9-20-1909


George Detwiler

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons
Permanent URL: https://mosaic.messiah.edu/evanvisitor/491

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/491

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

www.Messiah.edu

One University Ave. | Mechanicsburg PA 17055
Editorial—

Faith Comes First, 2
The Needy—, 3
Notes, 4

Poetry—

A Model Life, 6
The Sower’s Prayer, 12

Contributed—

The Lone Grave—W. R. Smith, 6
Going Away—N. T. Franklin, 6
Conquering the Besetting Sin—G. S. Grim, 7
Are We Christians By Keeping the Law (Concluded)—J. S. Lehman, 7
The Household of God—Noah Zook, 8

Selected—

Godly Apparel, 9
A Horrible Blasphemy, 10
The Way You Lean, 10
Spiritual Life Suggestions, 14
How the Bible Was Saved in Burma, 15
A Telling Testimony, 15

News of Church Activity, Etc., 12

Our Young People, 11
Report of Funds, 16
Obituaries, Etc., 16

Editorial Notes.

Bible School and Missionary Training Home Funds.

We have mailed subscription blanks to all who were designated to us as solicitors, in the different districts, to secure the necessary funds for the establishment of the Bible School and Missionary Training Home. If any solicitor finds that he, or she, is short of any one of the different kinds of blanks they can apply for more. We think the blanks are self-explanatory, if read over carefully. Solicitors should endeavor to obtain some kind of subscription from every member. Of course large subscriptions are desirable, but any amount will be acceptable if given willingly, cheerfully and according to ability. We plead for courteous treatment for the solicitors.

Bro. D. V. Heise, of Clarence Center, N. Y., in sending in the love feast date for that place, expresses the wish that brethren and sisters from Pennsylvania would visit them on that occasion. Referring to how it used to be in former years when they, as also the love feast seasons in Canada, were visited frequently by ministers and others from Pennsylvania to the profit and edification of the church which he thinks would still be the case if the visits would be made. We hope some will accept the hearty invitation and bring encouragement to the brethren at these places. Bro. Heise says, “We pray the Lord of the harvest to send the messenger and the message.”

Both the Board of Trustees and Board of Managers of the Bible School and Missionary Training Home will hold their first meeting in Harrisburg, Pa., and also a joint meeting of the two Boards, between the dates of September 30 and October 4. It would be well if by that time the reports of the solicitors would be in so as to give the Boards knowledge of the amount of funds that would be available. We have notified all the members of the Boards by mail, but in case the mail should fail we make this announcement through the visitor. Let all be here so as to be ready for work on September 30.

We again regret that reports from the foreign mission fields are so few and meagre. Interesting private letters have been received by several parties giving account of the trip of the brethren, Steigerwald, Doner, Matsusha, and other natives, several hundred miles north and east of Macha Mission, and we hoped to have the account for the Visor, but our hopes have not been realized thus far. We might give extracts from these private letters, but would prefer an account written for the Visor by one of the participants. We hope to be favored in that way in time for our next issue.

Whether wisely or unwisely, it is expected that the church will be ready to supply its own Sunday-school literature and lesson helps, by the beginning of January, 1910. It is but reasonable to expect that all of the Sunday-schools controlled by the church will fall in line and use these supplies so that the enterprise may have a favorable chance to succeed. For this reason we are calling for early orders so that it may be known how large an edition to print, and that the supplies may be ready when needed.

Bro. M. L. Brandt, of Detroit, Kan., informs his friends through the Visor that they expect to move to Upland, Cal., early in October, where they will make their home in the future. Their post-office address will therefore be Upland, Cal., instead of Detroit, Kan.

We again call attention to our announcement in last issue of our Gospel Text Wall Calender for 1910. Look it up again. It is not too early to place your order, for by doing so you will be served early. The first order came from Abilen, Kansas, on the 10th inst.

Just as we go to press we learn that our aged brother, John B. Engle, of Cumberland county, Pa., passed into the beyond on the 15th inst. His illness was of but short duration. The obituary will appear in our next issue.

Declining to be Blinded.—If all had the conscience of Lincoln there would not be occasion to refer to dishonest transactions. One day a stranger called to secure Lincoln’s services. “State your case,” said Lincoln. A history of the case was given, when Lincoln astonished him by saying: “I cannot serve you, for you are wrong, and the other party is right.” “That is none of your business!” exclaimed Lincoln. “My business is never to defend wrong, if I am a lawyer. I never undertake a case that is manifestly wrong.” “Not for any amount of pay?” continued the stranger. “Not for all you are worth,” replied Lincoln.—The Christian Herald.
God and faith toward our Lord Jesus Christ" (Acts 20:21).

In no case does any one's acceptance with God result from weeping, or groaning, or praying sufficiently long until God is satisfied. He is satisfied with what Jesus has done and He freely and fully justifies the believer in Jesus. "Behold he prayeth" was the message of the Spirit to Ananias concerning the persecutor, Saul, and it was sufficient. The surrender had been made to the all-conquering Lord and instruction was needed which was given through one of those who were the objects of the persecutor's hate.

An interesting and instructive bit of experience came to our notice recently in an exchange. A minister relates how that in a revival meeting which he held some years ago among others who came to the altar as seekers of salvation there was a young man of steady habits, of good moral character as far as was known, one giving promise of usefulness in the Master's service. Others came forward, sought the Lord, and professed to have found the refreshing from the Lord, but this young man came forward for several evenings, knelt at the altar, prayed and pleaded for pardon and cleansing. He seemed to be earnest and sincere, and at times very near the Kingdom. But every evening left him the same as before; he could not, or would not, obtain peace. He became discouraged and decided not to come to the meetings any more, and only came again at the urgent request of a Christian worker, who visited him. Again he knelt at the altar and prayed very earnestly for a while, then disheartened, he hung his head, ready to give up in despair. After a little someone started the hymn, "There is a Gate That Stands Ajar, etc." He listened, When the second stanza—

"That gate ajar stands free for all, Who seek through it salvation: The rich and poor, the great and small, Of every tribe and nation,"

was sung, he lifted his head. Then he joined in singing the chorus:

"Oh depths of mercy! can it be That gate was left ajar for me! For me, for me; for me, for me? Was left ajar for me?"

He began to lay stress on the "for me," and stepping up before those who were still seeking, he said with great earnestness and vehemence, "You must believe first. You must believe first."

As to the lesson in this narrative the writer calls attention to this mistake which many seekers make; they want to "feel" to experience; to have peace first, and then they will believe that they are saved, whereas God's order is just the reverse. His way is "believe first."

By the dying and resurrection of Christ, justification, righteousness, is provided for the guilty sinner. Therefore being justified—made righteous—through our Lord Jesus Christ, we have peace with God, by faith. "No peace without justification, no justification without faith; and all through our Lord Jesus Christ."

We quote the writer's concluding paragraphs because of the important truths expressed.

"Instead of taking God at His word, and trusting in Jesus, many look for some wonderful experience; think how happy they should be if God would give them a new heart, and wonder how they should know it if He did. There are in many Christian communities persons who were at one time seekers, inquirers, but never came into the life and joy of believers because they do not 'believe first.' Many of these are living moral lives, as far as can be seen, and perhaps observe many of the ordinances of religion, but are not in the enjoyment of communion with Christ and His saints. Some of them may, before they die, see their mistake, and 'simply trust;' but even then their lives are practically lost. Has any one else besides themselves any responsibility in the matter?

"Some good, well-meaning Christian people in giving their experience, and especially in giving it for the benefit of seekers, lay stress on the 'bright witness' they had—the sights they saw—the strange sounds they heard—the voices whispering some words in their ears—lay stress on some external witness more than on taking God at His word and trusting Christ. So instead of looking into the word for guidance and assurance in the matter, many poor souls look to the silly testimony of such professors—expect some such external witness—look to visions and not to
Christ, for comfort and salvation. Are not many led, by the oft well-meant testimony of others, to put fancy or feeling before faith?

"Is not in many so-called revivals the Word of God too much neglected, dishonored, and narrow, personal views and individual experiences so put forward as to lead penitents away from 'believing first'? The Bible never asks us to come through feeling or visions or anything like that to faith. 'The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord, Jesus, and shalt believe in thine heart, that God hath raised Him from the dead, thou shalt be saved.' There it is. It is God's word. Who will improve on it? The Bible puts the amendment—directly before us. 'Slain for us,—the just for the unjust, that he might bring us to God.' We are asked to receive it just on God's testimony; not by the aid of feeling, visions or philosophy; but on the declaration of the fact. We 'make God a liar,' if we do not believe the testimony which He hath given us of His son. We must take it on God's declaration. That is faith.

"The one great effort with penitents must be to get them to see that they have nothing to do, but to trust in Christ.

"A guilty, weak and helpless worm, On thy kind arms I fall.

"And when they see it, they will say, as one did who had just come into the light—"Why, sir, don't you think that the reason why we do not get out of darkness sooner is that we don't believe?"

"The moment a sinner believes, And trusts in his crucified Lord, His pardon at once he receives, Salvation in full through His blood."

"Not only when entering the Christian life is it the divine order that we 'must believe first,' but all the way through that life we must first of all be believers. The promise to the early disciples was that signs should follow belief, not that belief should follow signs. So it has been, still is, and shall be, till we enter in through the gate into the city of the New Jerusalem, 'Where faith to sight is changed.'

"The signs are promised, we shall see, but we 'must believe first.' At all times, under all circumstances, and for all things, we must 'believe first.' And our faith must be like the negro, who said: 'Massa, dis here am how I believe—when I see a promise I do not stand on de promise; but I say, dat promise am firm an' strong; I fall flat on it, if de promise will not bear me, den it am de promise fault, but I fall flat on it.' Faith in Jesus Christ to save, is the way to heaven; not part of the way, but all of it, from the beginning to the end."

"Trust his blood to save your soul; Trust his grace to make you whole; Trust him, living, dying, too; Trust him till your feet shall stand Planted on the crystal strand."

The Needy.

It would seem that our time would in some respects resemble the time of Christ. Now, as then, we always have the poor with us. The cause of the poverty differs in different instances and although it may be caused by lack of thrift and industry when there is suffering, who are Christ's, will share with the sufferer.

The church is primarily, or should be, a spiritual institution made up of spiritual individuals. Our spiritual natures require no material sustenance but require an abode of a body that does subsist on material things—food and raiment. Hence the contact and usefulness of our spirits to the world depends in an indirect way on the utilization of food and raiment. To secure the food and raiment needed work or its equivalent, money, is required.

In like manner the church, although a spiritual institution requires a material embodiment that contact with and service to a material world, may be accomplished. We need money to buy food and raiment to sustain the body that it may yield its powers to the direction and development of the spirit. The church needs money to carry on its different activities in order that its spiritual life and duties may be advanced. The church is not a saving institution but a spending or distributing institution. The food we eat must enter the stomach, but if allowed to remain there too long, putrefaction takes place and a resultant disease or even death of the body.

The church, an aggregation of individuals, has a right to accept money; but if the money received is simply hoarded by the church or individual, it is as certain to cause spiritual mortification and even death as food stored in the stomach. Water is kept alive and fresh by ingress and egress. The Spirit is kept alive and active by receiving of Him and giving to our neighbor.

In the family circle there are usually two classes: the producer and non-producer; all are consumers. The aged grand-parents have their food and raiment requirements, but are no longer expected to maintain themselves by their own labor. There may also be helpless children which need the care and assistance of the producers.

It is an axiomatic fact that in a well-regulated family each member thereof helps in supplying the needs of the same proportion to their several ability. It so happens that the producing ability is not always alike in different families of a given community or district. It then becomes the duty under Christ's rule of life for the stronger to help the weaker. Naturally our interests center around ourselves and those directly dependent upon us. Under Christ the circle of helpfulness enlarges to the world and especially to the household of faith.

Again in the family the wife may not be engaged in any work that brings direct financial return, but no one questions her right to share in the returns of the labor of the husband. We wish: to ask: Did the Lord not see in: is select people a like diversified condition of not all being direct producers when He ordained that the Levites should subsist on the tenth of the production of the remainder; and as Paul further says, "Even so hath the Lord ordained that which preaches the Gospel should live of the Gospel." The laying aside on the first day of the week as the Lord hath prospered, by believers, should be the source of supply.

We think it quite evident that the church's activities in distributing of its material substance is not to be confined solely to the so-called poor. The one who gives his or her time to the general well-being and advancement of the body of believers has a right to expect a share of the material prosperity of the other members of the body. Our church has such members in the Home and Foreign Mission fields, and, dare I say, in the ministry. The church has recognized its obligation to a certain degree quite to its credit. The poor have as a rule been provided with the necessaries of life; the Home and Foreign Mission workers are receiving constant Mosaic assistance; and occasionally the worthy minister is not forgotten. The accepted report of the "self-supported ministry" committee admits that we
have not done our full duty along all lines of mutual helpfulness.

Church districts as families differ in their productive ability; but if we wish to consider ourselves as one body in Christ, each has its proportionate share of obligation in supplying the general needs of the body. Some districts have systematized their material work so that each member does his or her proportionate share toward the support of the church. Gen. Conference of 1909 has recommended through the report of the relief committee that all the districts adopt the proportionate plan of supporting the church work. Does it not seem reasonable that the member that is worth $10,000 should give ten times as much as the one worth only $1,000.

In the acceptance by conference of the report of the Relief Committee, the Home Mission Board has its field of service considerably enlarged. By their influence and co-operation the various districts can be led to adopt the proportionate method of supporting the work at home and abroad to the mutual advantage of all concerned. We often hear objections to the church laying a tax or an assessment. There seems to be great reluctance on the part of some in giving out what their assessing value is. What do we do when the civil government assessor calls to see us? Are we truthful? If so, why not act with the same candor toward the church treasurer—the deacon.

The work as outlined and suggested by the Self-supported Ministry, and Relief Committee will, we believe, if complied with, advance the church in its usefulness as a distributive medium. That our minds may be refreshed along the above lines we request that that part of conference minutes referring to the above be published in next issue of the Visitor.

An Appeal.

In pursuance of the work assigned us under Article 25, Con. Min., 1909, we inspected the heating facilities at the Philadelphia Mission, on June 26. There needs necessarily be some improvement made. We have decided to erect a new flue and repair the present heater; also provide better ventilation for the audience room. It will require about $100 for this work. As the ruling is that the work is to be done as the funds warrant, and Fall is near at hand, we trust there will be a prompt and hearty response. Kindly send all contributions to the treasurer of the committee, Eli Eshleman, Florin, Lancaster Co., Pa.

A. B. Mussie, Chairman.
ELI M. ESHLEMAN, Treat.
ENOS. H. HESS, Sec.

Notice re Sunday-School Literature.

We herewith give a list of what is included in our Sunday-school Helps and Literature and we would request that Sunday-school secretaries then make out a list of what their school will want. The orders that have been received are hardly definite enough. There will be a Teachers' Quarterly, an advanced Scholars' Quarterly and a Primary Quarterly, Words of Cheer, and illustrated weekly paper for the Sunday-School and Beams of Light, also a weekly paper for the small children. Also the Lesson Picture Card.

Now we would like if those reporting would say how many copies of each,
The Teachers' Quarterly,
The Advanced Quarterly,
The Primary Quarterly,
Words of Cheer,
Beams of Light,
Lesson Picture Cards,
they order for the first quarter of 1910. These orders can be placed now, and we will be able to issue the required number of copies. We request that all who are appointed to this work report without delay. Address this office.

So far we have heard only from five schools—Souderton, Pa., Fayetteville, Pa., Chambersburg, Pa., Hanlin, Kans., Newbern, Kans. We would be pleased if those schools that use the David C. Cook literature and have reported would make a new list based on our announcement as given above. It will make it more simple since Cook has larger variety.

The readers will please note that the love feast date for Des Moines, Iowa, was changed from September 18, 19, to October 2, 3. This was done in order not to conflict with Dallas Center, Ia., which had already announced the same date for the love feast at that place. We also owe an apology to our Pelham, Ont., brethren for failing to announce their love feast, September 4 and 5, as was requested. It was overlooked at the time it should have appeared. We trust, however, that the attendance was not hindered by this remissness of the editor. The meeting was a season of blessing to the class at that place.

Bible Conference.

The Bible Conference as authorized at Penna. State Council, 1909, for Pennsylvania, will be held on Wednesday, October 20, 1909, at the Messiah Home, Harrisburg, Pa., beginning at 9 a.m. All members are invited and ministering and deacon brethren should especially be interested.

Provisions for eating will be supplied as before.

Special Notice re Philadelphia Mission.

Conditions at the Philadelphia Mission developed that the General Executive Board was appealed to investigate, and Brother Henry B. and Sister Lydia Burkholder, of Franklin county, Pa., were appointed to take charge as overseers of the Mission. Since Bro. Stover has moved away from the Mission and is in no way connected any more with the Brethren's Missions, there is urgent need for the brethren and sisters to come to the relief not only in eatables, but more especially are beds and bed clothing, table clothes and general household goods needed. All contributions, whether money, eatables or supplies for the use of the Mission, as well as clothing for the poor, should be addressed Henry B. Burkholder, 3423 N. Second street, Philadelphia, Pa.

All freight matter should be marked for the different depots as stated in the E. V., only to Brother Burkholder's name instead of Brother Stover.
NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.
H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Patapo Mission, Bulawayo, South Africa.
Harvey J. and Emma Frey, Elizabeth Engle, Uthabai Mission; Levi and Sally Doner, Mapane Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B.: Jesse and Malinda Eyster, Modernentin P. O. (Intoco Training School), via Turfana, Transvaal, South Africa.

Isaac O. and Alice Lehman, Box 119, Fortsburg, Transvaal, South Africa.

India.
A. L. and Mrs. A. L. and Ezra Mussater, Maggie Landis, No. 6, Sauder Bazaar, Dilush, Lucknow, India.

The following are not under the F. M. B.: D. W. and Mrs. D. W. Zook, Sripat, Ponnatherr, Kedgaon, Poona Dist., India.

J. H. and Anna Sparrow, Baghathpur F. O., Manhoochn mission, India.

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

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

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

Our City Missions.
Chicago Mission, 6892 Halstead St. In charge of Sister Sarah Bert, Bro. B. L. Brubaker and Sister Nancy Shirks.
Des Moines, Iowa, Mission, 1226 W. 11th street, Thirteenth and University Avenue. In charge of E. L. and Sister Anna Zook.
Toronto, Ont., Mission in charge of Webster and Martha Burch, 740 Lansdowne ave.

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

Lover Feasts.

October 16, 17. Souderton Mil. A., called Blessing the second night. We arrived quite early in the morning and found the proprietors of the hotel seemed to enjoy the meeting very much, as also did the Jews who were there at the time. He engaged our people in quite a conversation, and admitted having enjoyed the services, but said he was brought up to believe the teachings of Christ, but said, "I wish I could believe it," saying it would seem so easy if believing on Jesus would take away our sins. He was told if he really wished he could believe and if he would read and look to God, the time would come that he would believe on Christ for Moses and the prophets wrote Him, and many Jews believed on Him, while others did not. We were sorry that we could not have him with us longer for we felt that what he needed was for some one to take him as did Aquila and Priscilla, Acts 18: 25, i. e. to have the word expounded more perfectly. But we had to go on our way, and may never see him again, but were glad to witness to him of our Savior.

We finally came to this, our objective point where the writer has been most of this season during the hot part of the season, thinking I would find it altogether different from reports. Some may have mistaken our motives, but we are glad that God knoweth.

Last Sabbath, Bro. Peter Fike from Ramona, Kans., was here and preached for us and we enjoyed it very much. We are glad for the encouragement we have in the work here and believe and trust under the guidance of the Holy Spirit a large brotherhood will be established whose influence will shine forth as a beacon light.

T. A. LONG.

From Victoria, Texas.

To the readers of the Visitor, I have been waiting to read an account of our trip to Texas from Bro. Eli M. Engle, of Mount Joy, Pa., but as he has delayed writing I will pen a few lines this beautiful Sabbath morning.

On June 2, a number of brethren and sisters from Lancaster county, Pa., and others, left Abilene, Kansas, and came on to this State. We arrived in the town called Blessing the same night. We arrived quite early in the morning and found our way to a boarding house. After being there a short time one of the party began singing a morning hymn. After the singing ended, the hostess remarked that the singing did her so much good. She was then asked whether we could have morning services, to which she replied we could have all the time we wanted. We then went to the dining room and Bro. Engle read a portion of God's word and gave some words of exhortation and then had prayer. After the service the lady remarked that she enjoyed that service very much. The writer expressed regret that she did not have the privilege of being engaged in the kitchen. But she replied that she took in more than we thought. She remarked further that she passed through great sorrow recently, and since then had not had the privilege of hearing much of the Gospel.

From there we went to Placios. In the evening it was suggested to hold a meeting on the street, but in some way the warrented at the hotel of it and requested that the meeting be held at the hotel. Finally it was decided to use the large porch at the hotel. Several of the brethren read the word and preached. While the services were going on a number of vehicles stopped on the road and remained until the meeting closed. Others on foot knapped, and it was thought that the owners of the homes near by could hear and seemed interested. After preaching, a number of testimonies were given. In all it was an enjoyable time.

The proprietors of the hotel seemed to enjoy the meeting very much, as also had a Jew who was there at the time. He engaged our people in quite a conversation, and admitted having enjoyed the services, but he was brought up to believe the teachings of Christ, but said, "I wish I could believe it," saying it would seem so easy if believing on Jesus would take away our sins. He was told if he really wished he could believe and if he would read and look to God, the time would come that he would believe on Christ for Moses and the prophets wrote Him, and many Jews believed on Him, while others did not. We were sorry that we could not have him with us longer for we felt that what he needed was for some one to take him as did Aquila and Priscilla, Acts 18: 25, i. e. to have the word expounded more perfectly. But we had to go on our way, and may never see him again, but were glad to witness to him of our Savior.

We finally came to this, our objective point where the writer has been most of the time since, and I am glad to report that there are many open doors for worshiping the true God. Have had meetings at three different places, and three more are already asked for. One place is a school house, the other meetings were held at private houses.

Lately a new barn was built and one of the men working at it remarked to the owner that he supposed he would have a dance on it when completed. The owner said we might have meetings. Yesterday I received word that from to-day two weeks a meeting is wanted there. This gives us six different places for meetings. We sometimes wonder how our brotherhood can claim that we are fulfilling the great commission, "Go into all the world, etc.," when many of our States have never been visited and the word preached as we believe. There are many hungry souls that would be so glad to hear the word, but no one to give it to them, while at other places such a lot of ministers together that many do not have a chance to preach as they should have. I think those districts where there are no ministers should send out into parts where there are none. Our people should establish new colonies in every place possible and by so doing spread the good news of salvation.

We and I agreed on my coming here this season during the hot part of the season, thinking I would find it altogether different from reports. Some may have mistaken our motives, but we are glad that God knoweth.

T. A. LONG.
Volums of smoke filled all the olation behind. The lurid flames shot upward toward the sky, while dense volumes of smoke filled all the country. And as the bleak, cold Winter season came the drifting snows would pile over the grave, covering all the black, fire-swelt prairies with a mantle of white over which prowled the wild animals of the desert.

But at last the clouds and storms of Winter passed away and the warm sunshine of the bright Springtime burst over the land in all its golden splendor. The fresh young grass quickly sprang up over the little mound, and the countless flowers blossomed into life and beauty, while a white wild rose opened on the grave, filling the air around with the fragrant incense of its purity and loveliness. As every flower is crowned with a glory all its own, so this sweet shrub of the prairie, as it nestled among the grasses, crowned this lonely spot. The birds came and sat on the old headstone, and caroled their sweetest songs, while some of them built their nests on the earth among the grass and flowers at its base.

Some might consider that this was a wild and desert place in which to lie down to rest after life's weary journey was done. Though far from the habitations of men, it was not entirely forsaken, as the birds of the air loved the sacred place, and the prairie flowers bloomed luxuriantly over the spot, and above all, the ever watchful eye of an all wise and loving Father looked tenderly down on them and heaven was just as near as the silent city where countless thousands lie mingling their dust together.

What, if no kind, loving hearts came and knelt on the grassy mound with tearful eyes in the calm twilight of evening, or softly sang some sad sweet song that the departed one loved so well; the gentle dew of heaven fell on the bright flowers over the lonely resting place, refreshing them with new beauty, and the soft zephyr of night sang a pathetic requiem in passing, as though a heavenly band of unseen angels were hovering there with golden harps all atune.

Little does it matter where we lie down for our final rest, so that we fall asleep in Jesus. Some lie on the prairies, some among mountain gor­ges, and others in some place of nat­ion. The soul's bright home beyond is just as near to one as to another of these.

God never forgets any of His sleeping ones; and on the glorious resurrection morning, they shall all arise to immortality and eternal blessed­ness with Jesus.

Fredonia, Kans, R. R. No. 2.

For the EVANGELICAL VISITOR.

Going Away.

By N. T. FRANKLIN.

The above thought came to my mind very forcefully this morning. I see more than ever how frail and how weak we are, and how little we are doing in the great harvest field of God. Men are falling on every side, many without God. Many have never heard; many that have are going on until the words of the Master are true: “These shall go away.” He definitely tells us they shall go away, but they never return; no, not one. We read of a bottomless pit, a hell, a lake of fire, and many others. But some appeals to me as do the words “go away.” Oh, the depth! They make my heart ache. I cannot find words to tell how I feel. I cannot tell what I see in these words “go away.” Yes, go away, and still after a million of years are gone it will still be going away.

Going from husband, wife, children, parents, and all that is living. Oh, my Lord, help, how can we think of it? Going away! From our blessed Lord, and all that is pure. Yes, it is just “go away” through all eternity, and still go on; no hope, no stopping place for even a rest, but one continual go on in the flames of God’s eternal wrath, to be tormented.

Could I but draw a picture of the agonies of a lost soul, and then picture the situation, without an escape, then perhaps some would flee from the wrath to come. The Lord says, “as death finds us so will the judgment.” Paul said, “Awake thou that sleepest.” The Lord says, “who is more dead than my servants?” He says, “How shall they hear without a preacher?” Paul says, “Have they not heard?” “Their sound went out into all the world and their words to the end of the earth.” But they were not all saved, and they are not all being saved now. The multitudes are going.

The question is, are we doing all we can to rescue them? Could this be said of us: all day long I have stretched out my hand to a disobedient and gainsaying people. Paul said, “I am free from the blood of all men.” Can I; can you, say as much? I often think of the passage that says: “Lift up your voice like a trumpet and cry aloud.” Then some-
times I feel, oh, that my eyes were left a large fortune. He was found what is best to do? That is one that prayer is for God to lead, and yet I personally run up against. My there is no peace, and many of our own loved ones are just settling excursion, and in many other ways are spending the Lord's day, otherwise than trying to save lost souls.

Some are willing to give their tenth and not willing to put their arm around a fallen brother; right at home some can preach very glibly but fail to find their pocketbook only when someone gives them something, and they invariably tell of their wife or children, or some mishap or debt or life of faith. Still others work six days a week and say, "We have meeting on Sunday, if they want to hear let them come." Because of these things and many others, people are still "going away."

**How Long Before Men Learn of Their Wealth?**—Some time ago an evangelist traveling on the cars was singing to himself the song, "I've known it." [The reply was as· long since?] "About nineteen hun­dred years ago." The reply was astonish­ing, and thoughts of insanity were astir in the mind of the evan­gelist. "Nineteen hundred years ago?" "Yes, sir; but I'm sorry to say it's not much more than a year that I've known it.

A lawyer once hunted the States for a man to whom there had been left a large fortune. He was found at last in California, an inmate of the poor-house. If he had only known what was his, what a change it would have wrought for his good! Christ died for all men. How few know the fact compared to the number that are ignorant of it!—Selected.

There are many hearts in this world which are pineing away for want of sympathy which others have in their power to bestow and do not. It is lack of sympathy that makes the world sad as well as lack of hope.

For the EVANGELICAL VISITOR.  
**Conquering the Besetting Sin.**  
By GEORGE S. GRIM.

They who make excuses for their besetting sins will never conquer them. The first thing is to admit that such besetting sins do exist, and the second is that they must be overcome; and to overcome them means a severe struggle; and by and by through this struggle we must call on God for divine help. We must face this beset­ting sin with a determination to resist and exterminate it before we can expect to make any headway in conquering it. Do also whatever is possible in strengthening your will power. It is possible for all earnest Christians to have the realization of what any sin is in the sight of God, and the peculiar form of besetting sin in ques­tion in regard to our condition and with the resolution to be ready here­after to meet and resist it; this furn­ishes the strength of the will power, confirms the purpose and resolves not to yield the point. Furthermore, vic­tory resolves beginning again after a failure. It is possible of course not to fail; yet nine times out of ten failure occurs, and is more discouraging because of the special effort to over­come which has been made. But it is the part of the discipline of the Christian character for the sin in question, to go through the experi­ence of failure and try again and again. We ought not to fail, but when we do fail we must not be dis­heartened, but pray for divine for­giveness and help; face the struggle again with a determination greater than ever before; trust in our Heavenly Father more intensely than before.

No one is able to conquer any sin by his own strength, and much less a besetting sin. It is Christ who wins the battles, lives in us; and through us. We are His servants in the fight against sin. We cannot fight to win in His cause when we fight in our own strength; we must follow the words of Jesus Christ and the Holy Spirit before we can be able to con­quer those besetting sins; whatever the form of those sins are we never know their grasp upon us until we try to cast them off. Then we soon learn that our relation to them is that of a real and terrible bondage. If we therefore live true Christian lives and would know anything of happiness, freedom, and usefulness and true fel­lowship with Christ, it can only be as we consecrate ourselves to God with­out reservation to the struggle which begins when we first learn what the demands of Christ are like; then it becomes us to continue the struggle till our latest hours of life to over­come in His name and for His sake, that sin which does so easily beset us.

Louisville, Ohio.

For the EVANGELICAL VISITOR.  
"Are We Christians by Keeping the Law."  
By J. S. LEHMAN.

(Concluded).  

I intimated in my former article, that I am impressed with the great importance of distinguishing between "Law and Gospel." If the Constitu­tion and laws of our government are based on the law of justice (on the ten commandments), it will have the tendency to civilize and moralize the nation; but has no power to Christ­ianize the nation, nor individuals. See Rom. 13. See also Peter 2: 13–14–15.

**The Difference Between John's Disciples, and the Believers in Christ.**

John the Baptist was "the voice of one crying in the wilderness, prepare ye the way of the Lord. Make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;" (Luke 3: 4, 5).

John the Baptist's preaching had the tendency to convict the people of their sins and bring them unto repentance. The people confessed their sins and made restitution, or, in other words, got straight with the law. Now John the Baptist points such disciples to Jesus the "Lamb of God, which taketh away the sin of the world." Those disciples of John may have been laboring under the guilt and burden of their sins; however the Savior says to such, "Stop your lab­oring; come unto Me, and believe in my finished work at the cross." Nevertheless some of John's disciples lingered with him and tried to ac­quire more means by the law to get rid of their burden. However, John the Baptist sent them to Jesus and ad­vised them to inquire of Jesus whether He was the Christ or whether they should look for another.

Again we find twelve more of John's disciples who had not been with Jesus. Paul came in contact with them, and inquired of them whether
they had received the Holy Spirit since they believed. They answered that they did not as much as know that there is a Holy Spirit, but were baptized unto John's (water) baptism. So it is the case too much today; quite a number of John's disciples walking hither and thither, not knowing that there is a Holy Spirit, or in other words, they cannot testify to it, as a living witness.

OBSTINATE AND Pliable.

When John Bunyan started to flee from the City of Destruction, there were two men who decided to go with him. Their names were Obstinate and Pliable. Now Obstinate did not go very far with Mr. Bunyan, because of his obstinacy of character. He was in opposition to the opinion of Bunyan of which he so plausibly told those two men that the reason he left the City of Destruction was, because he read in his Bible that it is to be destroyed, and that he is bound for Mount Zion! Now, the very character of Obstinate is stubborn, inflexible, perversive, opinionated, etc., etc. Pliable purposed in his mind to go with Bunyan some farther, then obstinate (for his name is rightfully so called), for the character of Pliable is capable of being plied or bent, easily yielding, etc., etc. Pliable went with Bunyan as far as the "slough of Despond," and they suddenly both fell in, and then Pliable commenced to ridicule Bunyan, saying, "If this is the desired place you have been speaking about you may enjoy it yourself, and I will get out of this place nearest home," and so he did. However, Mr. Bunyan (with his load of convictions) struggled to get out at the other side farther away from the City of Destruction. As he was in the act of getting out, there met him one by the name of Help, and he helped Bunyan out and directed him 'on the way, told him to look across the plain, where Mr. Help showed him the "little wicket gate," and told him, that there he must knock and it will be opened for him, and there he will get on the "narrow way" which leadeth unto life, or, in other words, lead him up to the cross, where he will get rid of his big bundle of convictions for sin, etc., etc. This "little wicket gate," which Mr. Bunyan makes reference to is the same as in Matt. 7: 13.

FALSE PROPHETS.

We are commanded to watch and pray, beware of false prophets, for they come in sheep's clothing. i.e., they say the truth, in a sense; but have such twisty things mixed up in it, so that the simple and ignorant are often deceived; they carry the same Bible, and preach on the same pulpit, and may take the same text to speak from. However, he may not have the right interpretation thereof. You see this false prophet is no spiritual man, therefore he cannot discern spiritual things.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. (Matt. 7: 18)." So many people of to-day are trying to reform a little, and put on a few morals, and seek to be justified by the deeds of the law. However we realize that reformation is not salvation, and morality is not Christianity. We have no sufficiency of ourselves, for our sufficiency is of God and of Christ. Without Jesus we can do nothing.

By grace are we saved.

"Christ also hath once suffered for sins, the just for the unjust." He became our substitute, and paid the debt of the whole human race. We cannot acquire any means of our own to change our relation to God. It is all of grace.

Manheim, Penna.

For the EVANGELICAL VISITOR.

The Household of God.

By Noah Zook.

The above title for those who are the Lord's, is found in Ephesians 2: 19, latter clause of the verse.

The entire Ephesian letter is a remarkable letter written by the inspiration of God to the saints at Ephesus. These people had been largely an idolatrous people, being worshipers of the goddess Diana, the image of which the people were made believe (by their teachers), had fallen from the skies, even from Jupiter. Paul's preaching at Ephesus caused a great disturbance with Demetrius and others who speculated by selling the shrines (images), made by the silversmiths, so much so that the whole city was in commotion, and for the space of two hours they cried out great is Diana of the Ephesians.

When Paul came to Ephesus he found certain disciples. He asked them, "Have ye received the Holy Ghost since ye believed?" The answer was they had not heard whether there be any Holy Ghost. "Unto what then were ye baptized?" They said, "Unto John's Baptism." Evidently they had not heard of Christ. Paul taught them that they should believe in "Christ Jesus." When they heard this they were baptized in the name of the "Lord Jesus," (or by His authority).

We want to notice the clear testimony Paul gives them (the Saints) in the second chapter of this letter. "And you hath He quickened who were dead in trespasses and sins." That is, they were born again according to John 3: 7. Born of the Spirit, and thereby had become children of God and were members of the "Household of God." Thus these Ephesians, whether they had been Jews or Gentiles, were all made one in Christ Jesus. "For by one spirit are we all baptized into one body" (1 Cor. 12: 13), whether Jews or Gentiles. Thus we see that as soon as persons are born of the Spirit they have become the child of God, and receive "the Spirit of adoption whereby we cry Abba Father."

In Ephesians, 2: 12, Paul especially speaks of the converted gentiles, saying, "That at that time ye were without Christ, being aliens from the Commonwealth of Israel and strangers to the convenents of promise (made to Abraham and his seed), having no hope and without God in the world. But now in Christ Jesus, ye, who sometime were far off are made nigh by the blood of Christ." Possibly some in these days would say this is because of having joined the church. But there is no joining this Household of God. Next he says, "For He (Christ) is our peace, who hath made both one, and hath broken down the middle wall of partition between us." So all who are in Christ, whether they have been Jew or Gentile, are all members of this family.

A household is a family. In a family there are different members, but all one family, and as Paul speaks of the body of Christ having many members yet but one body, so with the household.

We notice that this household is built upon the foundation of the Apostles and the prophets, Jesus Christ Himself being the chief cornerstone. He, in all the world, that is founded upon this foundation, has a foundation that cannot be taken away by all the false teachings and doctrines of these latter days. Christian science, falsely so called, unitanism, Mellenial Dawsom, Higher Criticism, the Fatherhood of God and the Brotherhood of men, self-betterment without any Christ, are no consideration to those that belong to this household,
who have an eye single to His glory
and who declare by their life that
they are strangers and pilgrims and
have no abiding city here, but seek
one to come whose maker and builder
is God.

So then, if we are members of this
household, we have been legitimately
born, and if borne thus, then children,
"and if children, then heirs of God,
and joint heirs with Christ, if so be
that we suffer with him that we may
ever also be glorified together" (Rom.
8: 17). These things properly consid-
ered in the light of God should en-
courage every child of God to be
earnest and faithful in His service,
letting their light so shine that others
may see their good works and glorify
Our Father in heaven.

It is our opinion that more can be
accomplished by an organized body
of believers, in carrying out the last
great command of Jesus, than if all
believers stand aloof or alone.

But in these days there is some
teaching that in order to belong to
the bride they must withdraw from
all Christian organizations. We can't
see that such a course is necessary
unless like Ezekiel, we are living in
a rebellious house.

May all we, who have been re-
deemed from sin and the world, be
guided in all our ways by the Holy
Spirit which Jesus said should guide
us into all truth, and take the things
of God and show them unto us, and
may we "abide in Him and His word
abide in us so that we can ask what
we will and it shall be given unto us."

Yours, looking for the blessed hope
of Litus, 2: 13.

Goodman, Mo.

Godly Appearance.

Our religion is not a separate thing
from our daily walk,—at least it
should not be. The Bible lays down
the rule, or standard, by which we
may measure our conduct, even the
dressing of the body. There is godly
appearance and there is ungodly apparel.

Let us be satisfied with nothing but
the Bible standard, and then, with
our feet upon the solid foundation,
let us stand before God, His church
and the world, unshaken!

We should "adorn the doctrine of
God our Savior," and not the flesh
(Titus 2: 10), "that you may shine
as lights in the world." Phil. 2: 15.

The first consideration, and the
all-important one, regarding our
dress, should be to glorify God. True
Christians should at all times, strive
to please God. "Whatsoever ye do,
do all to the glory of God." I Cor.
10: 31.

Our dress should be modest ap-
parel. "Know ye not that ye are the
temple of God, and that the Spirit
of God dwelleth in you? If any man de-
file the temple of God, him shall God
destroy, for the temple of God is holy,
which temple ye are." I Cor. 3: 16, 17.

Our Father hath made provision, and
and joint heirs with Christ, if so be
that the manner of our dress has much
to do with attracting people to us,
or repelling them from us. In a
natural way, God's approval rests up-
an an economical life, and he blesses
it. In John 6: 12 Jesus gave us an
example of economy. He desires us
to be discreet (Titus 2: 5), to have
love for lost souls, and to desire their
salvation. This is better than the
adornment of our own bodies or those
of our children.

But you say, "I do not like to dress
so plainly." Now, if you are desiring
the ornaments of the world, in order
to make a show, and to satisfy the
flesh, you are "letting slip" the adorn-
ments of the Spirit. This is not what
we call spiritual economy. Then you
say, "I fear it will discourage the chil-
dren." We cannot afford to gratify
every desire of the young. The line
must be drawn somewhere. By a little
care and study, our children can be
dressed in plain and simple manner,
which will not cause them to be pro-
ached and, at the same time, they
can be trained in the way in which
we desire them to go later in life.

Pride is a dangerous thing to foster
in children. We had better dis-
courage it, and make beautiful to them
the adorments of Zion. Gold, pearl
and costly array are positively for-
bidden in the Holy Book (1 Peter 3:
3; 1 Tim. 2: 9). If you are willing
in your heart to discard these unbe-
coming things, show it by example.

God desires simplicity in temporal
affairs. In Isa. 3: 16-24 we read
about the awful rebuke the prophet
gave the church which sought the
adorments of this world. Ruffles,
tucks, laces, etc., are not necessary in
the wardrobe of the saint. Jesus
teaches us real simplicity of heart,
both by precept and by example.

What we are saying applies also
to the children whom the Christian
parent is commanded to bring up in
the "nurture and admonition of the
Lord." Women should adorn them-
selves in "modest apparel." I Tim.
2: 9. To dress in a chaste, modest
way is to dress in a way that will
attract the least attention,—plainly,
neatly, cleanly and decently, not with
short sleeves and low-necked dresses.
"Be thou an example of the be­
lievers." 1 Tim. 4: 12. Do not al­
ways be one of the weak ones. Be
strong, modest,—not loud, disorderly,
overdressed or gaudy! The dressing
of the hair should have the same care­
ful consideration as that of the
clothes.

We are commanded to "love not
the world, neither the things that are
in the world. If any may love the
world, the love of the Father is not
in him. For all that is in the world,
the lust of the flesh and the lust of
the eyes, and the pride of life, is not
of the Father, but of the world. And
the world passeth away, and the lust
of the Father, but of the world. And
in him. For all that is in the world,
the eyes, and the pride of life, is not
the "ornament of a meek and quiet
himself with "good works," and with
able, and perfect will of God." Rom.
12: 2. The more a Christian adorns
himself with "good works," and with
the "ornament of a meek and quiet
spirit," the less of the world's adorn­
ment he will desire. The more we
partake of the spiritual adornments,
the less we care for the worldly
adornments. Seek rather after the
fruits of the Spirit, "which are love,
joy, peace, long-suffering, gentleness,
goodness, faith, meekness, temper­
ance: against such there is no law."
"And they that are Christ's have
crucified the flesh, for the flesh lusteth
against the spirit, and the spirit
against flesh; the flesh is not subject
to the will of God, neither indeed can
be." "Now if we walk in the spirit,
we shall not fulfill the lust of the
flesh. For the flesh lusteth against
the spirit, and the spirit against the
flesh."

In Gal. 5: 19-21 we find a full de­
scription of the works of the flesh.
They that have not the spirit of
Christ are none of his. This we
certainly ought to think about. We
ought to love to adorn our bodies so
as to be pleasing in his sight, and
care not what the world may say. Let
us walk honestly before God, and our
light will shine brightly in the world.
Paul would have us put on the Lord
Jesus Christ, and make no provision
for the flesh, to fulfill the lust there­

Are we adorning our bodies for
the sake of the world, or is our adorn­
ment for the sake of Christ, who died
for us,—for all the world? What
think ye? Whose servants are we?
May we ask, Whom do I serve,—
by Lidia Otevult.

A Horrible Blasphemy.

Recently in Cincinnati thousands of
Knights Templars—a splendid look­ing
body of men,—joined in a ma­
nificent parade. Not all those who
marched were church members, but
everywhere there was the banner em­
blazoned with the cross and the
legend of Constantine upon it, "In
hoc signo vinces"—in this sign con­
quers. And it thrilled the heart and
made one feel that Christian senti­
ment and conviction were vastly more
widely disseminated than many think,
when these regiments of plumed
Knights joined in singing "Onward
Christian Soldiers." One of the main
Tenets of the order is to maintain and
protect the principles of the Christian
religion. We would that each and
all of this mighty host were enrolled
in the church. But we rejoice, never­
theless, to call these who thus desig­
nate themselves "Christian soldiers"
as allies if not associates. There is
a larger church, as there is a larger
Christianity.—Western Christian Ad­
vocate.

The above is a clipping sent to me
by a friend and is another proof that
we are in the last days when Satan
has great power because he knows
that his time is short.

The editor of this paper is presum­
ably a Christian minister. These
Knights Templars are members of an
organization which require every
candidate to drink wine out of a hu­
man skull and pray God to doubly
damn his soul if he does not remain
faithful to that organization.

In every great city of our country
these organizations are having their
dances, their drunken banquets, and
are ruining hundreds of young men.
They call themselves by the holy
name of Jesus and minister to pride,
vanity, the lust of the flesh, the lust
of the eyes and all other evils that
destroy the souls of men.

Yet here is an editor of a Christian
paper, which ought to be contending
corenstly for the faith once delivered
to the saints, praising these godless
men for marching down the streets
singing "Onward, Christian Sol­
diers."

What is there in the teaching and
practices of these "Plumed Knights,"
who marched down the streets of Cin­
nati, not for the honor of God, not
for the building up of his church, not
for the ministry of the poor, not for
the salvation of the lost, but for the
gratification of a miserable, wretched
secret society?

And this editor rejoices to call them
allies and says that there is a larger
church and a larger Christianity!

May God have compassion on the
blind leaders of the blind who are
rumbling together into the ditch.—
President Charles A. Blanchard in
Free Methodist.

The Way You Lean.

The tree will not only lie as it falls,
but it will also fall as it leans; that is,
we shall go after what we are in­
clined to—is not that so?—which
makes it all in all to us what the bent
of our mind is.

Twenty years ago there were two
boys in my Sunday-school class.
bright, lively fellows, who interested
me very much; only, one of them
made me sometimes feel anxious. I
often found him out evenings in com­
pany with young rowdies. When I
asked him how it happened, he used
to say he was only out on an errand;
the boys spoke to him, and he could
could not help speaking, he was sure.
Perhaps that was so, still it made me
un­
easy. I once said to his mother: "Is
not Willie out of nights too much?"
"Willie out nights! Oh, no; Willie
does not go out nights."

The other boy, whose name was
Arthur, I never met among the row­
dies. His evenings, I am sure, were
spent at home. I always found him
studying his lessons, or reading with
his sisters, or amusing himself at
home.

That was twenty years ago. Both
boys had begun to show which way
they were leaning, and how their
taste inclined them. Twenty years
will show it plainer.

The other day I heard of Willie.
Somebody met him in Chicago.
"What is he?" I asked. "A good-
for-nothing, certainly, if not worse,"
was the answer; "a shabby, idle,
drinking fellow, whom nobody wants
to employ."

"Oh, I'm sorry to hear it—sorry,
but not surprised. I wonder where
Arthur is!"

"Arthur? Why, didn't you know,
he has just been taken into partner­
ship with that old firm he served his
time? They could not spare him, so
they had to take him in."

"Good!" I said. "It is just what I
should have expected. He leaned
right."—Young Folks.
Our Young People.

Our Young People's Meeting for Bible Study

II. THE ORGANIZATION.

To accomplish the greatest good in our Young People's Meeting, we believe an organization, not too complicated in its nature should be effected.

We suggest the following officers, with their main duties as given: President, vice president, secretary and treasurer (both offices vested in one person if desired), chorister, assistant chorister, and executive committee of four besides the president.

Duties—President acts as leader of each meeting or selects some one to do so, acts as president of executive committee and with secretary arranges programs. Secretary and treasurer keeps records, acts as treasurer of funds, calls roll, and aids president in making programs. Chorister has charge of singing and selection of songs. Executive committee selects subject matter for lessons, plans for growth in interest and attendance and labors for the general welfare.

It seems a good plan that the officers be young people, with perhaps one or two of the older brethren and sisters on the executive committee.

Further, the president or leader should be Spirit-filled, interested in the work, able to manage and conduct a meeting in a manner both interesting and beneficial to young people, and last, but not least, punctual.

III. THE SERVICE ITSELF.

We have suggested an organization for our Young People's Meeting for Bible study; perhaps a suggested method of procedure in the service might be appropriate.

The service should begin promptly at the time announced and close promptly as well. A one-hour session can be made interesting yet not tiring. We suggest two or three songs suitable to the lesson of the evening, a short, earnest prayer by one of the young people, song, roll call, if desired, lesson. Each one having previously given his topic on the general subject careful study, should give an interesting recitation of the same. The children should be given an opportunity to recite Scripture texts on the evening's lesson or to take part in the lesson in some way. If time remains after the close of the lesson, a general discussion of the evening's subject is interesting if not made too lengthy. The assignment of topics for a later meeting, followed by the singing of several suitable stanzas and the benediction close the service.

Our program should be varied from time to time, sometimes a Scripture reading will fit in well and occasionally a change can be made in the order of service.

We desire to see in the service the guidance of the Spirit of God (I Cor. 2: 10), appreciation of good attendance, interest and enthusiasm,—each member doing all he can to make the service one of blessing and benefit.

In our home church we have had Young People's Meeting for the greatest part of the year for about three years, sometimes every two weeks, now every Sunday evening and God has truly blessed us in His service in this work, for which we praise Him.

Evangeline Visitor.

The Possibilities of the Young.

Youth is the formative stage of our existence. The usefulness of our lives depends largely on our habits, and how we apply ourselves to industry, education, and religion.

Education without industry is detrimental—it simply helps bad men to be worse, while it helps good men to be more useful. However, education and industry are both failures ultimately in the highest sense, when religion or Godly piety is neglected. When men of great wealth and education die and have neglected their service and devotion to God, what have they to enjoy? Nothing, but much to grieve over.

How many people have laid, and entered into upon plans, which in after years they would have been glad to change or tear up. In youth, but could not; and even though they became Christians, they simply were obliged to endure a great disadvantage all through life.

Bad habits deeply inbedded in our natures and system are very difficult to break off entirely even when we know they are harmful and degrading. However, good habits when thoroughly acquired are just as strong and of the greatest importance for good.

The most useful men in the world became Christians when quite young. What an advantage to start life right! We are responsible for the highest possible attainments within our reach; and for all the good achievements that lie in the realm of our possibilities. Have courage to do right, and look up with fondest hope and confidence.

J. R. Z.

Why He Didn't Go to the Circus.—"I don't like circuses," said Grandma Bassett, emphasizing the remark with an extra blow of the flintlock, as she placed it on the triangular iron stand.

"Why, everybody goes to them," said Grandma Bassett, as soon as she saw her granddaughter, who had come in.

"I'm sorry for't," was the grim rejoinder.

"Sorry for what, gran'ma?" and a sunburnt, laughing face appeared at the door. It was her grandson from the farm two or three miles away, and he had brought a small sack of corn meal for her.

"Sorry for what, gran'ma?" he repeated.

"Sorry because circuses come, and people go to 'em," was the answer.

"O, you're old-fashioned, gran'ma dear! People don't have such notions now; and besides, circuses are nicer than they used to be. Why, I brought in some early apples off my own tree to sell on purpose to go to this one; and I wanted to give little Miriam a treat. I was going to ask her.

"Well, you needn't, for she can't go. I'd like ter said," answered Mrs. Bassett.

"What possible objections can you have?" asked her grandson, a little warmly. "Poor Miriam never goes anywhere. All work and no play makes little girls dull. I'm sure it's very instructive. The animals and curiosities from all parts of the world; and then the music and the horses"—

"Yes, yes; I know all about it. Haven't I had cause to? It jest makes my heart ache to hear you going on so—and well, yes, I s'pose I might as well tell you my objections. You've never heard 'em. It's best for some things never to be spoken of only in the way of warming.

"I don't s'pose ye remember your Uncle Eben? Misy here was only six months old when he died, and you couldn't have been over five, and not living where you do now, either. Eben was the handsomest of my boys, and bright and smart as he could be. There never was such a boy as he for books.

"When he was about twenty-two there come one of them soul-destroyers—that's what I call 'em—into Upton village—that's about two miles from here—and it stayed about two weeks.

"I was sort o' strict, and when Eben talked of goin', I said all I could against it; but he was of age, and I couldn't deny him right up and down. So he went, and from that first night my poor boy wasn't the same.

"Every day he'd be quiet and absent like, and every night he'd be up to Upton. Father and I grew worried, but what could we do? He didn't tell us nothing.

"One day—I guess it was a week after the circus had gone—what does Eben do but bring home a wife! And that wife—well, she played in the circus," added grandam Bassett, with suppressed bitterness.

"She was a little creeter; but didn't I see the paint through her white veil, and didn't I feel that she wasn't a true woman, that everything about her was false as her color was?

"Poor Eben! he thought the world of her, and perhaps she meant to be good to him; but you see the power of habit was strong.

"For Eben's sake we tried to like her; but we could see that the quiet of the old farm and our homely ways grewed irked some to her. She wanted the circus life, and after her baby was born—a year from the time she fust came to us—Eben took her to a circus for the sake of old times, and—and—I'd a good deal rather not say it, but the fact is, it was bred in the bone. She met some of her miserable friends, and whether they persuaded her or not I don't know, but in a few days she ran away with her baby—that innocent child, to train up, maybe, for the circus ring.

"Indeed, that was dreadful, gran'ma," said George, in a low voice, while fifteen-year-old Miriam looked down with motherly care on her baby cousin, who had fallen asleep in her lap.

"Dreadful!—that wasn't the worst of it. When Eben came to know it he turned white as a stone statue, but he never said a word. He took the best horse and buggy and went off. Nobody liked to speak to him, but we was all prepared for something dreadful.

"Well, he never came home alive," quav
PUBLISHERS' NOTICE.

To Subscribers:—1. Our terms are cash in advance.
2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label will show to subscribers when their subscription expires.
4. If you do not receive the Mission within ten days from date of issue, write us immediately and we will send the number called for.

To Your Poor,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents:—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
2. Communications without the author's name will receive no recognition.
3. Communications for the Mission should be sent in at least ten days before date of issue.

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Denuiler, 1627 Swatara Street, Harrisburg, Pa. Canadian Currency is discounted with us.


Tracts.
What we believe and Why we believe it, per hundred, 20c.
An Interesting Conversation, per hundred, 15c.
Requests for Serious Consideration, per hundred, 12c.
We would see Jesus, per hundred, 15c.
Renent for the Kingdom of Heaven is at Hand, per hundred, 15c.
Death Eternal, per hundred, 12c.
Scriptural Head Velling, per hundred, $1.25.
Redemption, per hundred, 15c.
Prayer, per hundred, 15c.
The Worn That Never Dies, per hundred, 15c.
Scripture Text Envelopes, per hundred, 20c.
Motto paper, per hundred sheets, 20c, postage prepaid.
Orders for the above tracts, paper and envelopes should be addressed Evangelical Visitor, Harrisburg, Pa. Tracts are free to mission workers.

Send for circular of The Scofield Reference Bible.

Our Bible Offer.

We are able to offer our subscribers a good COMBINATION BIBLE with the Evangelical Visitor as a small gift. For $3.25 (INDEX FIFTY CENTS EXTRA) we will send the Bible prepaid to any address in the United States or Canada, and the Evangelical Visitor for one year. This offer holds good for renewals as well as new subscribers.

A Very Full Concordance, containing over 40,000 References; History and Summary of all Books of the Bible; Historical, Chronological Tables; New Subject Index to the Bible; a Dictionary of Scripture proper Names, with their Pronunciation and meaning; Tables of Miracles, Parables, etc. The binding is Extra French Seal, Di-vinity Circuit, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LIKE, etc.

Address Evangelical Visitor, 1627 Swatara St., Harrisburg, Pa.

News of Church Activity.

(Continued.)

(Concluded from page 5.)

We hope, although our writing seems very insignificant to us, that others may get some good out of it to their profit and to the glory of God. We know that God by times used the testimony of one of the weakest of His children to bring conviction upon the ungodly, or encouragement to some of His little ones. Let every child of God be free to testify of God's goodness and mercy, though you can't speak like Bro. John, or sister Fannie, or any one else. Let us keep our original and speak only for the glory of God and He assures us that it will not fall to the ground.

Our meetings here are usually well attended, as we have said before, mostly with young people. During the hot weather we have quite a number of our meetings in the yard under a large oak tree, and we always had the best of attention which is a token of respect upon the part of the young people. Only a few of them claim to have been converted. We endeavor to preach Christ to them and not ourselves nor our church, but Christ for all that He of God is made unto us, according to 1 Cor. 1: 30.

We are glad to report to the glory of God that none of us, as a family, have suffered seriously from the siege of hot weather through which we have been passing. We acknowledge it is because of His mercy that we have been so favored. The India orphan twins, in which many of the readers are interested, are well and hearty and talk quite well. They are quite interesting, as also are the two children of brother and sister George. Will you pray for us that we may have wisdom in teaching and training these little ones? It is our greatest hope for these orphan twins that, if the Lord tarries, they may grow up to become useful in the hands of the Lord, and if it be His will that they may walk in the steps of their parents as far as they followed Christ.

Noah Zook.


Des Moines, Iowa.

We have nothing unusual to report. However, we see the hand of God in the work, and are looking for definite results on various lines. Sin is a terrible thing, and when we sanction it in others we become guilty ourselves. May the Lord help us to steer clear of all sin and have the life more abundant. We have decided to have a love feast on October 2, 3, and hope many of the saints may be able to attend.

The city intends to take our new location which we bought for a mission, for a public city park, and, thus we are delayed in opening our work down town. We hope to receive more for the property than we gave for it, because the recent improvements that have been made about it have greatly enhanced its value.

You will notice that our deficit is on the increase and we badly need the money to pay our taxes which must be paid this month. The yearly tax on the house we live in is $71.00.

J. R. and Anna Zook.

Buffalo, N. Y.—During the past month we have realized many tokens of the heavenly Father's love and favor. Some of our number have suffered through sickness and others through losses of earthly treasures. In these experiences the eternal God has been our refuge and underneathe we have seen the everlasting brotherhood of Bro. and Sr. Rambat have the prayers and sympathy of all their friends, being thrown out of their home, house and barn (not their own) containing much of their earthly possessions, were totally destroyed by fire. We rejoice with them that God spared their lives and that He is enabling them to triumph through His love.

The visit paid us by Bro. and Sr. Gar­

mard and their son, John, of Harrisburg, Pa., was much appreciated. The love and interest they have shown in the cause of Christ by this visit will not be forgotten. May God continue to bless and use them as they go forth as soldiers of the cross. Our hearts are encouraged to keep moving onward, upward, Godward.

Geo. E. and Effie Wheeler.

25 Hawley St.

The Sower's Prayer.

The following lines are from the pen of Mrs. Amy C. Walton, St. Stephen's Village, Hull, England, the author of 'Christie's Old Organ.'

Lord I go forth to sow; Do thou go forth with me; I do so long to-day To do some work for Thee!

There will be weary souls Laden and sore oppressed; Hail may they hear Thy voice: "Cast upon Me thy care."

There will be anxious ones Who have bounds that they bear; Oh may they hear Thy voice: "Come unto Me and rest."

There will be more hearts Weary of waiting long; Help me to say to them: "Oh tarry and be strong!"

There will be more Covered with stains of sin, Standing outside Thy word; Oh may I lead them in!

Dear Lord, I need Thy strength— I feel so very weak; Sometimes it is so hard. One word from Thee to speak!

But Lord, I come to Thee; Oh strengthen me, I pray; Help me to speak Thy word, And feel what'er I say.

Prepare the ground for me, Break up each stony heart, And when the seed is sown, Thy quickening grace impart.

Unless Thou bless Thy word, And water earth's dry soil, Unfruitful is all my toil.

Then hear me, Lord I pray, Thy presence may I feel; Work Thou upon the souls With whom I have to deal.

Lord, I go forth to sow Do Thou go forth with me; I do so long to do Some work, to-day for Thee.

Published by Request.
To Africa and India.

In our last writing we left off at August 16, after that date we spent several days visiting with a few of near relatives, spending Tuesday night at the home of Bro. Eli M. Engle, in the interests of our trip. Next morning we went to Lancaster City taking dinner at the home of Bro. John B. Book, Sister Book being a sister to Sister Adela Engle, who is one of the workers in Africa. In the afternoon we went to Philadelphia, spending the night with Bro. S. G. Engle's, while Bro. Sheets visited with his son Ezra.

On Thursday P. M. we went to Souderton for a meeting arranged for, aside from our itinerary, by special request of the brethren there. Here we met a fair-sized congregation which would no doubt have been larger but for another meeting in the town. After the service we hurried back to Philadelphia, from where we started next morning for New York City, reaching there about 11 A. M. and found our way to the Alliance Hotel, where we put up for the night.

In the afternoon we went down to the city to complete arrangements for our voyage, also going to the pier, to see our boat, and the little room in which we expected to make our home for about six days in sailing to Southampton, where we change vessels for our further journey. In the evening we were met by Bros. Samuel and Jacob Wolgamuth, who came to see us off. Saturday morning, August 21, the date set for our sailing was a beautiful morning. After breakfast we proceeded to the wharf, where we also found Bro. Stover and Ezra Sheets, who came over to see us off.

In our little stateroom with those accompanying us we gave our farewell, having a brief season of devotion and prayer; we committed ourselves to God and His grace, and thus took the parting hand. Promptly at 10 A. M. the gang planks were raised, the signal given, and soon, amidst cheers and waving, our vessel was proudly towards the great ocean. In a few hours we were out of sight of land, and passed ahead of several large boats going in the same direction, but which were slower vessels.

August 28. We were looking forward to our first stop at Plymouth, England, at about 4 or 5 P. M. to-day. Our scenery thus far has been quite monotonous, sea, sky, and clouds being about all to be seen for nearly six days. Occasionally a sea bird, flying fish, and a school of porpoise shooting out of the water; but this forenoon our scenery is somewhat changed by an occasional boat coming in sight. Between 10 and 11 I counted thirteen vessels off to the South,—no doubt fishing boats, as we are in one of the mackerel fields of the great ocean. Only recently we saw a school of this fish playing on the surface of the water. We are also in sight of the Scilly Islands with its rocky shores. We see several light vessels off, with some large buildings, no doubt government buildings, as the islands are British possessions. We are told that from these islands are shipped at certain seasons of the year as much as fifty to sixty tons of flowers in one week. The islands never have a killing frost.

One of the crew told us, that in the six months of his being on this line, this is one of the finest voyages he has experienced.

We are continuing to hold on to our "Parable," that we don't expect to get sea sick. Our health is good, have taken little cold, but nothing serious. Accommodations are good. We almost daily have a letter or two to open, of which about twenty-five were prepared by friends and the date of opening inscribed on the envelopes. Some of these are quite encouraging and are as flowers streaming along our path. Surely the Lord has been good to us; and the words of the Psalmist are true; "They that go down to the sea in ships; these see the works of the Lord, and His wonders in the deep."

JACOB N. ENGLE and JNO. M. SHEETS.

For the EVANGELICAL VISITOR.

A Farewell Word from Bro. and Sr. Myers.

Dear readers of the EVANGELICAL VISITOR. We greet you in the name of Him who commissioned us with "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the age (or dispensation)." We magnify our office as ambassadors of our blessed Master, although we are made to feel the weakness of the flesh on the human side. Yet Paul said, "When I am weak then I am strong." but in the Lord.

Beloved, I have tried, in honesty of mind, to fulfill my call in the ministry for a number of years and am not tired yet, and mean to work till Jesus comes. Jesus promised to be with us always, and, I praise His holy name for ever more, He has made His promise good to me. Although I may have failed and come far short of what was my privilege to do as a worker in the vineyard, or of enjoying as much of the fulness of discipleship as Jesus said, "If ye bear much fruit so shall ye be my disciples." We have had considerable experience among our people, our church, and with many others of God's children in this and other States, and with our Canadian brethren as well, and our work in Africa, yet there is much territory to be possessed. The Macedonian cry comes, "Come over and help us."

Beloved, I believe in aggressive church work, and by colonizing in places where the church is not yet planted. This can be done. I hope and pray that the Colony of BROTHERLY LOVE in Victoria County, Texas, may be under the blessing of God, and the guidance of the Holy Spirit.

If the Lord will, my wife and self, expect to join the work of colonizing that part of God's earth not yet under cultivation, and we would say to others, "Come and go along with us, we will do thee good." We purpose leaving here on October 4, 1909, (D. V.) and go through to Victoria, Texas, and engage in Evangelistic work there to plant and help to organize a branch of the Brethren in Christ church. We herewith express our farewell to all the saints. Jesus did not say that we should not work, but He did say that we should watch and pray. We leave with love towards all. Will you pray for us till He comes?

JOHN H. MYERS.

CATIE A. MYERS.

319 Fredric Street, Mechanicsburg, Pa.

"There is a phrase that is frequently used to-day in evangelistic work: "Get right with God." It tells every man his first duty, possible only through a Savior, Jesus Christ. But there is another duty just as vital as if we would make our lives count for anything, and it is this: Keep right with God." Many a man, like the children of Israel, seems to think that if once he has gotten right with God there is no great need of doing anything else and so he makes an effort to keep right with God, by doing God's will every day. That was Israel's great trouble. That is the average Christian's great trouble too-day.

WHY HE DIDN'T GO TO THE CIRCUS.

(Concluded from page 11.)

edered granny, looking hard at her iron, then setting it down, and wiping her eyes with a corner of her apron.

"He was brought home—dead!—my noble, handsome boy. We never rightly knew the story, but supposed he attacked somebody, and in self-defense, so it was said, the man shot my Eben.

"It wasn't six months after that when one night—a desperate windy, stormy night it was—we heard the front door open and shut, and going into the entry, there was Eben's poor baby jest lying on the rug fast asleep, for I spose they'd give it some drug.

"We took it in of course, poor little thing! and it's been the light, and comfort of our home ever since; and now you know why I don't let Eben's child—yes, that's her—go to the circus, even with a good boy like you."

There was a long silence. Miriam was crying softly, and George stood, one foot crossed over the other, his eyes cast down.

"I believe I don't care about going myself," he said, in an undertone; and he did not go.—Youth's Companion.
Spiritual Life Suggestions.

REV. JOSEPH H. SMITH.

None of us can know the bliss of innocence. Yet none of us need longer bear the misery of guiltiness. For all of us may share the joy of pardon.

Imputeth is something like compute and it suggests to us the bookkeeping of the Lord. There is a great credit account there, which can not exhaust itself upon itself, for it has been deposited for the benefit of others, and it is not needed for Himself by the One that made it. A red ink balance line has been drawn and our debits have all been closed up, carried over to the Lord Jesus Christ. Now the joy of finding one’s store allied and doomed about us go on to the pulpit, together with the vanity of the peril. And the aimlessness of the fact, there seems often to be a set it is so rarely a result of modern, likewise of a new life. The joys of forgiveness of the new birth is the power to not commit sin. The joys of forgiveness, puteth, and it suggests to us the book presently that this joy of forgiven sin) shall every one that is godly (or God-fearing) pray unto Thee in a time when Thou mayest be found; surely in the floods of great waters they shall not come nigh unto Thee. And here are a few of the floods which in later life often hinder men from getting to God for salvation: floods of friends; floods of foes; floods of business cares; floods of sorrow; floods of affliction, and floods of death. The stream may now be crossed between the simple soul and God; but when the floods come it may be too late.—Christian Witness.

NOT CEASING TO PRAY FOR OTHERS.

—Dr. Campbell Morgan dedicates one of his recent books, “The Practice of Prayer,” to “Marianne Adlard,” and at the close he tells the story of this hidden life. In 1872, even then a helpless invalid, with her body racked and twisted with pain, she prayed in quiet for the church of which she was a member, but whose doors she could never enter. She read of the work at that time wrought by a man named Moody among the ragged children of Chicago, far across the Atlantic. And while she had never seen the evangelist and knew not how to reach him, she prayed that God would send him to her London church. By chance, or rather by providence, Mr. Moody, while visiting England that very summer, met the invalid’s pastor, and arranged to conduct a series of meetings in his church. On the first evening of the series, in response to the invitation given to the unconverted, four hundred stood. Moody, impressed by this truly remarkable occurrence, and seeking to discover the reason for it, rested not until he traced the secret to the prevailing prayers of a helpless sufferer. She promised the man of God at that time that she would pray daily for him until he was called home. And to Mr. Morgan, when he began his London ministry, she made the same pledge. He (Dr. Morgan) bears witness to the strength, peace, and joy that have come to him in the midst of incessant labors through the remembrance of Marianne Adlard’s intercessions for him, and is grateful that by the good grace of God she will continue to pray for him until the end. And he adds these true and impressive words: “These are the laborers of force in the fields of God, and by their prayers in the secret hidden places they make it possible for those who are in the open to fight and win.—Selected.

"Pray for my soul. More things are wrought by prayer Than this world dreams of. Wherefore let thy voice Rise like a fountain for me night and day. For what are men better than sheep or goats That nourish a blind life within the brain, If, knowing God, they lift not hands of prayer Both for themselves and those who call them friend? For so the whole round earth is every way Bound by gold chains about the feet of God."—Tennyson.

"Melican Heathen."

The story is told of a Christian Chinaman who applied to a wealthy family for work. He was asked: “Do you drink whiskey?”

“No; I Clistian man.”

“Do you gamble?”

“No; I Clistian man.”

He was employed and proved to be an excellent servant. In course of time the mistress of the mansion gave an elaborate euchre party, at which wines were served. John waited on the table with exceeding deftness and acceptability, the next morning he asked for his wages, saying he wanted to quit work.

The astonished mistress asked him, “What is the matter?”

The Chinaman said to her: “I Clistian man. I told you so befo’; no heathen. No workee for Melican heathen.”

The Chinaman, whether in this country or at home, is impressed quite as much by American example as by the teaching of the 6th verse (as it is in the rule). This is plainly and urgently the need for prayer. For what are men better than sheep or goats? That nourish a blind life within the brain.

"What is the matter?"

"Clistian man. I told you so befo' no heathen No workee for Melican heathen."

The Chinaman, whether in this country or at home, is impressed quite as much by American example as by the teaching of the 6th verse (as it is in the rule). This is plainly and urgently the need for prayer. For what are men better than sheep or goats? That nourish a blind life within the brain.

"What is the matter?"

"Clistian man. I told you so befo' no heathen No workee for Melican heathen."
How the Bible was Saved in Burma.

Do you know who Adoniram Judson was? If not, you will find a very interesting story if you hunt out his history and read it. Of him and his great work the volume of "Stories of Bible Translations" says:

"Twenty years after Adoniram Judson reached Burma, the New Testament was translated into the Burmese tongue. In 1824, when war was waged between England and Burma, Judson was thrown into prison, and his wife buried the precious manuscript, just ready for the printer, in the earth beneath their house. But as mold was gathering upon it, on account of the dampness caused by heavy rains, with a woman's ready wit, she sewed the treasure inside a roll of cotton, put on a cover, and took it to the jail to be used by her husband as a pillow.

"In nine months he was transferred to the inner prison, where five pairs of fetters were put upon his ankles, and it was announced that he, with a hundred others, fastened to a bamboo pole, were to be killed before morning. During this terrible night, much prayer ascended for the precious manuscript, just ready for the printer, in the earth beneath their house. But as mold was gathering upon it, on account of the dampness caused by heavy rains, with a woman's ready wit, she sewed the treasure inside a roll of cotton, put on a cover, and took it to the jail to be used by her husband as a pillow.

"Adoniram Judson was not killed, but hurried away to another place, and again the pillow was his companion. But one of the jailors untied the mat that served as its cover and threw the roll of cotton into the yard as worthless. Here, a native companion. But one of the jailors untied the mat that served as its cover and threw the roll of cotton into the yard as worthless. Here, a native

Your children to write a letter to the brother who is trying to walk a new way." While the Indian was yet speaking, a minister read the account of his conversion. An hour later the letter was on the way. When the Indian heard the letter, he said, "When all my friends leave me, the Lord is still near, and how quickly he answers when I speak to Him." —Selected.

A Telling Testimony.

An unknown writer tells this story. On one occasion, R. Ingersoll was announced to deliver a lecture in the city of Pittsburg on the subject, "The foundations of the Christian faith." There happened to be living in the city of Pittsburg, at that time, a lawyer who had been a schoolmate and friend of R. Ingersoll. When he had graduated he had started in his life's profession with bright promises, and married a lovely girl. Two children had come into their home, and then there fastened upon him that awful habit of drink, which was dragging him down to the very lowest depths of hell. It broke up his home; it sent his children into the street; took the roses from the cheeks of his wife; took from him his good name, character and friends. It left him one night lying in an alley in New York City, poor, friendless, hungry, sick and alone.

There came to this man a slum worker. He was taken to a house where he was washed, put to bed, and, in the morning, he was fed. This slum worker pleaded with him that he would change his mode of living. The young man lifted his hand to heaven, and said, "By the help of Almighty God, I will make one more effort; this time it is heaven or hell, life or death for me. For God's sake, for my own sake, I will change." He never drank another drop; he brought his children in, and he painted the roses again on the cheeks of his wife, and then went down again to the city of Pittsburg, where he was practicing his profession. When he read in the newspapers that R. Ingersoll was to speak, he wrote him a little note, something like this:

"My Dear Old Friend: I see that to-night you are to deliver a lecture against Christianity and the Bible. Perhaps you know some of my history since we parted; perhaps you know that I disgraced my home and family; perhaps you know I lost my character, and all that a man can hold dear in this world almost. You may know that I went down and down until I was a poor, despised outcast, and when I thought there was none to help and none to save, there came one in the name of Jesus, who told me of his power to help; of his loving kindness and his tender sympathy, and through the story of the cross of Christ I turned to him. I brought my wife back to my home, and gathered my children together again, and we are happy now, and I am doing what I could for men."

And now, old friend, will you stand to-night before the people of Pittsburg and tell them what you have to say against the religion that will come down to the very lowest depths of hell, and find me, and help me up, and make my life happy, and clothe my children, and give me back my home and friends—will you tell them what you have to say against a religion like that?"

R. Ingersoll read the letter before his audience, and said: "Ladies and gentlemen, I have nothing to say against a religion that will do this for a man. I am here to talk about a religion that is being preached by the preachers." —Exchange.

The Comforter.

A writer in the Sunday School Times says: While traveling a few months ago I saw a little blind girl come in the car. She was not more than seven or eight years old, and had a very bright face. She had been attending a school for the blind and was on her way home, yet no friend or relative was with her. You ask how she could travel alone? Very well, indeed, for she was put in charge of the conductor, a kind-hearted man, who lived in the same town as she did. When he was not engaged in collecting tickets, he sat by her side and talked with her. She thus reached the end of her journey safely and I saw her placed in the arms of her loved ones when she reached her station. That conductor was a comforter in the Biblical sense of the word. Do we realize that we are like this little blind girl? Yet in this world where we may not know the way, the Comforter, the Holy Ghost, has promised to be our ever present guide, leading and guiding us to our heavenly home.

"Many an ill of the heart would be cured if the hands were kept clean."

"Much moral astigmatism is due to pressure on the money nerve."
REPORTS OF FUNDS.

Buffalo Mission.

Report for August, 1909.

Balance on hand, $310.37.

Donations Received.

Geo. C. Haagen, $5; Grinnel Beats, $1; Zion S. A., Abilene, Kans., $800; Geo. Neidrander, $2; Henry A. Garman, $1; Saml. Galy, $1; Eliza Sider, $1; Wm. F. Augustin, $2; Bro. and Sr. Ehlers, $5.

Expenses.

Light and fuel, $115; plumber's bill, $78; groceries, household, etc., $35.37. Balance on hand, $425.30.

Geo. and Effie Whisler.

Chicago Mission.

Donations Received for Tax and Interest from April to September.

Sr. Nelson, Chicago, $5; M. Brent, Ill., $5; George K. B. Fisk, Chicago, $5; Allegheny, Kan. and Hope, Kan., $5; Delia Kreider, Shannan, $10; David Kreider, $1; Canton, Ohio S. S., $5; Br. and Sr. Baker, Garden, Neb., $5; Sr. Nelson, Chicago, $5; M. Brant, Ill., $5; Walter Bowen, Hope, Kans., $5; H. Kreider, Detroit, Mich., $1; Sr. Shirk, Mechanicsburg, Pa., $1; May Alvis, Cal., $5; Sr. Nelson, Chicago, $5; Geo. C. Haagen, $5; Girvin Bearss, $1; Jacob K. Kreider, of Fairland, and Rev. Hershey, of Rheems, Pa. The ceremony took place at the home of the bride's parents at Springvale, Ont.

REPORTS FOR FUNDS RECEIVED FOR TAX AND INTEREST FROM APRIL TO SEPTEMBER.

B. L. BRUBAKER.

SARAH BERT.

IN HER NAME, $2.

May God bless the donors, and may He help and providing for the needs, and no doubt He is blessing those who are helping in need.

The last report for the new Mission building on 1309 Halsted street, given May 15, 1909, was $3,140.35. That which has been donated since will be reported as follows:

No. 103, $147; No. 104, $3,000.75; No. 105, $50; No. 106, $18; No. 107, $7; No. 108, $1; No. 109, $106; No. 110, $15; No. 111, $50; No. 112, $25; No. 113, $5; No. 114, $60; No. 115, $25. A total of $4,234.75 is necessary. The old mission property was sold for $3,500. Deputizing commission fee a balance of $3,309.75 remains.

Amount paid for new place, $10,000.

Commission on money loaned and insurance, $222.

Total, $10,222.

Money received, $3,575.75.

Proceeds of sale of old property, $3,309.75.

Total paid, $3,575.75.

Amount unpaid, $2,945.99.

OFFICIANTS.

LEBIECK.—Aaron C., son of Bro. Samuel and Sr. Annie Lebieck, of near Mechanicsburg, Pa., was born September 23, 1898, and died September 31, 1909, aged 10 years, 11 months and 15 days. Funerals were held on September 8, at the Mechanicsburg United Evangelical church, conducted by John R. Charles. Text, Luke 18:16, 17. Interment in adjoining cemetery.

Precious darling, he has left us. Left us, yes, forevermore; But we hope to meet our loved one. On that bright and happy shore.

Lonely the house, and sad the hours,
Since our dear one has gone;
But O, a brighter home than ours
In heaven is now his own.

No, we know not. It is better that we should not know. But He must be very near. "Even" has passed; the beams of His presence had just died off the world, and the afterglow was still lingering in the ministry of the apostles in the early Church. "Midnight" has passed; it reached its deepest darkness in the middle ages, when only a few holy souls shone like stars in the surrounding gloom. "Cockcrow" has passed; the morning is upon us; nay, must be near, even at the doors. Be ready * * * to go forth to meet Him!

Your brother,

B. L. BRUBAKER.

6039 Holsted Sth, Chicago.