and the rest of the wine-producing countries of Europe, the temperance movement is gaining ground, and popular sentiment is being aroused against the use of intoxicants.

Bro. Taylor, who is connected with the Macha Mission, with a few of the native boys, is doing mission work in new districts where no missionary has hitherto been. He wrote to the workers at Macha on February 15th, and Sr. Davidson has kindly forwarded the letter for publication since he so seldom writes anything for these columns. Following is his letter:

Monday, Feb. 15, 1909.

To all at Macha Mission: Dear fellow workers in the cause of Christ: We have great reason this morning to praise the Lord for his goodness to us: for the health and strength he has given us and the abundant provision he has made for us, and the blessings upon our souls and upon the work. Truly he has not allowed us to suffer the lack of anything. But the most we have to praise him for is the blessing which rests upon the giving of the Gospel to the people. There has been a wonderful change at this place since we came here. They were the wildest lot of people I ever saw, but they are quite different today. We arrived here the afternoon of the 29th ult. They were having their dances (the first I have seen) every night. But they have left their dances, and several say they want to follow the
Lord, and I have reason to believe they are honest as far as they understand. They have learned to sing pretty well and some are learning to read. There is a very large kraal three miles west of here, one one mile northeast, one three miles northeast, beside some very small ones. All have been interested in the gospel except the one west, which has not shown much interest till yesterday they turned out and listened very much better. I should like to write more, but the boys are all ready to go and I am writing while they eat, and I will eat after they go. Anyway what I fail to write, the boys can tell you. We were intending to leave to-day, but after taking it to the Lord in prayer I was impressed to stay till word came back from you. I am sending you some hides. We just got the three Friday. Let me say again, the work is beyond my expectation. We are just learning the hymns. Have been practicing "My sheep know my voice." My brother sings the tenor; mother thinks it beautiful.

In a private letter to Bro. J. R. Zook, of Des Moines, Ia., sister Edith Hoffman, of Hope, Kans., expresses her appreciation of the new Hymnal by saying, "We are very much pleased with the book, and to thank you for your kind service is doing so little. Let me say again, the work is beyond my expectation. We are just learning the hymns. Have been practicing "My sheep know my voice." My brother sings the tenor; mother thinks it beautiful."

The Abilene, Kans., Weekly Reflector of the date of April 1st, calls attention to the fact that March 28th, of this year, was the thirtieth anniversary of the River Brethren (Brethren in Christ) immigration to Dickinson county, Kansas. On that date the special trains that brought nearly 200 members of that sect with their household goods from Pennsylvania reached Abilene. The Reflector pronounces this "movement" as being "without doubt the greatest industrial event in the county's history for it brought here a people whose thrift, integrity and splendid ability as farmers, have made Dickinson greater than it could have been without them." We are not sure that what is said in the sentence that follows is quite in accord with the truth: perhaps the Reflector forgets. "In all the thirty years not one has failed to prosper, (the italics are ours) and members of the sect own hundreds of the finest farms in the county, and they are among the most successful business men of our city." But, as a whole, the brethren have "made good," and the recognition given them by the Reflector on this occasion is not misplaced. However when Israel prospered, when it went well with them, when they "made lots of money," they forgot God. Can our people understand the prosperity that has come to them so fully in the last decade? Is there not the same danger for them? Or, is their spiritual condition being kept up to the high-water mark of faith, and love, and a devotion that keeps looking to Jesus, following him single-eyed, looking not on the things which are seen, temporal things, but on the things which are not seen, eternal things. Many of the leaders of the movement have passed over to the silent majority and it remains for the younger generation to keep up the reputation of the fathers. Will they do it?

The editor of The Record of Christian Work, W. R. Moody, has the courage to speak out distinctly in condemnation of present-day Easter doings. He says, We would call attention to what in our judgment is a great and increasing danger—losing sight of the real meaning of this perhaps the most important of our Christian festivals. What on every hand is most in evidence at Easter time? Spring flowers, new clothes, reproductions of chickens, rabbits and Easter eggs. Surely these are not what the resurrection of the Lord Jesus Christ should be associated with, as we fear it is in the case of many, young people particularly. Bemuse them as they do the passing of Winter and the return of Spring, we would not be understood as lightly esteeming these evidences of the love and care of him who "changes the times and the seasons," and who "giveth us all things richly to enjoy." But surely Easter has a deeper meaning than this. Take away the resurrection of our Lord, and what have we left?... What, "If Christ had not risen." What were our Lord's life and death had all ended with Joseph's tomb? Where were his claim to be the Son of God had not the Father himself declared it "with power... by the resurrection from the dead?" Where his promises to send the Holy Spirit and to come again himself? What foundation have we for our faith if Christ be not raised? What basis for our justification, what hope of immortality, what earnest of our inheritance, what ground for believing that those we love and have lost are one day to be given back to us? And where is our power for victory over sin if Christ is not risen? Could a dead Christ enable us to conquer a living devil? It is questions such as these that help us to realize what our Lord's rising from the dead means, and that make us with intensest yearning echo the apostle's word, "That I may know him, and the power of his resurrection."... Is it to be wondered at, therefore, that we should be jealous for the festival that
certain event so important, so vital, so boundless? By all means let us recognize and be grateful for so great an event as this, for it commemorates a most gratifying success, and is a sample of what could be done on this line for the many thousands of poor slaves to drink and tobacco, as well as all other evils. In his articles Bro. Bossler referred to a new book on hygiene entitled, "Bibleopathy," by A. S. Garber. As indicated by the title it treats the food question in the light of Bible principles and will not fail to interest and instruct those who want light on this line, even though one may not agree with all the author says. The price is 50 cents, bound in cloth, and can be ordered from this office.

Elder J. H. Smith writes to correct a Scriptural reference given in his communication in last Visitor on page 10, in the group of references given at the end of the second paragraph. That given as Luke 1:27, should read Luke 10:27. Also Bro. J. D. Powell writes us that he discovered a similar mistake in his article published in issue of December 1, 1908, entitled, "Experience and Empowerment." In column 2 of page 5, sixth line from bottom of page, the reference given should read Acts 19:6 instead of Acts 19:16. Readers will please note the correction.

Pennsylvania still has its place among the few black States. The legislature defeated the effort to bring it into the Local Option fold. The political bosses said to the people, "we can't give you the privilege to say whether you want your State, your city, your county or township to be wet or dry." The Pennsylvania legislature seems to have the ability to pass laws which no matter what the people may want, or what is good morally, as also financially, for the people. The terrible grist of the liquor mills will continue to grind for a while yet in this State.

Negotiations are under way looking towards favorable traffic arrangements for the coming trip to General Conference, convening in Abilene, Kans., May 19th. We hope to make definite announcement in May 1st issue. In the meantime any one seeking information can write to Brother S. R. Smith, Harrisburg, Pa., North Twelfth street.

We call attention to list of love-feast dates as found on page 12, in this number. Of several the dates have been changed from those given in former issues.

Home and Foreign Fields

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Matopo Mission, Bulawayo, South Africa.

H. Frances Davidson, Adda G. Engle, Myron Taylor, Jesse and Dorcia Wenger, Coughlin, W. R. Rhodesia, South Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Mthabesi Mission; Levi and Sallie Doner, Mapane Mission, Gwando, Rhodesia, South Africa.

The following are not under the F. M. B.: David and Malinda Eyster, M. O. B. (Intokozo Training School), via Zurfontein, Transvaal, South Africa.

Central America.

Issac O. and A. Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.

India.

A. L., Mrs. A. L. and Erza Musser, Maggie, and Miss, Box 6, Sudder Bazaar, Dilkush, Lucknow, India.

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

J. H. and Anna Sprow, Raghubirpur P. O., Manbhoom district, India.

Elmina Hoffman, Kedgaon, Poona Dist., Ramnub Home, India.

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

Our City Missions.

Philadelphia, 527 N. Second street, in charge of Brother Peter Stover and Sister Stover.


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

Toronto, Ont., Mission in charge of Webster and Martha Burtch, 855 Lansdowne ave.

Jahbok Orphanage, Thomas, Okla., in charge of A. L. and Anna Eisenhower.

Buffalo, N. Y.—To all the saints in Christ, Greeting: Our hearts go out in gratitude to God for the way he has supplied our every need during the past month. Surely heaven and earth would pass away rather than that his promise would be broken. There are indeed many things for which we praise God at this time.

The special meetings mentioned in our last report were commenced on the 29th of February and continued until 28th of March. Brother T. S. Doner of Gormley, Ont., labored with us over two weeks and during the last ten days of the meeting Brother W. R. Stewart was with us in the work. The labor of our brethren was much appreciated which was shown by the interest taken in the meetings. The attendance was also very gratifying.
Souls were led to see their need, and, we believe, a work was wrought in some of them. We are very much encouraged. The Holy Ghost is our abiding companion, and we have joy and peace we can't express. Praise his dear name!

Will all who feel an interest in the work, especially pray for us that the Lord's will be done perfectly.

Yours in service.

GEO. E. AND EFFIE WHISLER. 25 Hawley St.

PHILADELPHIA MISSION. — "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." This I do not only read in the Book but know it from personal experience.

"The Lord will preserve him and keep him alive and he shall be blessed upon the earth and thou wilt not deliver him unto the will of his enemies." It is wonderful what the Lord will do for his children. The Lord will strengthen him upon the bed of languishing: "Thou wilt make all his bed in his sickness." I said, Lord, be pleased unto me, heal my soul and body. The Lord heard it. "God is our refuge and strength, a very present help in trouble," praise his name forever. He has been so wonderful for me during my short life on earth. Since I look at my nothingness and since the good Lord has humbled me so and shown me my state and condition, I only realize. When I look up to him I can see his greatness, his wonderful power, his wonderful love which has no end. Just think of it, we can't fathom it; we may think sometimes we know something, but O, we know nothing yet as we ought to know. But to-day I feel so grateful to my Lord that I can hardly express myself. I have a nice boy ten years old and a nice girl seven years old that the mothers would like to get good Christian homes for. They are willing to bind them out until of age, providing the home is all right. They are hardly able to care for them, but most of all they want them brought up in the fear of the Lord. Here is this great city, and they are afraid they will go astray, and very few will be saved here. Now if any one wants these children please let me know at once, for I will make other efforts to get them homes. If you were here at the Mission and would see them coming in and asking for help, both spiritual and temporal, your hearts would break. We can't do all we are asked to do by no means, but we will try, with the Lord's help, to do all we can. Only a few more days and the battle will be over: so let us stick to it. All those that can't go out into the battlefield don't forget those, please, that are in it.

Now, may God's richest blessings go with these few lines. Remember us in your prayers.

Yours, in the war for souls, until Jesus comes.


Freight stations — On the P. R. R., North Penn Junction; on the P. and R., Erie avenue.

PHILADELPHIA BRANCH MISSION. — Dear readers of the Visitor: Greeting in Jesus’ name. We praise the Lord for what he has done for us in the past and trust him for the future. Dear brothers and sisters, we intend to move away from the Branch Mission (309 Norris street) for the present, and move closer to brother Stover’s Mission on Second street, and we intend to put our whole heart and soul in the work in helping to visit the poor, and also help in open air work which, we believe, is needed. We are encouraged in the work of the Lord, but we feel that because of the circumstances in which we are it is the best to move. Our rent is high and the times were, and are, hard. The Lord has wonderfully provided for us in the past and we know he will call us here, any time we worked in his name. We believe we have done our part. Some people, in Jesus’ time, would not have been able to get to other places to tell them the truth.

We are glad that we can say with the hymn,

"O the future lies before me. And I know not where’er I’ll be; But where’er the path may lead me, Savior, keep my heart with thee."

We do thank the brothers and sisters for the encouragement they gave us in the past. We received eighteen dollars from Kansas, also ten dollars from a brother, which we used for the poor and the work; and will the brothers and sisters pray for us that we may be kept by his power at all times and that we may know his will?

Yours in Christ,

ABRAHAM K. AND SUSAN LANDIS.

Our new address is 130 East Tioga St., Philadelphia, Pa.

Des Moines Mission. — We are delighted to report victory for Jesus, our Lord. "Many are the afflictions of the righteous, but the Lord delivereth them out of them all." Right is mighty, and it will take care of itself. "Pret not thyself because of ill success; We feel very special to those who have come to the help of the Lord in the work of this place. May the Lord most graciously reward you for such loving work. Our next report, D. V., will be the last one before General Conference, and we feel confident that our beloved Brotherhood will have our little deficit wiped out so as to save us the embarrassment of having to report to General Conference next May.

Brother and sister Bohlen, of Hope, Kans., spent a part of a week with us, and we greatly enjoyed their visit. Their influence was excellent, and we hope they may be able to repeat their visit in the near future.

The new church hymnals has made its appearance and we are delighted with it. Remarks of commendation are frequently heard. We hope to get more of them in the near future.

We hope that the eastern brethren will not forget to arrange, when they purchase their tickets for Abilene, Kans., to make provisions to stop off at Des Moines, Ia. We will be so glad to see all stop that can on their way to or from Conference. We truly desire your prayers and co-operation in this great and responsible work.

Poor Fund.

Balance in fund March 3, 1909, was $250 Expenditures during March, 250 Balance in fund, 0 00

We still could use some funds for the poor. The Lord bless all who so kindly help in supporting the needy ones.

We humbly submit these reports to the dear readers of the Evangelical Visitor with the hope the Lord will properly lead and direct us all in our work. Love from all to all, J. R. AND ANNA ZOOK.

Des Moines, Ia.

TORONTO, ONT. — We thank the dear ones who have so liberally supported the work here. We feel our unworthiness of the same, and so (far) we cannot see any visible results. But we are sowing beside all waters. Each Saturday afternoon we distribute tracts in the different hotels of the city and reach many in this way. At some places they have from four to six hundred.
the word faith in this passage? The word faith, like many other words, has a different meaning in various passages, as in Hebrews 11:1: "The substance of things hoped for the evidence of things not seen." Also in Heb. 11:6: "Without faith it is impossible to please him." In these passages it probably means confidence or trust.

But in II. Timothy 4:7 Paul says, "I have fought a good fight, I have finished my course, I have kept the faith." Also in Jude 1:3: "Beloved, when I gave all diligence to write unto you of the common salvation it was needful for me to write unto you and exhort that ye should earnestly contend for the faith once delivered to the saints, (once for all, R. V.). Now, in these passages, and many others, also our text, faith would mean the system of teaching as given by Christ and the Apostles.

Now, the command is to "Stand fast in the faith." And Jude has it "earnestly contend," for it. The Apostle has seen the danger in getting away from it. Well, praise God, there are still those who are contending for the faith while there are a great many changes and new plans, so called. In a certain religious paper a few years ago I read an article on this line showing the many improvements that have been made on many lines, especially along the line of farming: how farmers cut their grain in a few hours, the binder and in a few hours the field is cleared. Then they tried to throw religious worship along in with it, saying the customs of years ago will not do for this age. This all works very good as far as natural things are concerned. We find the binder very much better than the scythe, or the mower than the scythe, or perhaps, the well-built frame house than the old log house. I believe God has left these things for man to work out and improve upon, but does this apply to the religious faith? By no means.

It was laid down by Christ and the Apostles shall not be changed. Jude says, "once for all," till Jesus comes to call his own:-and how near we may be to that time.

We find out-to-day if we want old time results we have to keep in the Old Paths. I once heard a young minister announce their quarterly service, and while urging the members to turn out he said, "Oh, for the old-time meetings our fathers and mothers enjoyed!"

Let us hold fast to that which is good, and if we find we have been short in holiness or sanctification we are safe to go in for it on Bible lines. Or, if we have not been giving God what we should, let us do so. He that soweth bountifully shall also reap bountifully. But we can do this without conforming to the world or laying aside the plain apparel. Well, one point of the faith, I believe, we need to stand fast in is repentance. We hear so much in revival services these days about accepting Christ which is all right and good in its place, but the great need to-day is to get men and women to repent first. The way so many seem to slip into the visible churches, it looks as if people were getting so good they did not need to repent. Peter said on the day of Pentecost, "Repent and be converted that your sins may be blotted out." John the Baptist preached, "Repent ye;" and when Jesus sent out his apostles he said, "As ye go, preach, saying, Repent for the kingdom of heaven is at hand." Repentance has been necessary through all ages, to bring man from his fallen condition into fellowship with God. We turn to Leviticus 26. Here we find God's promises and warnings to the children of Israel. He told them that if they would obey him he would bless and protect them, but if they did not he would scatter them among the heathen. But, thank God, there was a way back: by true repentance. Verse 40: By confessing their iniquity. Also in verse 41. If then their uncircumcised hearts be humbled. Bless God, the time came when all this was fulfilled. Israel did wander away and were brought back, but not until they repented. Read Nehemiah's prayer of intercession for Israel. Neh. 1.

Some say, Repentance does not save us. That is true. Paul says to Titus, "Not by works of righteousness which we have done, but according to his mercy he saved us."

Repentance brings us to a place where we can believe in Christ: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." (Prov. 28:13.) The old doctrine of confession and restitution needs to be held before those seeking Christ: What good is a church full of members who have not repented? Like the hymn says,

'Tis not enough to say,  
We're sorry and repent,  
And then go on from day to day.  
Just as we always went.
There are a great many points concerning this faith, but I will only yet give a few thoughts concerning the plain way which I love, and praise God, that he ever opened the way for our family that we could have the light. Truly it took the grace of God; it meant a real dying out for me to be willing to have myself and mother and wife come out plain. I once looked upon the Brethren as a strange people who were in bondage under church rules. But after the Lord, in a mysterious way, saved and sanctified my mother, and showed her, in a trance, those plain people for her home, I began to go to some of their meetings, and to look upon the scripture on these lines, and the time came when I had a longing to be cut loose entirely, though I was enjoying God’s service as far as I had the light. I want to say to the dear young people all through the Brotherhood, let us not wander from the faith of the church on these lines if it is according to God’s word. Let us stand fast in it.

Then the apostle says, “Quit you like men, be strong.” The word quit here means to carry through to the end. I have often been told that many religious bodies or societies started plain in their beginning, but where are they to-day? Some, so-called, religious congregations look like a perfect show, and some of them would feel ashamed if their church discipline were to be read to them. A certain minister, a few years ago, announced that on a certain Sunday service as far as I had the light. I want to say to the dear young people all through the Brotherhood, let us not wander from the faith of the church on these lines if it is according to God’s word. Let us stand fast in it.

A certain minister, a few years ago, announced that on a certain Sunday service as far as I had the light. I want to say to the dear young people all through the Brotherhood, let us not wander from the faith of the church on these lines if it is according to God’s word. Let us stand fast in it.

Oh, this terrible pride! Let us keep free from it. While I know that it has its root in the heart, and the best and only way to get people saved from it is by the power of the Holy Ghost, a real dying out—yet we must speak against it. Some seem to be trying how much they can change things and still belong to the plain way; but when we die out to these things we will not be troubled on those lines. The Apostle says in the following verse: “Let all your things be done with charity.” I know this has been my feeling towards all.

Forks Road, Ont.

Peac on earth, good will toward men. Praise God for new zeal and new courage this new morning. Praise God for our revival again here at Silverdale. Bro. Haisey poured forth the truth in power. Every child of God at Silverdale testified—good testimonies. We had a few very warm prayer-meetings; one sorrowful widow was brightened up. Widows are of a weeping sort sometimes, it seems to me, but God and his people can cheer. Someone may ask how many souls were saved. Well, let eternity tell on us. I can’t publish how much there was worked, but I know the work was not in vain.

Hallelujah.

Our old deacon, Henry Anglemoyer, is gone to his reward. The funeral was very large and Bro. J. Detwiler preached a very touching sermon from Phil. 1:21, “For me to live is Christ and to die is gain,” and Rev. 21, where all tears will be wiped away. Praise God this world is not our home.

On Sunday in Sunday-school we had Philip and the eunuch. It was a very good lesson for me. I heard a brother teach and tell of an evangelist who was at the spot, he claimed, where the chariot stopped, and said there was no water there, proving that the baptism was not by immersion, and said people put too much in outward and not enough in inward Holy Ghost baptism. God help us so we let the word alone and pray God to bless it to our every heart. Immersion baptism can never be taken out of the Bible by no evangelist.

I am happy in obeying God.

AMANDA SNYDER.

Silverdale, Pa.

For the EVANGELICAL VISITOR.

Fork, Idaho.

Dear editor: Greeting in Jesus’ name. Having read the Visitor for years, and having received many blessings therefrom, I thought it might be well if I would submit a few lines and let you use your own discretion as to whether it should be allowed space in our paper.

Since our coming to this new country we have placed a higher estimate upon the privileges that we enjoyed while living among those of kindred faith. And although we are widely separated, we remember that beautiful clause in the Savior’s high priestly prayer, when he prayed that his followers might be one like as he and the Father are one. Our thoughts go back to the upper room when that prayer was answered in the giving of wonderful power uniting and binding them together as one man for the great battle that was awaiting them, and that would scatter them and make them swift and powerful messengers for him who had empowered them. And being scattered abroad they were as a unit in the battle against darkness. My prayer to God
is that we, as his children, may be thus empowered. Then it matters not where our lot is cast in this world of darkness, we will shine for him. I am glad we have a gospel of faith not of works, lest we might boast. Not a gospel of outward forms and ceremonies, neither one of types and shadows. We are living in the pure sunlight of the gospel, the shadows having passed away. True, the Savior has given us some outward ceremonies, teaching us principles that are helpful to our spiritual up-building. As for myself, I feel as though I have but crossed the border of the faith realm, but having crossed it one is made to realize that before lays boundless expanse of God's infinite love, and this is a strong incentive to press on, and with one who was rich in Christian experience, stop our ears to the calls of the world, and cry, "Life, life, eternal life." We crave an interest in all the prayers of God's family.

I might submit a few lines in regard to our location and our experience since here. As all who read the Visitor know, we moved here from Kansas. Not that we sought riches, but to enjoy certain privileges that are dear to us all, and where we might build up ideal homes. The privileges referred to have been denied us by him who knoweth all things best, death having removed the one of us brothers and failure of health compelled another to leave, leaves us two remaining rather lonely. And in regard to ideal homes we are not disappointed. There is here a land of great opportunity. A land of small farms and great agricultural possibilities. Our land is fast passing into the hands of settlers that will develop its possibilities. We will gladly welcome any of our people coming here to visit or locate. While I am somewhat encroaching upon the privilege of Visitor correspondents, I would simply ask those contemplating a change to consider our country, comparing its irrigation possibilities with other localities. I will gladly answer any correspondence.

Your brother in Christ,
JOHN E. MUSSER.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of life that God approves.—Canon Farrar.

For the Evangelical Visitor.

Christ's Second Coming.

"But this I say, brethren, The time is short." (I. Cor. 7:29.)

In this article we purpose, by God's help, to draw our attention to the above warning to see if it is applicable to our day. Certainly in regard to the second coming of Christ, we are eighteen hundred years nearer than was the Corinthian church, to whom Paul addressed the words of our text. Even at that early day, it seems to have been the general impression that the Lord would soon come, and Paul felt it his duty to correct, in the Thessalonian church, at least, the prevailing idea by telling them that certain events must transpire, and certain conditions arise, before the end could come. The first being a falling away of the church from the true faith, and the second the revealing, rise and progress of the man of sin. (II. Thess. 2:3.)

Here we see cause and effect following their natural course. The falling away suggests a mental picture of a wall from which many of the stones are fallen, and which are picked up by the man of sin, and used to build up the temple of error. So the more they fall, the more he rises in power and influence, by utilizing them as a means to an end. We start out with the idea that we are now in these times of deception and spiritual decay. To make our subject plain, and to divide it properly, we will put it under two heads.

First, The political state of the world. Jesus says, "Nation shall rise against nation," etc. (Matt. 24:7.) It appears evident to those who carefully read the Bible, that before the coming of Christ there is going to be a struggle among the nations of such widespread and complicated character as to involve all the powers of the earth in bloody strife. While there have been many fearful wars in the past, and some very extensive in their range, we find none to answer the description of the final conflict of the prophetic word. Then it must be still future, though perhaps very near.

We turn to Europe; as the great center of human power, and find it one immense military camp. "During the most peaceful times the world has 3,700,000 soldiers who are drawn from productive pursuits to pose as soldiers. The pay, equipments, food and clothing of these men cost the world's taxpayers nearly $8,000,000 a day." (News item.) How many must there be now when almost every available man in the prime of life is in military service, drilling, drilling, day after day, while the old men and women must toil incessantly to till the soil and sustain life. While in the arsenals strong men labor day and night making death-dealing guns and infernal machinery that would make devils laugh and angels weep to contemplate, the people are crushed by taxation, the countries are impoverished, anarchy raises its serpent head, and nihilism makes the most powerful despot on earth tremble with fear. The nations watch each other with trembling anxiety, and with a sense of impending calamity push on their warlike preparations. It is easy to see how small a move it would take to precipitate a crash. And yet this dark war cloud has hung over Europe for years, sometimes lowering, sometimes lifting, but never disappearing, and it never will until these mighty forces are shattered in fearful collision.

Added to this, many nations are troubled by internal dissensions, and a thousand and one conflicting interests are only waiting their opportunity for revenge. In this, as in past conflicts, religious bigotry is prepared to take an active part, and the danger and trouble will perhaps come to North America from this source. The free institutions of America have long been an annoyance to the power that sits enthroned on the banks of the Tiber, and it has quietly plotted their ruin. It has been willing to bide its time, and while the nation has been sleeping off the opiate of indifference they have filled the cities and towns with foreign immigrants, manned by foreign clergymen, who, as soon as they become naturalized, use their (the people's) votes to further their own purposes, as is shown already by their attacks on the public schools. In Canada they hold the balance of power between the two political parties, and go with the one which gives them the most, and it is needless to add they are rapidly becoming masters of the situation.

The Savior says there will be "perplexity, men's hearts failing them for fear of the things that are coming on the world." When was there more perplexity than now? The wisest men know not what course to pursue. With all their rings and combinations, trade unions and labor organizations, secret societies, and such like, the cities swarm with the unemployed and destitute, many factories are closed, trade is paralyzed, firms...
that were thought to be firm as Gibraltar collapsed as bubbles, and public credit is weakened thereby, till people wonder what will be next. No signs are wanting to convince the thoughtful mind that we are nearing an awful crisis in the world's history. Of course all is peaceful now, but, like the hush before the storm, it makes its coming seem more dreadful. Let us watch and pray that we may be accounted worthy to escape and to stand before the Son of man.

Second, The state of religion. "That day shall not come except there come a falling away." From what? From the faith once delivered to the saints, or pure New Testament religion. It may be argued that such a falling away took place centuries ago in the corruption of the great Greek and Latin churches from their former simplicity, but that period is too remote to be connected with the closing scenes of the world. And as the above churches have long ago become perverted from the truth, we will not include them in our review of the state of religion, but confine ourselves to those churches which at least to some extent have held the saving truths of the gospel.

The great reformed churches of Europe, the Lutheran and Reformed, are far from being evangelical, and (with some exceptions) their spiritual power is gone. Many of their clergy are almost infidels, for German theology is noted for skepticism. The great and noble Church of England, I feel sad to say, is drifting rapidly back to the errors and superstitions of Romanism both in England and America (where they are called Episcopalians) introducing into their once pure and simple service useless ceremonies, as candles, crosses, confessional, etc., to the great injury of evangelical piety and preaching.

The Presbyterians, whose churches and services were once so severely plain and simple, now meet in grand edifices, with pealing organs and surpassing edifices, with pealing organs and surpassing organ music, with the arches of the rainbow of their religious services. But when I think of Methodism, that once mighty exponent of experimental religion and holy living, it makes my heart ache to see how "the fine gold is become dim," and how its spiritual power has sunk beneath the overwhelming flood of formality and pride.

I have named the above because they, and the Baptists, are the largest evangelical bodies, but the same remarks, with some modifications, will apply to nearly all orthodox sects. As pride and formality have come in spiritual life has died out. The strong, firm, aggressive preaching that made it hot for sinners, and evil living church-members, that rebuked sin wherever it found it, and called a spade a spade, is now frowning down, and a compromising, apologetic policy is pursued, so that no one gets hurt, and the church finances do not have to suffer. The dividing line between the church and the world is gone. They follow the same customs and fashions, enjoy the same amusements (with some exceptions), the disciplines are almost dead letters, and their wholesome restraints disregarded. And when we see the crowds of professors going to the tea parties, oyster suppers, church fairs and other church sprees generally, where mirth reigns supreme and religion is at a discount, and compare them with the faithful, struggling few who attend the prayer-meetings of the same churches, we have a vivid picture of the latter-day professors, who, St. Paul says, are "lovers of pleasure more than lovers of God." With all respect to the faithful shepherds, it is painfully true that many "heap unto themselves teachers, having itching ears, and forsaking the truth are turned unto fables." Instead of preaching Christ crucified, and risen, and glorified, they preach "Higher Criticism," which is a refined term for "modern skepticism." It consists of negations. Such as the story of the creation are only myths. The flood is of doubtful occurrence, and even the miracles of Jesus are some times accredited to natural agencies by these, "higher critics," who are "wise above that which is written." These modern prophets who prophesy "smooth things," have ruled out the scriptural doctrine of eternal punishment as unbecitting a God of love, and as being too uncomfortable to preach to a fastidious congregations. With no fear of the future to check them, men and women, and especially the young, rush on to ruin as a result of such teaching.

The second coming (personally and literally) of Christ is seldom preached, and little believed in, or looked for. People say, "Where is the promise of his coming?" etc. II. Peter 3. (Read the whole chapter.) To such he will come as a thief in the night. But God's own children "are of the day," "therefore let us not sleep as do others, but watch and be sober." I consider what is above stated as evidence of the revealing and rise of the man of sin. Paul says, "He, as God, sitteth in the temple of God, giving out that he is God." Now as there is no temple of God in the world as in former days it must mean the hearts of men, for he says, "ye are the temple of the living God," and "the kingdom of God is within you." Of course, if God don't reign there Satan does, and he is the man of sin who prompts men to exalt human reason above divine revelation, as if the finite mind were superior to the infinite. When the Son of man cometh will he find faith on the earth? Yes; but not enough to save it. God found faith in Sodom, but not enough to save it. And we are told it will be like the days of Lot, etc., when Jesus comes again. He says, "Ye are the salt of the earth," but if the salt have lost its savor it is useless. We all know salt is a preserving element, and a proper proportion is required to preserve a certain bulk of meat. The meat always exceeds many times in bulk the quantity of salt needed to preserve it, but if the proportion of salt is too small it spoils. Had there been ten good men in Sodom, it would have been saved, but alas! there were not. If ten were needed to save the population of one city, how many will it take to save the population of the whole earth? It will certainly run up to thousands, but when the proportion gets too low, Christ will execute judgment speedily. And one thing that will hasten his coming will be the falling away spoken of, or, in other words, that which was formerly salt becoming a useless unsavory mass, useless alike to save itself or others.

O ye who read this article and are still unsaved, Do you ever think that your days of grace and mercy are only prolonged on account of the Christians on earth, who, as salt, are saving it a little longer? When you have smiled at the earnestness of the faithful preacher who has urged you to flee from the wrath to come, when you have resolved to enjoy earth's pleasures a while longer, don't let the chances, O remember that, like the sword of Damocles, which was suspended by a single hair, so God's judgment hangs over you. He who notes the sparsrows fall, and numbers the hairs on his people's heads, thinks you not he knows the exact number of the saved and unsaved. "Behold he cometh," are you ready? "One shall be taken and the other shall be left." Angels hurried Lot out of Sodom, and so "angels will gather the elect from the four winds of the
earth,” and the unsaved will be left behind.

O you who have praying fathers and mothers and husbands or wives, who have labored and prayed for your salvation. What will you do when the angels bear them away to meet the Lord in the air, and you are left to your fearful doom? To-day Mercy’s door is open, to-day a Savior calls, to-day the Spirit and the bride say come, to-day the voice of dying love comes from the Cross of Calvary; to-morrow it may be the voice of the eternal Judge saying, Depart. O flee into the city of refuge. O drowsy Christian.

“When the Bridegroom cometh will your robes be white, Pure and white in the blood of the Lamb?”

Are you ready? May the Lord help us all that we can say from our hearts, “Even so come quickly, Lord Jesus. Amen.”

F. ELLIOTT.

Richmond Hill, Ont.

The above article is reprinted from Visitor of March 15, 1894, by request of Sister McGtarge.

For the EVANGELICAL VISITOR.

Faith.

ARCHIE CARMICHAEL.

As to man’s faith becoming less as the generations pass away, let us look at God's working power through man to-day as compared with what it was in the time of the apostles. Occasionally, in the present day, we hear of a person, through whom God performs miracles in the way of healing the sick. There are a great many that believe in divine healing, but there are very few that have power enough with God for the carrying out of their belief. A few years ago a man in this province was much talked of through newspaper columns as being a divine healer. In conversation with a person who had seen and heard him, the writer learned that “Oh! he was a funny man, looked to be about a thousand years behind the times.” The world to-day looks for an up-to-date man in thought, dress and action or he is cast aside as being funny.

How different must have been the feeling of those multitudes of people of simple trusting faith that brought their sick of all kinds and laid them on beds and couches, that, at least, the shadow of Peter passing by might overshadow some of them, and they were healed every one.” (Acts 5:15-16.)

Nowadays, it is most popular for a man to be good. He belongs to several so-called “good” societies, many of them secret; some of them church, or other supposedly soul-elevating organizations, e.g., Christian Endeavor Society, Temperance Union, etc. These may all have some good in them but they cannot give such power to man as the apostles exercised. It is the tendency of man to trust in these man-formed societies as being able to make him and keep him quite good enough, so that he does not flee to prayer for his power as the apostolic church did.

Then again, man of to-day is so startlingly clever and can perform such wonderful things through the workings of his human intellect, that it is little wonder that dependence on God is set aside. We read that previous to the flood the men were very strong—great giants—and it looks as though they trusted in their physical strength, for their hearts were so wicked that they called forth the just vengeance of God. In this progressive age it looks as though man trusts in his intellectual power. Just recently a ship some distance from shore was about to go down. Through the successful operation of wireless telegraphy their plight was made known to those on land, and help sent out in time to succor them. How that contrasts with the heart cry of the disciples, saying, “Lord, save us: we perish.” (Matt. 8:25.)

It would be wrong to discount man’s present-day genius or the successful carrying out of inventions and improvements. These may all be used with God and for God, but the trend of human nature of to-day is to reason out things from the human standpoint and take no cognizance of the fact that there is a God overruling all things. What a strong hold science has on the human family to-day! An Inspector of Schools in our country is known who is considered a master-mind in science, and by his knowledge of it can reason out the whys and wherefores of almost all things; but, by God-fearing people he is classed as an Atheist. A preacher is known to have declared from the pulpit that God could not form the creation in six days, because it takes longer than that time for the flowers, trees, grasses, etc., to mature according to nature. Poor man! He had very little conception of the power of God. And yet, it is astonishing what numbers build their beliefs on scientific principles. One of the public school text books in our province states that the earth at one time was a mass of rock, and through the working of natural forces, such as sun, rain, frost, grinding together, etc., the land has been formed.

It perhaps would not be far from a fact to state that the teachings of Darwin are more popularly known and more generally accepted than the teachings of Christ; and yet, Darwin would have us believe that all forms of living organisms are closely related and have descended from one primitive form of life.

We are living in a great age of knowledge, invention, scientific research and improvement in all things of a temporal nature. Is it any wonder, then, that man’s mind is so much absorbed by these all-absorbing conditions that he has scarcely time to even pray or attend a prayer-meeting? It is generally believed that the world of to-day is wiser than it has ever been at any other stage of its existence. But, the wisdom of this world is foolishness with God. (I. Cor. 3:19.) The apostles were not hampered in their religious life by worldly wisdom and a desire to appear great in the world’s eyes. They were unlearned and ignorant men, but their hearers took knowledge of them that they had been with Jesus. (Acts 4:13.)

How may the faith be restored on earth, which would be pleasing to God? By emptying our hearts of everything that pertains to self and worldliness and filling them with thoughts of, and yearning desires for, God and our fellow-men. This may be accomplished by prayer. Draw nigh to God and he will draw nigh to you. (Jas. 4:8.) It is said that Spurgeon preached a powerful sermon one time. On being asked the secret of the power in his sermon he replied that he had spent thirteen hours in prayer previous to preaching it.

History tells us that the knees of the apostle James were calloused as a result of being so much on them in prayer to God. Pray without ceasing. (I. Thess. 5:17.) This kind goeth not out but by prayer and fasting. (Matt. 17:21.)

Perhaps even our prayers have too much of self in them. Then let us from our hearts exclaim in the language of the disciples, “Lord, teach us to pray.”

Creebfield, Sask.

(Concluded.)

GOLDEN TEXT: Go ye into all the world, and preach the gospel to every creature—Mark 16:15.

INTRODUCTORY.—Our studies in the Acts from now until the end of the year, will chiefly be concerning Paul and his missionary labors. The labor of the other Apostles are, from now on, seldom referred to in the Acts; and the attention is fixed almost exclusively on the labors of the great Apostle of the Gentiles. The historian now begins a record of voluntary, Spirit-directing foreign missions by the Church. Antioch, not Jerusalem, was the birthplace of this missionary work for all the world. The Holy Spirit called the church at Antioch to begin that work, and at the same time, mislead the rabbinic, religious leaders, which he had selected for it. Hereafter the gospel was to be proclaimed to the Jew, Greek, Roman, and barbarian in every country of the world. Missionary work requires the guidance of the Holy Spirit, that is about to fall on him in punishment. For a season: This judgment was temporary, to arrest this man in his wickedness, and to lead the deputy to recognize the power of the missions. A meek: Denotes obedience, a cloud, etc. And darkness: Total blindness. Elymas was a fraud, and that the teaching of the Apostles were true.

RATIONAL APPLICATIONS.—1. Every true church is a missionary church. 2. Missionaries are sent to the world-wide church by the Holy Spirit. 3. The devil will always have his agents to try to block the work of the missions. 4. All fraud and trickery will oppose the truth, and the faithful preaching of the gospel. 5. The love of popularity and power, the desire of retaining some political influence, is often a strong reason why men oppose the gospel. 6. All fraud and trickery in opposing the gospel will be punished. The evil intentions of evil men often advance the cause of Christ instead of stopping it.


GOLDEN TEXT: The word of the Lord is spread abroad—Acts 13:49.

INTRODUCTORY.—Our last lesson closed with the acceptance of the gospel by the Jews, a prediction which the prophet Isaiah had made that the Gentiles should hear the gospel first. We turn now to see the spread of the gospel to the Gentiles. In their travels, the Apostle Paul and Barnabas met with many difficulties, but the message of the gospel was preached, and the message of salvation was heard by many.

EXPLANATIONS AND WORD STUDIES.

(V. 1) The church at Antioch: This church was started by those who were saved at Antioch, on the basis of their faith in the word of the Lord. For its location see Dictionary. Prophet: Men who spoke by present inspiration, prophets. New Testament prophecy depended not upon inspiration but upon the Mosaic religion, and for those who became Jews; the religion of Jesus Christ was to be a world-wide religion, additional help of the Holy Ghost. Thus Christian missions are of divine origin. Paul and Barnabas: Their call and appointment of the Holy Spirit.

WHERE? Perhaps in the year 46 A. D.

WHEN? Antioch in Syria, Seleucia, Cyprus, Galatia, Paphos.

WHO? Barnabas, Simeon, Lucius, Manaen, Saul, Barnabas, Sergius, Paulus, the sorcerer, and John.

Explanations and Word Studies.

(V. 2) The Holy Ghost said: Very likely by the mouth of one of the prophets mentioned in verse 1. Separate me Barnabas and Saul: Set these men apart from the special work. The work to be done had in general, already been pointed out to Acts (9:15). It was that of preaching the gospel to the heathen. (V. 3) Laid their hands on them: This description is in the prophetic, in which the hands of the people of these men, and no other. Sent them forth: To follow the guidance of God. They gave no money out of the treasury, but they surrendered their two beds, and sumptuous meals to the best men the church possesses. (V. 4) Simeon, etc.: See Dictionary. (V. 5) Those three: These men meant to attend as constant. This was John Mark, the writer, of the second Gospel. (V. 6) Districtor: A professional magician, or fortune-teller. False: A pretended prophet or soothsayer. Barnabas: His name is prefixed to Paul's, a name common among the Jews. This man, though a Jew, carried on this nefarious business (v. 9), and is named first, with a doubtful exception. (Acts 14:12.)

This indicates that he now became the companion of Paul, as his ministry was extended to Jerusalem: Here John Mark left them. This led Paul to refuse to take him on this journey. Matthew Henry says: "Either he did not like the work or he had no respect for his mother." (V. 14) Antioch in Pisidia: This was the center of the Jewish schools, where reading the Scriptures, the Pentateuch and the Prophets, exposition or preaching, and prayer, were the chief elements of their instruction. There was a school of Christian teachers, usually called rulers, who conducted or directed the schools. Paul and Barnabas: Their labors. They accompanied the scholars, went with their deliverance from the bondage of Egypt and elevation to an exalted condition of national life. Passing rapidly over the early stages of history, he makes the astounding announcement that the Messiah hoped for by their fathers and promised by their prophets, had come, and he had been sent among them as his Apostle. Then followed the story of Jesus, his crucifixion, his death, his resurrection, and the forgiveness of sins. A witness: Testification of the Messiah to the people that the message of the gospel was true. (V. 45) Filled with envy: The word here denotes envy, vindication, that such crowds should come to hear that which was so designed; another man, as his later conduct shows. Saul, who was also called Paul, was called Paul: the apostle; his own name was Paul. Nothing more is known of this man. Prudent: An intelligent, discerning man, who takes his lead in his conduct shows. To hear the word of God: What they had come to proclaim. It is said that missionaries on the frontier lands have similar experiences. Heareth omitts inquired for the word of God. (V. 6) Was: The same as magician, soothsayer. Whipt and cast out: (V. 9) Saul, who is also called Paul, was cast out for the first time. Saul was the Hebrew form of the name, and he was so called while with the Jews. Paul was the Greek form, and he was now a great deal with them he was called Paul: this is an instance of various operations as to the cause of the change. (V. 10) Sublunary: Deceit and fraud. Child of: the devil: The reasons for his influence, practicing his arts, and promoting his designs. Enemy of all righteousness: He set himself against all those who were right, in order that his own purpose might be benefited; and his own evil influence maintained. (V. 11) Hand of the Lord: His power, which is about to fall on him in punishment. For a season: This judgment was temporary, to arrest this man in his wickedness, and to lead the deputy to recognize the power of the missionaries. A meek: Denotes obedience, security, a cloud, etc. And darkness: Total blindness. Elymas was a fraud, and that the teaching of the Apostles were true.

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from here. We tried to get the children interested but it was no good, they would not attend. What the cause is we are not able to say.

The attendance at the home school is not as large as we wish it to be. It is a very busy time of the year with gardens. This keeps many children at home weeding and watching baboons and other animals away from the crops.

We had the pleasure of having with us sister Doner from Mapane and sister Engle from Mshabezi, and enjoyed their stay with us for the few weeks they were here. But came for a rest and change not being well. They left us looking well and strong.

Last month (January), was a very wet month; the rainfall at this place for the month was over seventeen inches. Much cloudy weather all season, so much so that crops are suffering for want of sun.

We ask you all to unite in earnest prayer for the praise and workers. We all need your prayers. At times we are so busy that we ourselves do not have the time in prayer we ought to have. Pray for the strangers among them that they may be brought back to the fold.

We have set aside the first Friday in each month as a day of prayer and fasting at the the different stations. If any one should feel like joining with us on that day for prayer, asking for their great measure of spiritual life among us, all workers and natives, we would be pleased to have you do so.

H. P. STEIGERWALD.

HAPPENINGS ALONG THE WAY.

God is the same yesterday, to-day and forever.

Man changes and soon, ah so very soon, he passes away. Things of this earth perish and are no more, but God abideth forever. Therefore he is worthy of all honor and praise.

I write this to-day for his loving kindnesses and tender mercies toward us, all along the way. Surely the Lord is good to all and his tender mercies are over all his works.

The work at this place is moving on, but not as rapidly as we would desire to see it. We thank God for the children whom he has given us. Our hearts rejoice as we hear some of the native brethren break the bread of life to their own people. On the East coast of Africa there is a cloud in their young hearts. One little boy has been staying with us for nearly a year. He is a bright boy, learns well and is very industrious. One cannot help but love him. Most of these children after staying with us for a time will start for us a kingdom.

A sister has come to live with us on account of being persecuted. She was passed through some severe trials lately. Please help pray for her.

Thus you see a little of our work. It is not only to preach the gospel but to teach many other things.

We often feel our lack of wisdom and patience as we work with these people. They are naturally very slow, so the best is to be slow also. We thank God for the privilege of being amongst them. We are not at all discouraged, but looking to God for greater things.

Sr. Elizabeth Engle and I spent six weeks at the Matoposes. We enjoyed our visit there very much. When we workers from the out-stations go to the Matoposes we feel somewhat as children going home. We thank God for the kindness shown toward us by our dear brother and sister Steigerwald.

On February 26th and 27th we met at brother Frey's to commemorate the suffering and death of our dear Lord and Savior. We had a profitable time in the Lord.

We are enjoying reasonable good health, as do also our co-laborers.

Brethren, pray that God may yet work miracles amongst these people.

God be with you all until we meet at Jesus' feet. Amen.

SALLIE K. DONER.


For the EVANGELICAL VISITOR. An India Letter.

Dear readers of the VISITOR: Greeting in Jesus' name. This Lord's day I feel to write a little for the columns of the VISITOR, as I always feel happy to do so. I always like to obey the Spirit and write when he moves me, but I feel my inability and fear I may write something that is not true in my experience in life. Whatever I have written for the columns of the VISITOR, or in private letters, about India, was written with fear.

I hope the dear readers of the VISITOR have understood by my letters what is the condition of the poorest class of India, and of our desire to help them. Should there be any one who has not understood me when I described the condition of the poorest class and our desire in reference to them write me at once and state every point that you do not understand, and, by God's grace, I will gladly explain it. I would like very much to speak to you all face to face, and make you to understand what are the two greatest needs of the poorest class. But as thousands of miles, and the wide ocean, intervene between us and you the difficulty in reaching you is great and money would have to be spent which ought to be used to help this poorest class.

But if God wants one or two witnesses to go and take the news home so let it be. Or, if some one is moved by the good Spirit to pay us a godly visit, or to be a helper in the great work, it will be very gladly accepted. But remember, it is useless to go into a foreign country where the caste system exists, to spread the gospel, with an empty heart and hand. However, if God will not permit either of the two, I shall continue to use my hand and mind to make known the condition of the poorest class through the columns of the VISITOR, till he shall have a large and gold hand of death touch my body. I pray that whatsoever we write may be given into God's own hands, that he may move his people in his own time.

Now I beseech you, brethren, not to think it strange as to what I have written; it was written for God's own glory. I am glad that I can report all well at present, for which I do feel very thankful to God.

The work is moving on slowly, but we are looking forward and waiting with patience on God's own time, for a larger opening of rescuing the poor and helpless.

I pray God that he may burden all hearts with the condition of the poorest class.

Whatever God puts in your heart do it cheerfully, if it is only a little. Remember there is a need of it. And also remember, we can rob God.

We remain, dear readers,

Yours for the lost,

Amos and Kate Musser.


For the EVANGELICAL VISITOR.

Johane Bila.

On the East coast of Africa there is a country called Ozaaland. From this country many of the heathen for many years, have come to work in the gold mines at Johannesburg. Some of them have been converted in the missions built near their dwellings on the mines and they have turned to their country and carry the blessed news of the gospel to their own people, faithfully preaching the blessed truth of God to the many sitting in heathenness.

Johane Bila was one of the heathen of this country. After he was working at the mines for some years he attended a mission school and was led to Jesus; was converted and became an earnest, humble servant of Jesus. We first met him over six years ago. In a week of meetings, in waiting upon the Lord for his Spirit, he faithfully sought and received the Holy Spirit, and soon after entered into mission work and earnestly worked for Jesus among his own
people, as well as among many other tribes. His presence and his earnest testimony in our mission meetings, were always times of blessings from the Lord. His life was one of self-denial which will always appeal to those who knew him. About three years ago a call was made for him, that he wanted to die for Jesus. 

Soon he took his farewell to go to the far interior of Central Africa to carry the glorious news of Jesus dying for all people. He was the first foreign missionary from among his people. It was God that called him, and he entered upon his work with the many prayers of his people and many friends, and God gave him the language of the people among whom he worked, and soon the news came over the waves that souls were being brought to a saving knowledge in Jesus' precious blood and a long and useful life was looked forward to for our dear brother. He labored on faithfully, although the white missionary in charge of the Mission had to leave the field on account of ill health, yet he pressed on after the lost and still others were saved from sin, and the work of the Lord was much blessed, but just then our dear brother took seriously ill and the dreaded disease consumption put its fangs upon him and soon this precious life was laid down at Jesus’ feet, just, as he said, “I want to die for Jesus because he died for me.” He was about forty-five years old when he went to be with Jesus.

There is the work of this dear servant of the Lord calling to some one to respond to God’s call to give some one to respond to God’s call to give their life to work for God in far away British East Africa among the lost heathen of that country. It was not long until this dear brother responded, saying since Jesus died for him, that he wanted to die for Jesus.

For the month of Mar, 1909.

News.

Reconcilable.

Expenses.

Summary.

Money and goods received.

Messeiah Home Orphanage.

Report for March.

A brother and sister, $50, applied as follows: $30.00 for current expenses, and $20 endowment fund. Fanny Barnes, $5; Elizabeth Grider, $5; Famie and Elizabeth B. Eichbich, Chambersburg, Pa.; Bro. M. Burcher and wife, New Carlisle, Ohio, $10; a friend, Rah, Pa., $5; Mary and Elizabeth Hoover, Mowersville, Pa., $125.00, a friend, Elizabethtown, Pa., $5; Mrs. Mary McNeal, Chambersburg, Pa.; In J. Zecher, Mt. Joy, Pa., $1; Mr. and Mrs. B. F. Greenewalt, Mount Joy, Pa., $5; All of these donations are thankfully received.

Report of the Toronto Mission Debt Fund to April 1, 1909.

Amount previously reported, $700.00.

No. 19, $4; No. 20, $2; No. 21, $1; No. 22, $1; No. 23, $1; No. 24, $1; No. 25, $1; No. 26, $1; No. 27, $1; No. 28, $1; No. 29, $1; No. 30, $1; No. 32, $1; No. 33, $1; No. 34, $1; No. 35, $1; No. 36, $5; No. 37, $5; No. 38, $5; No. 40, $10; No. 41, $5; No. 42, $5; No. 43, $1; No. 44, $5; No. 45, $1; No. 46, $2; No. 47, $1; No. 48, $1; No. 49, $2; No. 50, $1; No. 52, $5; No. 53, $5; No. 54, $5; No. 55, $5; No. 56, $1; No. 57, $2; No. 58, $2; No. 59, $2; No. 60, $2; No. 61, $2; No. 62, $1; No. 63, $1.

Total, $512.72.

Of the amount contributed $350 has been applied on the note held by brother Hoover, and $70 on interest amount. This leaves a balance of $550 on the note, plus the accrued interest on the unpaid balance from October 3rd last. We thank all those who have thus assisted, and pray that they may be richly rewarded for their contributions.

D. M. Book, Treasurer.

The Little Family.

There was a little family Way down in Bethany.

Two sisters and a brother Composed this family,

With singing and with praying
Like angels in the sky,

At evening and at morning,

They raised their voices high.

They lived in peace and pleasure,

For many a lonely year,

They laid away their treasure,

Beyond this vale of tears.

Though poor and without money,

Their kindness made amends,

Their house was ever open

To Jesus and his friends.

But while they lived so happy,

So poor, so kind and good,

Their brother was afflicted

And rudely thrust abed;

Poor Mary and her sister

Now went aloud and cried,

But still he grew no better

And lingered on and died.

The Jews went to the sisters;

Put Lazarus in the tomb;

They went there too, to comfort

And drive away their grief.

But Jesus heard these tidings

Far at a distant land;

How quickly did he travel

To join this lonely band.

When Martha saw him coming

She met him on the way,

beat the alarm, to see you.

They went there too, to comfort

And drive away their grief.

But Jesus heard these tidings

Far at a distant land;

How quickly did he travel

To join this lonely band.

When Martha saw him coming

She met him on the way,
April 15, 1869.

The harvest is great and the laborers few.

Dear brethren and sisters, in the name of the Lord I will pen a few of my thoughts for the good of the cause, and the welfare of precious souls. The other day as I was listening over this field of Michigan and the many open doors there are to give out the light and truth of the gospel as it is; and with what help we have we are not able to do what ought to be done, saying nothing of other States, and then the dark lands in the foreign fields. And as conference will soon be here, the thought came to me to write on this subject.

Now if any of us have not been praying the Lord of the harvest to send forth more laborers in faith and earnestness as we should have done, it is not too late yet, even if it be at the eleventh hour, so when the call is made again during Conference for those who are loose from the world and are wiling to go to any place where workers are needed that there will be more to rise than there were heretofore. In Luke, chapter 10, we are commanded to pray that the Lord of the harvest would send forth laborers into his harvest. O, will there not quite a band of us pray in faith believing as we never did before, seeing the great need of it? Or if we do not see the need of it as we ought, let us ask God to wake us up.

When my husband was in Indiana the last time after our meetings at Carland, Mich., he met several persons from another State who told him that they were willing to turn over their church or meeting-house to a good reliable minister if he would only come there, as sometimes they have no preaching for six months. When he answered them that it is not likely that the people would want such a plain people as we are, they answered, "that's just the kind we want." You may well know that our hearts go out in prayer and sympathy for places of that kind. Is it any wonder do we feel like speaking about the need of more fully consecrated workers?

In Matthew 4, we read of our blessed Savior how he himself was led of the Spirit unto the wilderness to be tempted of the evil one. There he gives us the example how we are to do in great trials and temptations. He gave himself to fasting and prayer. Reading on through we see what follows after the fasting. Verse 19: "And he said unto them, Follow me, and I will make you fishers of men." Verse 20: "And they straightway left their nets and followed him." In verse 21 he found others mending their nets who he called them, and they immediately left their ship and their father and followed him.

Now, dear saints, I know whereof I am speaking. I have seen such that have had, even almost from childhood up, the call to preach the gospel, when the time came that the ministry was laid on them, they did not leave their nets, rather farm, but took the example of father and other ministers and elders as well, instead of asking God's blessing on what was given them by parents, followed the example of others and instead of winning souls for Christ to the extent that might have been done, made shipwreck of nets, or farm, and got entangled, and the cause suffered. Sad, sad, indeed!

We feel quite encouraged here in Michigan. We have blessed victory both soul and body, and have plenty to eat, and can sleep well. But the best of all is there is still reaching out more and more for deeper depths and higher heights. It is for us, praise his dear name. Now let's pray as never before for more laborers.

We need your prayers.

For the EVANGELICAL VISITOR.

More Laborers Needed.

Mary J. Long.

The harvest is great and the laborers few.

Editorial Notes.

Love feasts are announced for Carland, Mich., May 20, 30, and Elmer, Mich., June 5, 6. Conference delegates are especially invited to attend on return from Conference.
I would sooner walk in the dark, and hold hard to a promise of my God, than trust in the light of the brightest day that ever dawned.—C. H. Spurgeon.

In Memoriam.

In sad remembrance of my precious husband, John Myers, who died April 15, 1909. Almost four years and five months have fled, and still I miss him. Friends often think the wound has healed but they little know the sorrow that lies within the heart concealed, and while he lies in peaceful sleep his sacred spot I will always keep.

Sadly missed is he by his companion. A writer compares dying to the stopping of a clock that has run down, for fainter and fainter the heart ticks had grown till the last move of the hands was heard that the spirit took its flight. Peace be to his ashes.

EVANGELICAL VISITOR.

From An Aged Brother.

It is now quite a while since I availed myself of the opportunity to write for our church paper, not feeling strong enough to write for publication. At least, I thought so, and I hardly yet know what I shall write. My prayer is that the good Spirit may give me something that may be useful to someone.

First, I will come with a greeting in the name of our Lord Jesus. Amen.

Now I will let my thoughts run to some correspondence that appeared in the issue of March 15th. While the article I refer to names no particular subject, it treats on a very useful thing for all of us to remember. What I wish to write about is how do we use that member of which the apostle James has so much to say? In chapter 1:26, as well as verses 9, 10: "Therewith bless God, even the Father, and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren these things ought not so to be." And yet, I would ask, is there a member belonging to our body more useful if used according to God's order? How often do we use it inconsiderately? First, when do we hear something of our brother or sister or neighbor. We should ask ourselves the question, Is it true? Is it good to repeat? Is it kind? If we always do this, I believe we will prevent much mischief being done to many souls, and avoid ourselves and others much grief.

Now, let us pray the Lord, that he may rule, control and guide that little member by his Holy Spirit, to his honor and glory and to the welfare of many souls. To this end I wish God's grace. Amen and amen.

From your brother, who is pretty well up in years. Pray for me.

Ablene, Kansas: J. M. Engle.

I would sooner walk in the dark, and hold hard to a promise of my God, than trust in the light of the brightest day that ever dawned.—C. H. Spurgeon.

EVANGELICAL VISITOR.

For the Evangelical Visitor.

April 15, 1909.

[Address as in previous text, with the addition of a list of obituaries.]