8-23-1909


George Detwiler

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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. 10:7.


Evangelical Visitor.

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Gospel Work Among the Poor in Southern Mountains.

Another year closed April 1, 1909. I am glad to say that God favored us with an exceptionally prosperous year. We were able to put out large numbers of Bibles and Testaments, Gospel books and other useful literature among the destitute poor in the mountain regions of Tennessee and North Carolina. Praise God the leaven of truth is working and we know of much good being accomplished, in answer to earnest prayers sent up by many of God's children praying for his blessing on the truth sent out; many of God's children praying for much good being accomplished, in truth is working and we know of among the destitute poor in the mountains.

A Scripture Meditation

I do thank my dear heavenly Father, and all the donors for the good clothing sent in to help the needy poor during the past Winter. Many poor homes, widows and children were made happy when you sent in your timely offerings; some would have suffered if help had not come. One poor widow woman walked eighteen miles to get some clothing and a Bible for herself and children. She lived in an open cabin with no doors nor windows. In very cold weather she had to go to a neighbor to keep from freezing to death. She made her living largely by making rails for her neighbors who gave her a little corn in return for her work. We sent her home with all the good clothing that she could carry for herself and children.

Another case was a poor woman, a dwarf and cripple, who could not walk and had no home nor friends to help her, living on the charity of the people. I found her to be a noble, good Christian woman depending on her Savior alone to supply her with all of her needs. She is a little over three feet tall and forty-two years old. She did not ask me directly for help but told me her condition and how the dear Savior had so wonderfully helped her all through her trials and suffering in answer to prayer. We gave her a little money and supplied her with all the good clothing that she would need for some time to come. Such gratitude and thankfulness is seldom ever heard.

These instances are only a few among many similar ones that we find nearly every day. It would be impossible for me to give you a real adequate conception of the extreme poverty existing among those mountain people. If Jesus were here how glad we would be to administer to his necessities and wants, but hear what he says about helping the poor: "As ye have done it unto one of the least of these, ye have done it unto me." Surely every donor some day will hear the "well done."

I will need large numbers of Bibles and Testaments this coming year. We supply every destitute home with a copy of the Bible and every child that can read with a copy of the Testament. Also, there are large numbers of old Gospel Books that have been read and laid aside, for both adults and children; why not give them to these poor people? They will be read and appreciated, and eternity can only tell the good that will be accomplished. I hope every one that may read this will send me a box or barrel at once of Bibles, Testaments, Gospels Books and other useful literature and clothing for the poor, which is much needed. I am now here in Ohio gathering in supplies for the mountain poor. Please send all goods here to Hudson, Summit county, Ohio, prepaid. The railroad company takes them through to any point in the South free of any freight charges. The American Bible Society supplies me with Bibles and Testaments at half price from cost. This work is not denominational. Address me: Hudson, Summit county, Ohio.

J. B. MITCHELL.

Christmas Presents for Mountain Children.

I must not forget to tell you about the Christmas presents sent in to give to the poor little children. There were over six hundred children in all, and were about equally divided boys and girls. There were many valuable presents sent in, such as clothing, shoes, stockings, books, most of them illustrated, and a large assortment of toys, most of which were new. There was also about 300 pounds of assorted candy sent in. In order to keep the children from thinking that I showed partiality I had each child's gifts put in a paper sack, boys and girls each separately. Some of the children with their parents walked over ten miles, most of them never seen or heard of the like before. The house that we had was not suitable, only about twenty feet square. The gifts were given out among the people here has been the means of accomplishing great good and in many places whole communities have been largely reformed.

I hope every one that may read this will send me a box or barrel at once of Bibles, Testaments, Gospels Books and other useful literature and clothing for the poor, which is much needed. I am now here in Ohio gathering in supplies for the mountain poor. Please send all goods here to Hudson, Summit county, Ohio, prepaid. The railroad company takes them through to any point in the South free of any freight charges. The American Bible Society supplies me with Bibles and Testaments at half price from cost. This work is not denominational. Address me: Hudson, Summit county, Ohio.

J. B. MITCHELL.

Hudson, Ohio.
A Semi-Monthly Religious Journal

For the exposition of true, practical piety and devoted to the spread of Evangelical truth and the Unity of the church.

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

SUBSCRIPTION [Per Year, $1.00 (Six Months, $0.50)].

(Sample Copies Free.)

To Foreign Countries, $1.25 a Year.

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The Associate Editors shall be equally responsible with the Editor for all articles that appear in the Evangelical Visitor—Conference decision.

Entered at the Postoffice at Harrisburg, Pa., as second-class mail matter.

The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

EDITORIAL.

A Scripture Meditation.

Paul's first letter to the Thessalonian believers closes with those believers sanctified wholly—through and through—German—spirit, soul and body preserved blameless when the Lord comes. It is interesting to note how the thing happened to them. Sometime, yesterday, they worshiped and served idols. One day there came several travelers to their city and whose coming and brief stay in the city was of great moment to many of the citizens. Indeed these men were spoken of as having "turned the world upside down." The result of their activity there was that "Some of their activity there was that "Some of the vice (ch. 1:10), becoming believing from idols they also turned to God, provided in Jesus Christ. In their turn true God and His salvation as provided for all believers (John 6:28, 29); the "labor of love" is to "serve the living and true God;" the patience of hope is to "wait for His Son from heaven." (Matt. 24:42, 25:13; Luke 12:30-48; Acts 1:11; Phil. 3:20, 21).—Scotfield. And the Apostle says he thanks God always for them and makes mention of them in his prayers.

Here, then, we have scripture example of salvation, and service. Salvation resulting in service, and not service in order to salvation. Salvation because of believing on Jesus Christ as Redeemer and Savior—a belief which manifests itself in obedience to the commandments and precepts of Him who redeemed us, whom we also receive as Lord and Master. Serving the "living and true God" involves the supremacy of the spiritual over that which is fleshly. God wills the sanctification of the believer so that he may and does abstain from the indulgence of the flesh, knowing how to possess his own vessel "in sanctification and honor." He is to observe a right attitude towards his fellowman, not only believers but all men. This involves a proper recognition of those who labor in the gospel and who are entrusted with the oversight and care of the church. There must be the proper attitude towards all in the church recognizing the varied conditions, temperaments and needs of God's little ones, and so far as possible be helpful to all, not rendering evil for evil to any, but following "that which is good among yourselves and toward all men."

Then there is his attitude towards all things. He is always to rejoice. It must be possible to do so or it would not be required. Have we learned how? He is to pray without ceasing. Prayer is the Christian's "vital breath." As he breathes constantly in order to live physically, so must he unceasingly pray to maintain spiritual life. He is required to give thanks in everything. In the will of God it is possible.

His attitude toward all truth is to not quench the Spirit "by neglecting His promptings and teachings and by disobedience to them." He must not despise the Spirit's messages by men to him, but try what he hears and hold to that which is good and obey it. Every form of evil must be turned away from. Abstain, abstain. "How then can I do this great wickedness and sin against God?" (Gen. 39:9) was Joseph's attitude and principle. Every sin is against God. "Against Thee, Thee only have I sinned and done this evil in Thy sight, is the confession of David." (Ps. 51:4.)

"If ye do return unto the Lord with all your hearts, then put away the strange gods from among you and prepare your hearts unto the Lord and serve Him only." (I. Sam. 7:3.) Notice the "if" and the "then." The proof of any one's turning to God is that sin is now forsaken. It is vain to say we repent if we continue in the old life of sin.

"Tis not enough to say, We're sorry and repent, And still go on from day to day, Just as we always went.

"Repentance is to leave The sins we loved before; And show that we in earnest grieve, By doing so no more."

But, can man meet all these requirements? Can he make himself perfectly holy? Can he render a perfect obedience? He has three departments to his nature. He is spirit, soul and body. There is to be the perfection of these three parts. How then is it to be accomplished? Our hope is not in ourselves or in our ability to obey. Paul prays that God—the very God of peace—may bring about this "through and through" sanctification and the preserving perfectly of our whole spirit, soul and body, "unto the presence of our Lord Jesus Christ." The accomplishment of this is only possible because "He that calleth you is faithful,"—He also will do it. Yieldedness to Him is the one condition of the accomplishment of what is God's will concerning us. "He who hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:6.)

The Great White Throne Judgment.

The Visitor readers will find it profitable to study Bro. Noah Zook's article on the Millennium in the August 9th issue in connection with the judgment of the nations and the great white throne judgments. The Millennium is the period of time which shall be in the interim. The final or great white throne judgment is mentioned in Rev. 20:11-15. For those who have not appeared at the judgment seat of Christ there shall be no escape however much some would wish there could be. (Rev. 6:15-17.)

We see everywhere the deep-seated depravity of man and his rebellion
against God. The reign of righteousness during the Millennium should have filled man’s heart with love and gratitude toward his God; but Satan as he goes out on his last deceiving campaign after having been bound 1,000 years, stirs up man’s evil heart and gets numerous followers, so that he is enabled to array himself in battle. He encompasses the camp of the saints and the beloved city, but, thanks be to God, he does not win out. God sends fire down from heaven to overcome the great host. Satan, the great deceiver, is cast into the lake of fire and brimstone where he shall be tormented without end. (Rev. 20:7-10.)

The last outbreak of human wickedness and rebellion brings the world’s history to a close. The heavens shall pass away with a great noise, and the elements will melt with fervent heat; the earth also, with the works that are therein, shall be burned up. (II. Peter 3:10.) The earth and the heavens flee away, hell is exposed, the dead, small and great, stand before God in all the dazzling brightness and purity of that great white throne. “Death and hell give up their dead (that is, body and soul united), those who had no part in the first resurrection, and all are judged every man according to their works.” We believe the record of the individuals in the books shall be according to truth, and every man will be judged righteously. “There will be at this judgment all who have died in their sins from the time of Cain till the time the fire of God devours those who compass the camp of the saints and the beloved city. They will include the fearful, and the unbelieving, and the abominable, and murderers and whoremongers, and sorcerers, and idolaters and all liars.” (Rev. 21:8; 22:15.) Satan, death and hell being vanquished, and reconciliation on the ground of the blood of the cross being fully completed, a new heaven and earth are created, and Christ delivers up the kingdom of God over to the Father, and God takes up His dwelling among men. (Rev. 21:1-4; 22:1-5.)

We trust the few imperfect notes on the important subject of God’s judgments have been used of the Holy Spirit to enlighten and increase our earnestness in seeking the true heavenly riches.—II.

“MISCELLANY.

Whether right or wrong, whether wisely or unwisely, the Brotherhood through its Annual Conference, has reached a time of important and far-reaching changes in its policies and methods. After years of agitation the point has been reached where the church is committed to the establishment of an educational institution under the name Bible School and Missionary Training Home. A charter has been obtained for the institution, a Board of Trustees, and a Board of Managers have been appointed. The machinery is so far in order, but since a stipulated amount of funds—$10,000—must be in sight before further steps can be taken in the matter, it remains to be seen whether there is sufficient devotion to the Bible School Idea, among the members of the church to make this sum an actuality. It is to be hoped that such is the case. If it fails it evidently is not because the church is lacking in material wealth, for there is no doubt of there being enough individuals who could, if they would, make up the amount quickly in one thousand dollar donations. The effort is now being made throughout the Brotherhood by an appeal to the several districts, and it need not take long to show what will be the result. It is, however, hoped that the result will be favorable. We think the response to this appeal will to some extent, at least, be an indication as to how far the rank and file of the church, the stay-at homes, are ready to go, and be in harmony, with conference enactments which involve such far-reaching changes. Other decisions besides the one especially referred to here, were passed and are found in the Conference Minutes. Whether they will be accepted and lived up to by the church as a whole can hardly be determined beforehand. Anyone who has attended Conference will have noticed that often very important decisions are passed, not by a majority vote in which all the members of Conference take part voting for or against, but by only a part, perhaps not even a majority, of the members of Conference voting. In a deliberative body of say, one hundred members, any enactment that is made should have at least more than fifty votes to pass it. If only sixty members out of the hundred record their votes, and forty-nine vote one way and eleven another, the enactment would still be made without having a majority of the votes of the one hundred members of Conference. Important legislation enacted in this way fails of having the backing it ought to have to carry it out successfully. Indeed we question whether a bare majority of the members of Conference is sufficient for decisions involving revolutionary changes. In the near future one of our associates, Bro. E. H. Hess, will call attention to some others of the enactments of the Conference of 1909, explaining what are the conditions and requirements involved and possibly we may learn how far they will be favorably received.

“Whether one member suffers, all the members suffer with it.” (I. Cor. 12:26.) A religious and missionary association known as the Gospel Union, has its headquarters in Kansas City, Mo., where it maintains a Bible School and Missionary Training Home. In the May number of The Gospel Message, a monthly paper issued by the association, there is the account of the annual meeting held recently. In this account occurs the following minute. “On Saturday we spent a solemn all day in fasting, confession and prayer, as we had before us the appalling sin of adultery that had lately come to light in our midst.” Following this are given the names of the offenders which we need not here repeat. What we call attention to is the most unusual and remarkable course which the association took in dealing with the offence. Instead of dealing with the offenders summarily by way of court-trial and expulsion—the ordinary way so far as we know—the association assumes that it is involved in guilt with the guilty ones, and to clear itself before God takes the place of humiliation fasting and prayer. No one, we think, would question the virtue of such an act of humiliation, and surely we may assume that God would approve. Possibly there is a lesson in this for other churches,—for us—to learn. Jesus said, “He that is without sin cast the first stone,” and we are not the one to cast the stone, yet it becomes the duty of the church, painful as it may be, now and then, to deal with such cases, and sometimes the disposition is, and this is natural, to cover, or smooth it over as much as possible. How different would it be, and possibly the results to the church would be far more satisfactory, if, like the Gospel Union did, a day of humiliation, fasting and prayer, would be observed, trusting the Lord to remove
the stigma, and send anew the showers of blessing. If reports, presumably reliable, are true, the sin of fornication, which is among the number of deadly sins (I. Cor. 6:9) is much more prevalent than it ought to be, and the guilty ones are not always found only outside of the church.

"This is the will of God, even your sanctification," is a text often used by preachers advocating holiness, but hardly ever is it let in its setting.

It's use by the apostle is in immediate connection with this sin of improper relations between the sexes. The guilty ones may maintain secrecy but God knows and some time He will require it. "And such were some of you; but ye are washed, ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (I. Cor. 6:11.) "Let him that is filthy out of the flesh, be made clean; and him that is wounded in the flesh, be made whole." (Rom. 10:17.)

The predicted future of the visible church is apostasy, of the true church, glory."—Scofeld.

Taking into consideration the almost endless variety of systems of doctrines being taught in these days, and the carnal engagements and proceedings for indulgence which are essentially of the flesh, even though they may not be wicked and immoral according to man's judgment, one can hardly imagine how apostasy can advance much farther than it has already gone. Truly "Balaamism (worldliness) and Nicolaitanism (priestly assumption) have conquered." We are not much surprised that the church that has been designated "the mother of harlots," has introduced euchre playing parties as a means of money making, but it is a matter of surprise to us that churches that claim to be "evangelical," and that claim to be observers of all the ordinances of God's house, should be found organizing baseball clubs as part of (seemingly) necessary church machinery, and which clubs meet each other on the athletic field in regular competitive games with attendant cheering, noisy crowds. Evidently the field of sports is not adapted to the walk of a believer as a new man in Christ Jesus. He has "not so learned Christ." (Eph. 4:17-20.)

The old world grasped it and walked along.

The Angel of Mercy flew over the Church, And whispered, "I know thy sin." Then the Church looked down with a sigh and longed.

To gather her children in, But some were off at the midnight ball, And some were off at the play, And some were drinking in gay saloons; So she quietly went her way.

Then the sly old Wall gallantly said to her: "Your children mean no harm— Merely indulging in innocent sports!" So she leaned on his proffered arm, And smiled and chatted and gathered flowers, As she walked along with the World. While millions and millions of deathless souls, To that terrible gulf were hurled.

The Church is fallen, the beautiful Church, And her shame is her boast and pride.

In our recent note on the Bible School and Missionary Training Home, we referred to something known as the "Ohio proposition." Some one has since inquired as to what that means. For the satisfaction of others who may not know, we will say here that by that proposition Conference would grant privilege for the establishing of the institution by individual enterprise, the church not to be financially involved or responsible financially in any way, but that the church through a representative committee appointed by Conference, would exercise mandatory control over the institution, so far as its teaching involved conformity to the tenets and doctrines of the church. It will be readily seen how that in this plan there would be a minimum of machinery, without involvement of the church, yet after all being safe-guarded as an institution of the church.

Again a fatal accident has befallen one of our brethren. Bro. B. J. Pattison, of South Pelham, Ont., was instantly killed on the 11th inst. by being crushed under his traction engine. The obituary will appear in our next issue. This fatality was a distinct shock to the community where he was universally known, and as far as we know, respected. We sympathize with the family in this their sad bereavement, and with the little company of brethren constituting the Pelham class. Bro. Pattison was one of the first converts and members in that community twenty years ago, and he will, no doubt, be sorely missed from his place in the family, the church and community. Following so quickly the fatality occurring in the family of Bro. John Sider, whose sister was married to Bro. Pattison, as recorded in last Visitor, makes this occurrence doubly sad for the families. May they find comfort and consolation in the Lord Jehovah, who is able to make all grace abound.

We call attention again to the change in printing the Visitor every two weeks instead of twice a month as before. This, and the other fact, that as all matter for the Visitor is examined by one or other of the associate editors, we must have the matter in hand at least a week before the printing of the number in which it is to appear. Some matter that the writers intended to appear in this number was received a few days too late to appear as intended. The Lord is graciously blessing the work at Thomas, Okla. At nearly all of the services there are requests for prayer, and souls are getting into the light. Special meetings are to commence early in September. May the Lord continue to add His blessing and may many wanderers return to the fold of God.

Just Joined. It is related of Gipsy Smith how he once met a certain woman in a gipsy camp. She was well disguised, and was telling fortunes to people. Knowing his people so thoroughly, he readily saw that she was not what she claimed to be. After he had talked with her for a time, she laughed and said, "O, I can't fool you; I ain't a real gipsy; I just joined." And it is a lamentable fact that in the family home of Christ, there are so many who have "just joined," and are not "real" Christians.

While walking down a street one day, I passed a store where a man on the pavement was washing the large plate-glass shop-window. There was one soiled spot which defied efforts to remove it. After rubbing hard at it, using much soap and water, and failing to remove it, he found out the trouble. "It's on the inside," he called out to some one in the store. Many are striving to cleanse the soul from its stains. They wash it with tears of sorrow; they scrub it with soap of good resolves; they rub it with the chamomile of morality, but still the consciousness of it is not removed. The trouble is, "It's on the inside." Nothing but the blood of Jesus, applied by the mighty hand of the Holy Spirit, can cleanse the inside, for there God's Spirit alone can reach.—G. A. Page.

I am not afraid of becoming too familiar with beautiful things.—William Black.
NEWS OF CHURCH ACTIVITY

IN THE

HOME AND FOREIGN FI£DS

Addresses of Missionaries.

A£frica

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Matopo Mission, Bulawayo, South Africa.
H. Frances Davidson, Adda O. Engle, Myron Taylor, Jesse and Dorcia Wenger, Thomas, N. W. Rhodesia, South Africa.
Harvey J. and Emma Frey, Elizabeth Engle, Mtsabezi Mission; Levi and Sallie Doner, Capane Mission, Gwanda, Rhodesia, South Africa.

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

Jesse R. and Malinda Eyster, Meidefon, Alberta.
H. Frances Davidson, Adda O. Engle, Mtsabezi Mission; Levi and Sallie Doner, Capane Mission, Gwanda, Rhodesia, South Africa.

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

D. W. and Mrs. D. W. Zook, Sripat, Fumina, Bankura district, Bengal, India.
H. and Anna Sparrow, Baghnaupur P. O., Manbhum district, India.
Elmina Hoffman, Kedgaoa, Poona Dist., Ramabali Home, India.
Mrs. Fannie Fuller, Cowlia, Tank Road, Bombay, India.

Central America

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

Our City Missions.

Philadelphia, 3421 N. Second street, in charge of Brother Peter Stover and Sister Stover.
Chicago Mission, 6090 Halsted St. in charge of Sister Sarah Bert, Bro. B. L. Brubaker and Sister Nancy Shirk.

Toronto, Ont., Mission in charge of Webster and Martha Burch, 740 Lansdowne Ave.

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

Harvest Meetings.

August 28, 1909, in the forenoon, at the Antrim M. H., New Guilford district, South Franklin, near the station, Greenleaf, Pa. Nearest trolley point between Greenscable and Chambersburg, Station M. H., about one-quarter of a mile from M. H. All are cordially invited.

Love Feasts.

McVeytown, Pa., at the home of B. Harrison Brouse, on September 18, 19. Come to McVeytown at 18-2 m. September 18.

Ontario.

Sept. 18, 10. Black Creek.
Sept. 25, 25. Markham.
Oct. 2, 2. Roeburn, R. R. M. H.
Oct. 9, 9. Station, Peterburg.
Oct. 9, 9. Wainfleet.

Council Meeting.

September 16, Canada Joint Council convenes at Black Creek.

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EVANGELICAL VISITOR.
How calm my heart doth rest upon my True goodness follows me, His mercies man would mean to lead him out of acts righteously."—W. H. Payne.

The above subject would perhaps not on the line of education, an article on Telling of grace divine, where faith and This message let us bear wherever man In death I'll fear no ill since Christ de­

strayed its chill

By His own resurrection power.

This message let us bear wherever man is found.

Telling of grace divine, where faith and love abound;

Where waters pure and sweet run deep at Jesus' feet;

We all may lie in pastures green.

Des Moines, Ia.

Note—This poem can be sung to the tune of King's Business in Spiritual Hymns.

For the EVANGELICAL VISITOR.

Education.

BY P. J. WIEBE.

Since the church has launched out on the line of education, an article on the above subject would perhaps not be out of place. It is a well-known fact that some people are opposed to education, claiming that it leads away from the simplicity of the gospel. Let us briefly consider what education is and see if there is any ground for such claims.

A certain writer says, "Education is the means by which man seeks to realize in man his possibilities."—W. T. Harris. "That man is educated whose mind is richly stored with knowledge, who is conscious of the beautiful, who thinks clearly, who feels rightly, who wills stoutly, who acts righteously."—W. H. Payne.

The word education is derived from two Latin words, e meaning out, and duca, lead. Therefore, to educate a man would mean to lead him out of ignorance. It certainly cannot be

God's will for people to be ignorant, for He commanded the Children of Israel to teach their children. (Deut. 4:10; 6:7; 11:19). Jesus commanded His disciples to teach all nations. (Matthew 28:19). Paul told Timothy to teach and exhort. (1 Tim. 4:11; 6:22).

It is true that many people, in getting an education are led astray from the narrow path, and sometimes even have their faith shaken in the doctrines of the Bible, but that is not the fault of education, but is due to the influence with which they were surrounded while they were getting their education. It is therefore of the utmost importance to consider well the spiritual atmosphere of the school to which our children are going.

It is possible to be a child of God and yet have little or no education. But when God has some special work to do he calls an educated man, as in the case of Moses and Paul, and many of His best workers to-day. Education increases a man's power for good as well as for evil. It is perhaps not generally known that some of our best workers in the brotherhood, both at home and in the foreign field, are persons who have a college education. I do not wish to discourage those who have no education, and yet may be very useful workers in the church, but I think they will agree with me that it would greatly add to their usefulness if they had an education. In fact, how often do we hear the expression, "I wish I had an education." How often our young ministers realize they are handicapped because they do not have a better education. It is possible for a man to have very little education, and yet be a successful preacher if he is filled with the Spirit but how much more successful he could be if he were both educated and filled with the Spirit.

There was a time when people could get along fairly well without an education, but that time is past. Conditions have changed so that education has become a necessity. There was a time when the church did practically nothing in the line of foreign mission work. The time came when the church saw the urgent need of bringing the gospel to the heathen. God laid his hand on some of our young people to consecrate themselves for the work in heathen lands. They obeyed, but they also realized their need of preparation. As the church had no school where they might get the necessary preparation, they went to schools of other denominations, and the result is that to-day many of them are not working with the church, and some have joined other denominations. Some of our young people have gone to school at Tabor, Iowa, some at St. Louis, Mo.; some at Berne, Ind.; some at Cincinnati, O.; some at Nyack, N. Y., and perhaps some at other places. It is any wonder that they are not working with the church? I do not wish to cast any reflection on them, nor on the schools, but how can we expect that there will be a unity of teaching when our missionaries have received their training at so many different schools? It could hardly be expected that all these different schools would teach the same doctrine, and none of them would teach the doctrine as taught by the brethren. Some of these schools are not in favor of the prayer covering, baptism, feet-washing, plainness of dress, etc. Can we expect our children to believe in these things when they attend schools where these things are considered as non-essential? What then, is the remedy? Shall we abandon the missionary cause because some, who have gone out as missionaries, have left the brotherhood? Never! The teaching of Jesus is too plain on this subject to abandon it. (Matt. 28:19; Luke 10:2; John 4:35). But what shall we do? The Bible School and Missionary Training Home offers a solution to this problem. Have the missionaries prepared in the Brethren's School where such erroneous doctrines are not taught, and where their qualifications are tested, so that unqualified persons are not sent to the foreign field.

But some one says, "I don't believe the missionaries need any training, if they are sure that God has called them" That may be true in a few cases, where the individual has been prepared for the work before he was called but it is not true in general. Take for instance our beloved Elder Jesse Engle, who had a life-time experience in the Lord's work, and that, no doubt was better than any training he could have received at a training school. But many of the missionaries, who are called, are young and inexperienced, and need some special preparation for the work. Christ called the twelve apostles, but he did not consider them fit for their work until he had trained them and taught them daily for the space of three years. I do not wish to cast reflections on any of our missionaries, but I do honestly believe if some of them would have had more training in mission work
before they left the homeland, their labors would be crowned with more success. “But,” says some one, “I do not believe it is necessary for a missionary to pursue a course of study as it is outlined in the minutes of the Incorporating Board.” Let us briefly consider a few of the requirements of that course. German, Greek and Latin are mentioned first. We know that if a missionary wants to do effectual work, he must know the language of the people among whom he works.

It is a pedagogical principle that “learning one foreign language makes learning another easier.” If therefore, the missionary has a knowledge of these languages, it will be much easier for him to learn the language of the country in which he works. It would also be a great advantage to him if he could read the Testament in the original Greek. Besides, many of the words in the English language are derived from the Latin, and we can have a much clearer knowledge of English if we have a knowledge of Latin. How many of you can get any meaning of 1 Thess. 4:15? “We which are alive and remain unto the coming of the Lord shall not prevents them which are asleep.” How handy a knowledge of Latin comes in here. Fre meaning before, and venio, come. Hence, we get the meaning that we shall not come before them which are asleep. The German corroborates this meaning for it says, “Wir, die wir leben und überbleiben in der Zukunft des Herrn, werden denen nicht vor kommen, die da schlafen.” There are many instances where a knowledge of Latin will help us to get a clearer meaning of words.

Too much stress can hardly be laid on the study of English grammar. Since the English language is used more extensively than any other language, we ought to be thoroughly acquainted with it. Missionaries claim that a knowledge of grammar is a great help in the study of a foreign language. Besides it will greatly add to a man’s influence if he uses good English when speaking to a congregation. It may seem a little hard, yet it is true nevertheless, that if you make a mistake people will think of the mistake and not of what you say. Melanchton wrote, “Scripture cannot be understood theologically unless it is understood grammatically.” Luther held that true theology was merely an application of grammar, and Scaliger maintained that ignorance of grammar was the cause of all religious differences. Montaigne even expressed the opinion that most of the occasions of disturbance in the world are grammatical ones.

Some one may wonder why the Brethren should want to teach algebra, geometry, and trigonometry. If there were no other value than their culture value I think it would pay to teach these branches for the sake of developing the reasoning power. But they also have a practical value. One of our missionaries, who is now in Africa, said she studied surveying, not knowing that it ever would be of any practical value to her. When the land around Matopo was to be surveyed, her knowledge of surveying was of great use to her. I do not think that anybody should have any objections about teaching surveying. But if we want to have a thorough knowledge of surveying, we must first have a knowledge of trigonometry, and if we want to study trigonometry, we must first know geometry and algebra.

We must also consider that the school is not only for missionaries, but also for others who desire an education, therefore the different requirements were put in the course. Many of our young people have chosen the noble profession of teaching. Some have chosen other professions which need a careful preparation. The requirements for teachers are harder now than formerly. Hence if teachers want to meet these requirements they must have some special preparation. Where shall they get it if the church does not offer them an opportunity? They will go to other schools and the probabilities are they will be led astray. You may try to keep them at home, but the probability is that you will not succeed. After all, an education is the best thing you can give your children. Benjamin Franklin once said: “If a man empty the contents of his purse into his head, no man can take it from him.” You may leave your children money, lands, or bank stock, and when you are dead some one may take it from them, but if you give them an education no man can take it from them. Where will they get their education if the church makes no provision? Many of the professors in our most renowned colleges and universities are either infidels or reject part of the Bible. Even in some of our smaller schools there is an influence that is not conducive to holy living. Secrecy, card-playing, and dancing are considered innocent amusements. In some of the Normal Schools the young men receive military drill.

Many parents are filled with anxiety (and they have good reason) when their children leave for school, fearing that they will be led astray. Many of our young people have been lost to the church because we had no institution of learning, they went elsewhere, joined other denominations, or else are yet unconverted. Some people claim that there is so much pride in the church now, and if they start this school it will only help to increase it. Is it not a fact that pride has come into the church because some of our young people attended schools where pride is not condemned, and they, not wishing to be different from the rest, decked their bodies with the vanities of this world?

There is danger in starting the school, but is there not more danger in not starting it? Shall this go on and on that our young people are educated at other schools and embrace another faith? Shall we not start the school because there is danger? Shall we not elect any more ministers because there is danger that they may preach false doctrines? Shall we not build any more meeting-houses because there is danger that they may be used for other than religious purposes? If the ministers and meeting-houses are under the control of the church could not the school remain under its control? If you consider this question candidly and prayerfully, is there not more danger to let our children go to other schools than to have our own school?

Last, but by no means least, let us remember that this is not an individual enterprise. Conf. Min. 1908 Page 13, Sec. 9 (c). Neither is it something that has not been well considered. This subject has been at General Conference for many years. Conf. Min. 1898, Art. 8. If you oppose it don’t you oppose the decision of Conference? What shall I call it when individual members oppose the decisions of General Conference? Why should we spend so much money every year for Conference when its decisions are not obeyed? Before we utterly condemn the project of the Training School let us carefully and prayerfully consider what we are doing.

Shippensburg, Pa.

If Jesus Christ is everything to me, I know He can be everything to any man; and because I know it, then owe is me if I do not do all that is in my power to let every man who does not know Jesus Christ share Him with me. There is no escape from this logic. If I love Jesus Christ—which
means if I am loyal to Him—which means, if I keep His commandments—I am in touch with everybody to the ends of the earth who needs Him, and I cannot wash my hands and say that you must excuse me from this matter.—Maltbie D. Babcock.

For the EVANGELICAL VISITOR.

Do Justly and Walk Humbly With Thy God.

BY GEORGE S. GRIM.

Micah 6:8 reads like this: “He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly and love mercy, and to walk humbly with Thy God.” Herein lieth the secret that so many are striving after even for years before they are able to find out the true meaning by an experimental knowledge.

“Do to justly and walk humbly with thy God.” In this principle in the depth of humanity, alone is safety. It is in this that God has promised to be our guide and Leader. “The meek will he guide in judgment, the meek will he teach his ways.” Many souls are baffled and crushed along the way-side of their lives by the enemy, not realizing that it is their privilege to have victory and peace and joy abounding in their souls as they pass along the journey of life.

“The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.” (Isa. 29:19). Let the troubled soul take courage for there is a promise for such. “Have I not commanded thee? be strong and be of good courage; be not afraid neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.” (Joshua 1:9).

Jesus Christ came from heaven being born as a man into this world and lived to fulfill His mission as a Savior to redeem humanity from a broken and a violated law; and died that we might be delivered from eternal condemnation. Jesus said, “The Spirit of the Lord is upon me because he has anointed me to preach the gospel to the poor; he has sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.” (Luke 4:18).

Dear reader, have you the victory that you wish to have? No matter what your trouble may be, Jesus came to deliver you—to set the captive free. Remember that the Lord laid hold upon One who is mighty to save. His mercy is on them that fear Him from generation to generation.

For the EVANGELICAL VISITOR.

The Value of the Bible.

BY LEVI F. SHEETZ.

The Word of God, or the Bible, is indeed the most valuable thing in the world. There are many people, however, who do not realize nor believe this fact and pay little attention to this precious treasure, but nevertheless it is true.

It is higher than any monument that was ever erected, for it reaches from “the lower parts of the earth,” to the “third heaven,” and commemorates the greatest event that ever occurred—a fallen race redeemed by the blood of the Son of God. It is finer than any picture that was ever drawn by the best artist, as it gives a most excellent picture of the New Jerusalem, the city whose walls are decked with precious stones and its streets of pure gold.

The Bible was often called “The Book of Books” and the expression is true. Where is the book that gives the comfort and consolation to humanity like the Bible? There is none; for the Bible contains the very words of God and portrays His love and mercy as well as His righteous judgment. The apostle Paul says, “For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing sunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” (Heb. 4:12). It does not compromise with sin, calling wrong right, but draws a distinct line between righteousness and unrighteousness.

Beecher said, “The Bible is God’s chart for you to steer by, to keep you from the bottom of the sea, and to show you where the harbor is, and how to reach it without running on rocks or bars.” It is indeed the best chart in the world, showing the way from earth to heaven, and it does not only show the beauties and grandeur of the way, but also the dangers and pitfalls that are alongside of it, and gives the necessary instructions to flee from them. It is a sure guide to every one who accepts it as such. The Psalmist says “Thy word is a lamp unto my feet and a light unto my path.” (Ps. 119:105). Think of the traveler, who loses his way on a dark night, while passing through a forest. Bewildered, he knows not which way to turn, and just as he is about to sink in despair, he thinks of the lamp in his pocket. He gets it out in a hurry applies a match and by its rays he sees the way and safely reaches his home.

The Bible is a sure compass, as it always points to God. The sailor, who loses his way out at sea, takes the compass for his guide, as it always points north, and he feels safe, though he is far from land and tossed with the fiercest waves. Why should not the wave-tossed Christian take courage and look on his compass, which is sure to guide him safe over the sea of life to his eternal home.

The Word of God is one of the three greatest gifts God gave to the human family. He gave His only begotten Son to redeem fallen humanity, and after He had finished His work He ascended to the Father who then sent the Holy Ghost, as a comforter and guide. His word, however, was the first gift; for on its pages were written the promise of the Messiah, and many devout persons were filled with joy as they read the precious promise of the Redeemer. Its sacred pages also contained the promise of the Holy Spirit, hundreds of years before it was given. Today we look into the sacred volume and see how those promises were fulfilled and how we can be benefitted by them. Thus we see that God’s word has been an inspiration to His people in all ages. How thankful we should be for this precious gift and be daily engaged in reading and studying it.

In considering the value and worth of the Holy Scriptures, we are often grieved to see the disrespect shown toward this blessed Book by the people of to-day, and especially by those who profess to be Christians. There are many young people who have no delight in reading the Bible, but instead they devote many precious moments in reading cheap literature, such as have a tendency to fill their minds with evil thoughts, which when put into practice will do much harm. To all who read these lines, I would say, throw away your novels and story papers, which have only been made to sell, and read the Book which has stood the storms of many centuries, and which fills you with holy thoughts and inspires you to obey its precepts and enjoy its blessings. I have always been a lover of books and have read many different kinds, but none ever gave me the pleasure and filled me with a holy zeal as did the Bible. I loved it from my youth and its...
pages become more precious to me daily. Our land is filled with Bibles, but the day is coming when none can be had. The prophet Amos says, “Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.” (Amos 8:11, 12). Let us therefore lay aside the blessed Word, and if we do this, we shall have the opportunity. Not only read it once in a while, but study it daily, and do according to the sixth chapter of Deuteronomy, sixth to ninth verses; talking about it continually and meditating on it day and night (Psa. 1:2). We can enjoy happy seasons by sitting at the feet of Jesus and read His blessed Word, and if we do this, we shall be neither barren nor unfruitful, ever increasing in the work of the Lord.

For the Evangelical Visitor.

“Church and State”—A Criticism.

BY P. T. ALEXANDER.

We are inclined to the belief that the article Church and State is mistaken, where it says the fabric of our civil life is not such as to admit the application of Christian principles to it. We verily believe that the individual can apply the Christian principles to his life. If so then it stands to reason that individuals as a nation can make the same application; we further believe that the mission of the church in the regeneration of souls is helped and not hindered by the application of these principles to our civil life. There is just as much difference between the church and state, or ought to be, as there is between the mother and father. The father can not bear children, neither can the state. That part belongs to the mother and the church. The mother might take care of her family independent of the father, yet we believe the father’s help is a real necessity, especially if he is the right kind of father, and as God has ordained the law through Moses even as he has the church through Christ and we believe the powers that be are ordained of God. Therefore we thoroughly believe that when an individual is regenerated or made a new man in Jesus Christ he is not unfit to assume the responsibility of civil government but if he does not assume these responsibilities he thereby becomes a burden such as a husband who does not provide, and as the church is made up of individuals, so is the state, the only difference is that the church pertains to our spiritual life, while the state has to do with the physical and as I am still in this physical body, and the powers that be in these United States are the ballot box, I feel free to say that the voting precinct and the ballot box in the United States are ordained of God, for my use or abuse.

Thinking that perhaps some of our dear brethren and sisters would like to hear from us we make use of the columns of our church paper to gratify that wish. We have learned since in Ohio how some precious souls who are old and isolated from church privileges enjoy reading the Visitors. I say praise the Lord for the Visitoe, and God bless our editor and those connected with the work. We are workers together and can help push the work if we will, by our careful correspondence and also our prayers.

Truly, my soul waiteth upon God. From Him cometh my salvation, and I know the Lord is my Shepherd, I shall not want. Praise His dear name forever and ever.

On June 25, we bade farewell to our dear brethren and sisters of Upland, California, and also our dear children, Roy, Ada and Maggie, God bless them, to come to our appointed field of labor in Ohio. Our first stop was at San Francisco with our dear sister, Lizzie Winger, who is engaged in mission work at this place. This Penitent Mission is alive. We were much pleased with the earnest workers. The hall was well filled every evening. We were there three nights. There were ten souls forward for prayer; some found the Lord. All praise be to Jesus. Sister Winger is standing true in the good old-fashioned way. Her brother is with her; he has lately found the Lord to be indeed precious to his soul. Anyone wishing to write them a word of encouragement can address them at 27 Hampton Place, San Francisco.

"Truly, God is good to Israel, even to such as are of a clean heart." I feel to praise God for His care over us on our journey eastward from California. As we passed over the mountains we thought of the wonderful works of God; then crossing the desert plains coming now and then to a small oasis. This reminded us of the children of Israel journeying from Egypt to Canaan. Then crossing the great Salt Lake we came to the city of sin (Ogden), where we stopped for supper. As we looked into the faces of men we saw the traces of sin such as the demon alcohol brings. Our next stop was Brown county, Kansas. Here we met those with whom we associated in former years, also our relatives, uncles, aunts and cousins. We had three services while there; two precious souls sought the Lord for the experience of sanctification. I am expecting God to complete the work in their hearts and lead them out in usefulness for Himself. I was especially rejoiced to find my aged uncle who just lately found the Lord; walking in the light and trust he may get out where the full tides flow. Hastening on we next stopped at Milford, Illinois, a few days with my brother, J. C. Franklin, then on to Wabash, Indiana, where we visited our niece and family, then on to Springfield, Ohio. We found our way to Brother Wingert’s home where we received a welcome and much hospitality was given us.

The next day, on July 14th, we came to Medway, 8 miles from Springfield, to our dear brother and sister Schatz. Here we were welcomed and given a home. Praise the Lord from whom all blessings flow.

On Thursday evening we met for the first time in worship with the dear ones of this place, we had so long prayed for and looked forward to this meeting that we felt perfectly at home, and also at our first meeting at the church. Since being here we have been visiting, etc; as the Lord gave opportunity. We only see one step ahead, but as long as we stand together we know the enemy will not get in. The brethren live far apart, and most of them are old and somany are widows, sisters that have no way of attending the meetings. These and other difficulties make us shrink, but we know God is on His throne and while He is there we shall not fear. We earnestly crave your prayers.

Our address until the end of the year will be, Medway, Ohio.

Yours until Jesus comes,

BRO. AND SISTER N. T. FRANKLIN.

When the Agnostics Were Through—“Some time ago,” said the Rev. Samuel Chadwick at Westminster Chapel, “a mission was being held in Leeds, and one night, when the missionary rested, I undertook to conduct the service. There were in the meeting a number of the most notorious Socialists, atheists and agnostics in
the city, whose attention and enmity the missioner had somehow attracted to himself. I was known to some of them, and when I ascended to the pulpit they sent a note up, requesting that, instead of preaching a sermon, I should give them my reasons for believing in Jesus Christ. As simply and plainly as I could I stated the reason of my belief; then I added, 'I know what some of you are thinking. If discussion were allowed what a chance you would have of picking me to pieces. Well, if you will come with me into the room behind the chapel, I will allow you to cross-examine me as much as you like.' Some twelve of them accepted the invitation, and we stayed there till two o'clock in the morning. As they were leaving I said to their leader, 'You have asked me a great many questions. Will you allow me to ask you one? You proposed a philosophy for a cult. You presuppose a certain standard of humanity. There are hundreds of men in this city who have lost their manhood. What do you propose to do with them?' He hesitated for a moment, then, with a cynical smile, he said, 'O, I'll make you a present of that lot.' 'But why me?' I asked. 'Because,' he replied, 'I'm free to confess that if there is any hope for such people, it is to be found in the Christ you preach.'"—Selected.

The Making of a Man.

First of all there must be a true parentage, back of parentage there must be an affinity. There cannot be a true child unless there be a true marriage, a unit of two lives in one. There can be no marriage where one life is bound to the other by civil law alone. In such a home the child is born a cripple and remains a cripple all its life. How can a child develop its greater possibilities, if it is reared in a world of unutterable and stormy and domestic thunderings? It cannot be taught the divine idea of filial love when the example it meets every day is opposite?

In order to make a real man there must be a real child with a divine guardianship surrounding it all the constructive years of its life and a parental love that follows it till the day of separation. There is no school that can take the place of a home. There is no faculty, no matter how well trained, or how deeply it may touch the mind and heart, that can possibly teach with fitness as does the faculty centered in the home. The home faculty develops the heart, the school faculty develops the brain. Heart education is the most effectual and is considered the best man builder known to the race. A man may be a physical giant, with an erudite mind, and yet fail to be a man on account of his misfortune in not attaining that higher relationship and nobler fitness of heart development. A manly man is a man who has a heart that is tender, a life that is filled with sacrifice and noble deeds. He never leaves the constructive period. He is constantly going forward, pursuing and achieving.

The education of the child man is of a two-fold nature. He must be taught and made believe that he is of some value and that he cannot get more out of life than he sees fit to put in it. The value of time, of character and moral fitness must be made known to him as well as the value of money and chattels. He must be made to believe and know that in order to gain he must use manly means and have a courageous spirit, never daunted by the approach of temptation or the allurements of evil, a decision that knows when to say no, a determination to win. He must know what and how to choose, and in order to meet success he must have the experiments of others meted to him, or, rather presented to him by the ones who never fail him or cause him distrust or failure. There must be a strict confidence between him and the home faculty, a trust that knows no deceptions and entertains no fears.

The physical, as well as the mental and moral, is always guarded and protected. A healthy body, free of all manner of disease, is a house in which the man delights to live. The vultures never feed at his door, the asps and tarantulas never cross his threshold. The physical cannot be entirely strong unless the mind is strong and a strong mind drives away many physical ills. The mind is master of a man and his house. What it wills, man does; he is ever obedient to its mandate or call. A thousand forces are at work in the making of man. They never cease their action and their purpose; they delight to give in the splendid service, in the making of a man they consider their work of the highest order. Environment is the greatest school. Every star, every cloud, every blade of grass at his feet and every mellow ray of light above his head, is a teacher. Every man he meets, every condition that confronts him, every social force that surrounds him, every business agent that waits upon him, every sermon he hears, every man who speaks to him, every book he reads, every home he enters, every public hall or street that gives him admission becomes a tutor. Every new relationship brings conditions and new opportunities. The man is built out of the accepted materials that come his way. The power of decision is the mighty power, or, rather the most potent agent in his lifebuilding. How could he build without materials? Environments furnish the materials. Man is his own builder.

There are many evil forces constantly seeking a place in the building of a man. They throw about him many alluring temptations, and gilded palaces are opened to him. There is music within and master paintings decorate the walls. Dragons stand at the door ready to conduct the enticed to the inner courts where every evil abides and a feast is spread that will at last corrupt, debauch and fell all manly purposes. Beware of the whitened sepulchers, the deceptive places of wantonness, slow death and final destruction! After a long period of careful building, it is distressing to witness the fall of the builder who is overcome in a season of trial and severe temptation. It is thrilling to witness a tottering in age, reeling and tottering under the weight of accepted allurements that have finally served their purpose and under the load the unfortunate man must fall if not relieved.

Man has built many institutions and he has served in many ways in order to aid his fellowmen. All these places of worth, of influence and strength cannot hope to fill their true purpose until man builds and maintains a better home. Talk about houses of charity, homes for the diseased, disconsolate and weary, build asylums for the oppressed and the unfortunate, maintain organizations to aid the worthy dependent and the less favored, do all this and even more, there will never come a material change until man gives the home its proper due, and delights in its circle in its companionship and its worth to the full extent of his powers. The conception of a home rests in two lives, where two minds are as one and two lives give sacrifice one to the other. When the home is given its true place in society and is made as divine intent first gave its purpose, the making of a man will not be considered impossible and the way to unquestioned worth will be a highway of excellence and imperial fortitude.—Selected by —.
OUR YOUNG PEOPLE.

A Little Girl's Letter.

Dear readers, I will write you a letter for the first time. I go to Sunday-school every week. My Sunday-school teacher's name is Anna Mellinger. There are eight children in my class. I am twelve years old. I have six brothers and five sisters. We have children's meeting every other Sunday night. These meetings are real good. We pray and sing and testify. I enjoy it very much.

Sister Margaret Brubaker is our teacher in the children's meeting. I and six other girls are baptized. Two of them are my sisters. We were baptized on June 27, and my aprons and bonnets are to be baptized after a while. I feel happier since June 27, and my aunt is going to be baptized next. I want the children all to write for the VISITOR. I will close.

Your sister,

Margaret Whitney.

Ramona, Kansas.

What They Did With Their Money.

Margaret Whitney.

"O Jessie, I want to tell you something," called Maud, one day when she saw her friend in the yard behind her home. "All right," said Jessie, "I was just ready to come over and sit in the hammock with you for a while anytime."

Maud and Jessie's homes were side by side with only a fence between the yards. Jessie went through the gate and was soon seated in the hammock with her friend. They were both about fourteen years old, were in the same class at school and had been friends ever since they were little children.

"Now, Maud, what are you going to tell me?" said Jessie when they were comfortably settled.

"Well, Maud," said Jessie, "you know how I do not like to sew and how mamma is so anxious for me to learn to do plain sewing, at least, this Summer. Now she says I must now be ready and decide whether I am going to be a seamstress or not. I have decided that I will try to learn to do plain sewing. I do not like to ask mamma for it, for she may say I need a new dress herself, but, if I help mamma with the sewing, maybe she will pay me money to do it for her."

"I believe I will tell mamma about your plan," said Maud. "I believe the money we have been making to buy dresses for tomorrow's meeting will be enough."

"Well, if that is all that is needed, here is the money. Jessie must telephone to Mrs. Holmes and ask her if she would take the money for Miss Bain as she has been expecting to do."

Jessie was very anxious to hear what her mother would say to the plan, so she soon left Maud in the hammock and went back to her own home. Her mother said a plan was to be allowed if she tried to do the work well. Jessie was eager to begin and promised to be careful and do just as her mamma wished.

"Mamma is willing to pay me just what your mother offered you," said Jessie to Maud in a little while, "and I am going to work as soon as she can get something ready for me to begin on. Bring your work over and we will sit in the swing."

The girls went to work and both worked all their spare time if allowed, but their mothers only let them sew a while in the morning and then again in the afternoon. Maud had decided that she would spend her money for a book she wanted and every day they planned how they would buy these things. Sometimes they worked on Maud's porch and sometimes sat in the swing in Jessie's back yard.

The girls had not expected to be paid for their work until they had done all they could, but, at the end of the first week, during which they had been sewing, Jessie came over to Maud's house and had a dollar and a half to show as the result of her work. "I have just as much," said Maud, "Mamma just gave it to me. You know we always sewed together and I worked as long as you did."

"Let us go down town," said Jessie. "I want to see if there is any more that ribbon at the store. Right, maybe I will see the book I want," said Maud, so they were soon on their way to the store.

On the way down town they met several girls who belonged to the same class at Sunday-school the day before and one of them, Grace Hall, said, "Have you girls heard that Mamie can not go to the country with the other children? Her mother is sick and she must stay with it. It's too bad for her to be disappointed after we have made enough money and told her she was to go."

These girls had worked all year in different ways to earn enough money to send four little girls to the country for a week. They had the money now and had arranged for them to go next week. A woman in the country was to come for them, keep them a week and bring them back home again.

"I wonder if Mamie's mother is very sick," said one of the other girls. "May be she could go along to the country if Mrs. Holmes would take her."

"That is just what the doctor said would be best for her," said Grace. "I was there when the doctor came. If we had three more dollars then we could give to Mrs. Holmes and ask her if she would take Mamie and her mother both when she comes in Monday."

While Grace had been talking Jessie had put her money into Maud's hand who said, "Well, if that is all that is needed, here is the money. Jessie must telephone to Mrs. Holmes, for she is acquainted with her, and we will soon see if she will take one more."

The girls all went back to Jessie's house and she called up Mrs. Holmes and told her about the sick woman. She agreed to take her for the week and said that three dollars would pay her board.

On Monday morning some of the girls went to each house to help the children get ready for their trip. It was decided that Jessie and Mamie must go to Mamie's house for they had found how the girls had earned the money and what they had intended to spend it for. By the time the long, covered wagon came to the door Mamie and her mother were both ready and Mrs. Holmes went away with five passengers instead of four.

By the time the week was up Jessie had earned enough money to buy her sash and Maud was ready to buy her book, so they started down town the second time to spend their money. On Monday afternoon they met Mrs. Holmes, bringing her boarders back to town. They all said they had a good time, and Mrs. Watt, Mamie's mother, said she was able to go to work and to town again. At the next meeting of their class the girls all voted to try the same plan the next year except that they would earn enough to send six girls to the country instead of four.—Selected.

Five Stages in the Experience of Blessing.

The New Testament ends with the word, course. It is typical of the law. The New Testament begins with blessing. It is the volume that unfolds God's grace. It is interesting to note the blessing that grace begins. Here are five progressive experiences of what we ought to experience in your Christian life.

1. The Blessedness of self-empying. See Matt. 5:3-7—poor in spirit, mourn, meek, hungering and thirsting, merciful, pure in heart, peacemakers, persecuted. This is the eight-runged ladder leading into His presence, the deliverance from the self-life, see Isa. 53:6.

2. The blessing of seeing. Matt. 13:16. The soul needs the light of God. Self obstructs the vision. When self is hidden under the blood of Jesus (Isa. 53:6). the then there comes the sight. See John 14:21—an obedient life. aids. Gen. 21; Hagar; II. Kings 6:14-24; Peter 2; Luke 5; John 10:10. Rev. 5; Daniel in Dan. 9, are examples. To see the things of God, His goodness, His grace; to see Him as Jesus came to reveal Him unto us, this is life—worth life, life that glorifies the Father. Oh for the blessing of the seeing.

3. The blessedness of giving. Acts 20:35. "More blessed...." This can only follow the vision of Him. Before that we may think we are giving as we reluctantly give time or money, but, as only after we have seen Him can we know the blessedness of giving, self, time, service, money, anything we have, all we have for His praise and glory. Compare 2 Cor. 9:6-12; Gal. 3:8, 9.

The secret of happiness in the family is the constant self-giving of father, mother, children, for each other. Absence of this breaks up the family's happiness and finally the family. The same spirit must needs pervade in the community, in the State, in the church. This spirit is what makes good patriots, what makes good neighbors, good church members. It is the Christ spirit. (See Rom. 8:6.) We cannot pass this without hearing personal testimony to the truth in the words of Jesus quoted by Paul in Acts 20:35 of the new Testament.

4. Blessedness of receiving. Matt. 25:34. It is not all giving. No indeed, we are receiving far more than we ever stop to think. We are not entitled to receive, and there are many things we cannot receive until we have passed one, two and three above. There may be a time of waiting—yet rewards are certain. See II. Tim. 4:7, 8; Jas. 1:12-2; Rev. 22:17, 14, etc.

5. The Blessing of Rest. Rev. 14:12. Rest is the center of all. (See Rev. 20:6; Matt. 11:28. Rest is a precious word. Will we have worked for God enough to be in its midst? We must be living as if we have gained one, two and three above. There may be a time of waiting—but rewards are certain. See II. Tim. 4:7, 8; Jas. 1:12-2; Rev. 22:17, 14, etc.

Watch your thoughts. Keep pure—and noble, for as a man thinketh in his heart, so be he.
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ing in mid Winter. Praise His dear name! We cannot praise the Lord enough for all He is doing for us. Yet there is much land ahead to be possessed. The divine Father is graciously blessing us in our time of need and travail.

The open air meetings are a feature of special interest. It is certainly the greatest opportunity of our lives to hold up the Christ to precious, perishing souls. But, who will answer, "How shall we escape if we neglect so great salvation?" God's message in Ezek. 2:1-8; 3:15-21 gives us some grip on our situation. Let us all join our prayers for every messenger of the cross.

Yours in Christ,

GEO. AND EDITH WHEELER.

SILVERDALE, PA.—Our harvest home service was held in the Silverdale M. H., Bucks county, Pa., on August 7, in the afternoon. A few other meetings in this vicinity took some away, yet a nice number assembled with us, and the brethren G. G. Tyson, E. W. Tyson and W. H. Hess and our home brethren conducted the services. The text for the occasion was Gal. 6:7, 8. "Be not deceived, God is not mocked, for whatsoever a man soweth that he shall also reap. For he that soweth to the Spirit shall of the Spirit reap life everlasting." (Acts 16:6, 7; 8:26-40.)

The enemy kept trying to make me believe it was human planning, but I praise God that He teaches us to know His voice, for when I received here, about three weeks ago, I found I was in the place He wanted me to be.

We have had meetings every night for two weeks. Although there are yet no great visible results, we feel that the Holy Spirit is working, especially searching the hearts of those who profess His name, and that our labor will not be in vain. God has not asked us to be successful, but faithful. Paul says, I have planted, watered, but God gave the increase. God uses some to prepare the soil, some to sow the seed and some to reap the harvest, but He sends the rain and sunshine. So we can labor faithfully on knowing that He will take care of the seed for He has said, "My word shall not return unto me void." (Isa. 55:11.)

We would ask the readers to join us in prayer for the meetings, workers and people, that the Spirit may have His way in each.

Sister Long would like to write, but we are both very busy and we feel the need of spending much time in prayer, which we cannot do too much.

HELENA GOOSSEN.

Dear saints, in the name and by the leading of the Holy Spirit, I will add a little to what the sister has said. I did not feel as if I had time to write. My bodily strength has been coming away from me. I have been reaching myself, but oh, how could, or how can we help it when the harvest is so great and yet so few to help, compared to what the need is. This is none other but the Lord's work, and we all must keep our hands off His work, let it be what it may. God has been answering prayer, sending in those whom He could use. But we all know what it means to have more to come to our tables; it means more work and more suffering to keep up the shield of faith, feed on the word and wait on God. Prayer is my stronghold. If we do not take time to pay the evil one takes advantage of us when our bodies are tired.

On Sunday morning Sister Leona and I walked the rails in the lumber hump log as we saw how the evil one was getting the better of us. We both settled the question. It must not be that the cause will suffer if we go on this way.

May I ask how many have been tested on the faith line as I have been since at Cedar Run, with every penny, every stamp and postal card gone? Yet with it have the joy of the Lord in the soul, and not in the least discouraged. Oh praise God, for the blessed victory which He gives His faithful ones. Victory is mine. Oh hallelujah. Amen.

A very sore trial came upon me the other evening. The evil one came sorely in upon me. For the first night this Summer I could sleep but a few hours. I came out here under this tree before daylight, when Jacob's time of wrestling with the Lord came before me. I too felt I must have victory before I let go. Oh, how I pleaded for the blood to be applied afresh, as never before, to my heart. Finally I went to the house to feed on the word. I felt I must have victory, and went to ask God for a special message or word to encourage me. As I opened the book to read, to my surprise my eyes lit on the third chapter of Romans, the latter part of verse 6 and also verse 7. Victory began to come. A little later God gave me the book of Nehemiah, and oh, the joy and courage came flooding my soul.

Pray for us all.

MARY J. LONG.

MACHO MISSION.

My Dear CHILDREN.—It has been over a year since my letter to you, and no doubt you would enjoy hearing how the boys are getting along.

Well some of those who were here last year are away working to earn money, and several have gone to their homes excepting one who is only returning again. A number have been with us over two years and have said nothing about leaving. There are thirty-three boys here at present and a nice lot of boys they are. Every one desires to follow the Lord, although some who came lately may not know what that really means. I should like to name and tell you something about every one of the dear boys but there would take too much time, so I shall mention only a few. Let me make you acquainted with one of the two who came first. His name is Apuleni. He is about fourteen years of age and is the best scholar in school. He knows more of the Scriptures than many of Christian parents in America. Although he never saw a book until two years ago February, yet he has already finished the four books we have in their language, and he and two others are reading the New Testament in Zulu because it is not yet translated into their language. He reads this readily and then tells what he has read in his own language.

Yesterday he went along with Sister Engle and me to a kraal near his home to see a sick man. There we learned that there was a beer-drink at this boy's home. That is about all the people here do during the dry season—make beer and drink it. "Apuleni, do you like beer now?" he replied, "No, missus, I do not like it." "Did you like it at one time?" was asked.

"Yes," was the answer, "but I quit drinking before the missionaries came." "Why did you stop?" was again asked.

"Because I saw that it made me drunk," was the brave reply.

Was not that nice? Here was a heathen boy who knew nothing about God, yet while he was a very little fellow, and every one around him was drinking beer, he courageously quit drinking because he
saw that it made him drunk. I trust every boy or girl who reads this will "touch not, taste not, handle not."

The best thing about this boy is that he seems to have settled it in his heart, that "no matter what the others do, he is going to serve the Lord. He is already a great help for the other boys, and in giving out the word in the kraals. He very seldom gets any money but during Christmas vacation he earned three shillings (72 cents). What do you think he did with it? All the clothing he had was two shirts and a loin cloth, and yet he gave two shillings to the Lord and kept one for himself.

These boys are all sizes from a little one three feet two and one half inches tall to a six footer. It is astonishing to see this little fellow stand in the class side by side with one of the largest ones. This dear little fellow is about four years old, I judge, and is an unusually bright child. He is too shy, however, to run with the other boys and so has the privilege of sleeping in the house and is standing by me as I write. His name is Halikumba, and he came to us Christmas during the famine. He was a pitiable sight, but now is plump and hearty. Could you see his bright eyes and smiling face, and hear his ready answers to any question almost, you would surely love him as much as we all do. At first we thought he was too little to go to school, but after he was here about two months he went to school, and is learning rapidly to read and to count, and is quite a little singer, carrying the tune most accurately. One day in school when some of the boys were repeating some of the Psalms from memory, I asked whether he could repeat the first Psalm, not thinking he could do so; but he surprised me by repeating about half of it. His little playmate who came at the same time but is older repeated the entire Psalm. Halikumba, last Thursday morning in prayer-meeting arose and said, "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes" (people who have obedient hearts like babes).

In a foreign field like this work can be done on many lines. One line in which we have been having some experience of late is in a school for women and children. In this country most of the heathen women and children are not allowed to go about alone, but must have some one to accompany them wherever they go, or be content to spend their time within the four walls of their house; therefore, if they are ever reached we must necessarily go to them.

There is an opening in every village for a school of this kind as above indicated. These villages are neglected by those who do not understand the Lord's work. We are praying to God in faith that He will make it plain to all His children who seem to be in the dark about the great work in India.

We feel very thankful that we can report being on the victory side, although the work does not prosper as we would like it. We have learned to wait upon the Lord's own appointed time and do believe His time is at hand. The children school is doing well. There were thirty-five on the roll, but sickness prevented some from attending and the number was reduced to twenty-eight. The children are interested not only in reading and writing, but also are interested in sewing. The whole school is in good cheer.

Remember, dear ones, those who have this work at heart, this children's school is committed into your hands and ours. Please do not quench the Spirit. The following sums were received during June for this work: Sister Winters, Kans., $17; Sister M. Landis, Phila., $5; Sister E. Landis, Phila., $3. Total, $25.

EXPENDITURES.

Sweets, 8 cents; gatre hire, 24 cents; sewing class expenses, 42 cents; rent, 64 cents; teacher, $4; woman servant, $1. Total, $3.58.

Balance on hand, $18.02.

We still could use funds for opening other schools. The Lord bless all who so kindly help in supporting this school.

We humbly submit these reports to the dear readers with the hope that the Lord will properly lead and direct us all in His work.

AMOS L. AND KATIE MUSSER.

6 Sudder Bazar, Dilkusha,

Lucknow, India.

August 8, 1909.
To Africa and India.

Conference of 1909, Conference Minutes, Art. 85, page 107, stated that an episcopal visit should be made to the Missions and Mission stations of the church in Africa and India, considering that such a visit would serve to strengthen the ties of sympathy between the home church and the work and workers in the foreign field, and that it might also be a help towards the advancement of Christ's kingdom in the salvation of the heathen who are as much in need of the gospel as we who are enjoying its blessings.

Therefore, being appointed to this important mission, I made arrangements to comply with the appointment, not however without feeling very keenly my inability for the duties connected with a work of such importance. I have, however, been able to find comfort in these promises, "My grace is sufficient for thee," and "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

Although Conference made provision for only one to go forth, I am glad to say that a traveling companion has been found in the person of Bro. J. N. Engler, and going to Dallas Center, to visit these places was, as much as possible, of the brethren and sisters in a service in the field.

Our first stop was at DesMoines, la., where we met the little band of brethren at the Cross Roads church, a large congregation in the interests of the foreign work. In the afternoon we met with the church at Mechanicsburg, and spoke to a good-sized congregation in the Air Hill church and spoke to the old time harvest meetings held in a barn. A large crowd had gathered here. At the morning meals we met with all present, after which an afternoon service was held, closing at about 3 o'clock. At this place we were able to speak from Deut. 10:16, "And none shall appear before me empty."

In the evening we met a good-sized congregation in the Air Hill church and spoke in the interest of the Foreign Mission Board. From here we went to Shippenburg and spent the night with our once Kansas brother Peter Wiebe. On Friday morning we went to Harrisburg and hurriedly looked after some business in the interests of our trip, going to Palmyra to the home of my wife's youngest sister, and Bro. Sheets going on to Mount Joy to visit with his aged mother, now about 83 years of age.

On Saturday morning my brother-in-law, Wm. H. Erb, took us to Mount Joy in his automobile. From here we were conveyed to the Manor church for a harvest meeting. About an hour was spent at the meeting, leaving at 3 o'clock for Philadelphia, being called there with the Executive Board for consideration of some work which seemingly required haste.

Late in the night this Board dropped its work to be taken up again at a later session. Leaving Philadelphia by train I arrived at Mount Joy at about 7:20 a.m., and was conveyed to the Mount Pleasant church, where many acquaintances were met with and where also the Lord helped in speaking on the greatest question confronting the Church of Jesus Christ, that of missions, when to go and when to stay. The heart beat and the lung breath of the body of the Lord Jesus Christ." The afternoon was spent at the home of my brother-in-law, Amos Wolgamuth, where a number of the young people gathered for a song service, led by Bro. Frank Brubaker, thus acquainting themselves with many of the songs in the new Hymnal, which has not yet come into such general use in the churches in the East as throughout the West. We however hear many expressions of commendation for the new Church Hymnal.

On Sunday evening we met with the brethren at the Cross Roads church, a large congregation having gathered. With this service our itinerary as previously outlined in the Visitor closed. We are now spending a few days with friends and relatives prior to our sailing, having definitely arranged for sailing on August 21. We expect to reach New York about 7:20 a.m. and have definitely arranged for sailing on August 21. We expect to reach New York about 7:20 a.m.

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Tom's Awakening.

Tom Stone was sixteen, quick, intelligent and an only son. From his earliest childhood he remembered that whatever happened, nothing was allowed to interfere with the daily family prayers.

His father is a well-known merchant, of definite and well-fixed opulent ideas. Every morning after breakfast the whole family, guests, servants and all, assemble in the drawing room. There the head of the family reads a passage from the Bible, and then offers a simple petition, which invariably concludes with the Lord's Prayer; in that the whole family joins.

To the lively, impatient boy this sacred family custom was at times a bore. It interfered with so many things that might be done. But his father never allowed him to absent himself except for an imperative reason.

It frequently happened that he fretted at it and showed more or less impatience when the few minutes devoted to family prayers arrived.

His father tried all sorts of plans, punishments, rebukes, but could do nothing to check this spirit of revolt.

Finally, one morning after prayers, while the family were still all present, he said, "My son, you are now sixteen, old enough to take a prominent part in the management of the home, and I propose that once a week you should assist in the leading of family prayers."

The boy was taken by surprise and flushed deeply. But he had courage, and so he said, with apparent composure, "All right, father." But his heart beat tumultuously.

The next morning his father handed him the Bible and told him it was to lead the family worship.

"But I can't make a prayer as you do," whispered the son.

"You can repeat the Lord's Prayer," said his father gently.

Tom read the Bible very well. Then they all knelt down and followed him, as he led them in the Lord's Prayer. It was noticed that his voice became more steady as he went on. Finally, when he came to "and forgive our trespasses as we—" he burst into tears, and jumping up, rushed upstairs to his room and flung himself on the bed, weeping bitterly.

The father knew that something serious was the matter, but he did not know what. He gave the lad time to compose himself a little and then followed him upstairs. He leaned over and patted his boy upon the head.

"What is the matter, my son? Tell me all about it. I will help you."

"Father," sobbed the boy, "I couldn't lead in prayers! I saw my teacher before me all the time. I told him a lie yesterday. I—I had forgotten all about it, but it came up when I was praying. I don't think I ever realized what that prayer meant before."

"You had better tell your teacher to-day, Tom."

"I will, I promise you!" was the emphatic answer. Then raising himself, he looked his father in the eyes and said:

"I don't see how any one can pray unless he can wash everything off the slate and know that it is clean."

Much moved, his father laid his hand upon his shoulder. "My dear boy," he said, "you have stumbled upon the vital truth in prayer. It is not that one can not go to his heavenly Father until 'the slate is clean,' as you say, but it is because prayer shows him when it is not clean, and helps to make it clean, that it draws us nearer to God and makes us better."—Young Reformer.

For a brave man to know that an evil is, is simply to know that it has to be vanquished.—Fairbairn.

The man who is not happy unless he is finding fault ought to have no difficulty in maintaining his serenity.

OBITUARIES.

EPPLEY.—Arthur S., infant son of Charlie and Ada Eppley, of near Lobata, Lancaster county, Pa., born August 8, 1909, aged 1 month and 5 days. Funeral service was held Wednesday afternoon, August 11th at Crossroads M. H., conducted by Pre. Simon Garber, of the Mennonite Brethren, and Bro. L. O. Musser. Text, Job 1:21. Interment in adjoining cemetery.

SHAFFER.—John C. Shaffer, of 1206 Bailey street, Harrisburg, Pa., was born May 31, 1846, died July 20, 1909, aged 63 years, 1 month and 10 days. There survives to mourn his death, his wife, six children, two sons and four daughters, and twelve grandchildren. Funeral services were held July 23, at Oberlin, Pa., in the U. B. church, being conducted by Bro. Geo. Detweiler, assisted by Rev. Keipper, pastor of the Mennonite Brethren, and Bro. L. O. Musser. Text, Job 1:21. Interment in adjoining cemetery.

BURGER.—Christian Burger, an old resident of this place died of old age in the town of Acme, Kan., July 30, 1909, aged 85 years, 9 months and 21 days. He leaves one brother and three sisters: Br. Howard, Ephraim S., Harry S., of Acme, Kan., and Mrs. P. G. Hoffman, Ailiens, Kan. His wife passed away two years ago. Bro. Burger was a member of the German Reformed Church for many years, serving in the office of deacon much of his time. He lived in Kansas since 1854. His physical powers were declining for some time, yet his mind remained active up to the day of his death. An interest in the forwarding of the cause of the kingdom of God. He died at the home of his son, Mr. Ephraim S. Burger. The funeral service was held at the Abilene church, being conducted by Bro. M. G. Engle, assisted by Eld. C. O. Musser. Interment at Newbern.

WILLS.—Bro. Henry Wills was born March 20, 1820, and lived in the township of Wainsfield, Welland county, Ont. He was married to Elura Wills, May 1, 1852, and the Lord added three sons and two daughters to the family. Bro. Wills died August 31, 1891, leaving the husband with the children with whom he lived until death. Two sons and one daughter remain to mourn their loss. He was saved in January, 1906, in the meetings held here by Elder R. J. Zook, and has remained active in the work of the Lord ever since. The funeral service was conducted by Bro. John Sider, assisted by J. B. Stevens, of the Disciple church. Text, II. Cor. 11:1. Interment on the Wills cemetery near his home. He was in his 64th year.

STOUT.—Died at Silverdale, Bucks Co., Pa., Moses G. Stout. He was born November 10, 1833, and died August 3, 1909, aged 75 years, 9 months and 23 days. He was a merchant and commission merchant. He was married to Mary Ann Bishop May 7, 1859, who survives him. This union was blessed with eight children, three daughters and five sons. One daughter died in infancy. He was a member of the German Reformed Church, and the family joins. Funeral services were held on the 7th, Rev. S. E. Hubner. Text, Ps. 4:8, and the brethren P. K. Bowers (English) and S. H. Rosenberger (German). Text, Ps. 102:11. Interment in adjoining cemetery. The large attendance at the funeral showed the high respect in which he was held in the neighborhood.

ENGLE.—Bro. John M. Engle was born near Mount Joy, Pa., Lancaster county, Pa., March 20, 1826, and died July 5, 1902, at his home, near Stevensville, Ohio, July 19, 1909, aged 77 years and 14 days. In 1854 he was married to Martha Detweiler. Five sons and three daughters were born to this union all of whom survive and are residing in the vicinity. They are Mrs. B. F. Engle, Moonlight, Kan., David S., and Mrs. H. E. Hershey, Acme, Kan., Ephraim S., Harry S., J. Alvin and Mrs. P. G. Hoffman, Ailiens, Kan. His wife passed away two years ago. Bro. Engle was a member of considerable prominence in the Brethren in Christ Church for more than thirty years, serving in the office of deacon much of that time. He lived in Kansas since 1854. His physical powers were declining for some time, yet his mind remained active up to the day of his death. Interests in the forwarding of the cause of the kingdom of God. He died at the home of his son, Mr. Ephraim S. Burger. The funeral service was held at the Abilene church, being conducted by Eld. M. G. Engle, assisted by Eld. C. O. Musser. Interment at Newbern.