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George Detwiler

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Several weeks ago a copy of The Indian Telegraph, printed at Lucknow, India, reached our office, something that had never occurred before. In looking over its pages we discovered a letter written by Bro. P. Sen, of the Brethren's Mission, an open letter addressed to one Rev. Mr. Harvey, of Lucknow, and entitled Christian Life. Being a native Indian he no doubt can speak or write with authority on such questions as affect the native Christians from the view-point of the native. Our readers, no doubt, will be interested in what he writes, so we herewith give the letter.

Dear Mr. Harvey: As I am interested in the work of our Great Master and your lecture of yesterday evening, I would suggest that you make it a point to continue the same every week with a view to keep yourself and your co-workers in touch with our non-Christian friends of Lucknow, as it is a great missionary work. You will see that Indians are deplorably neglected all over and, while they cannot get access to European Christians, it would be a pity if European missionaries also give them a wide birth simply because they are "natives" of India.

My own experience for over fourteen years as a voluntary preacher, shows that so long as the distinction between Indians and Europeans exist, the prosperity of Christ's kingdom in India will meet with severe opposition; and it is just to this point that I wish your attention to be specially drawn, that realizing this, you may be able to teach your audience the fact that "distinction" in the religion of Christ, is a by-word. The major-ity of educated Non-Christian Indians know the Bible, appreciate the Bible, worship Jesus; nevertheless they do not freely come forward for the one fact that they see that even the "native" Christians are treated with contemptuous distinction by their European brethren, and yet they are addressed from the pulpit with those endearing terms of "beloved brethren."

I appreciated your last evening's speech, in so far as you said, that we should not even handle a coolie roughly. It is very true and edifying to a Christian not so to a non-Christian Indian who, as you may find, is naturally not rough. Honestly speaking, the rough, cruel, distinctive treatment is originated with the Europeans, not with the Indians and you will see that Indians as a whole, however bad their religion may be, from the Christian standpoint, are virtually religious, meek, and sober, hence to teach an Indian to be meek, gentle, forgiving, temperate or saintly is to carry coals to Newcastle. Indians are already mild, gentle, meek, forgiving, temperate or saintly, according to their different tenets of religion.

I think, and perhaps many others would say "amen," that you could serve India better as a real missionary, if you were to persuade first your own country people to take the initiative in those principles of godly pattern you have enumerated in your lecture. For, by so doing, you will save many who, by the effervescence of their peculiar pride, of colour, cannot possibly retain their position as a humble Christian when they come in contact with their "native baboo" brother in a railway vehicle, or a public platform. I witnessed a white padre of the Presbyterian church who was so desperately indignant at beholding the appearance of a decent "native" Christian occupying a second-class compartment on the E. B. S. R., that he compelled the station master either to turn him out or to provide him with a berth in a first-class! What would you call this treatment coming directly from a white padre of a higher order? Would you or can you say that it was approved by the Holy Spirit? I have a catalogue of such instances under my direct observation, which would deplorably speak volumes against the pattern of life you have exhibited from the Bible.

This letter is certainly not meant to cast a slur upon your holy ministry. It is merely a suggestion springing out of love, to remind you that you were far from the knowledge of Indian life and habits. And while "love thy brother as thyself" and "do unto others as you wish to be done by," is a synonym for a Christian maxim, I trust you will not take it amiss when I say why cannot those that are unable to speak, preach the great love of the Master in their daily walk of life, and thus help the missionary efforts throughout India, for I cannot imagine for one moment that the missionary work should be confined only to ordained Padres or catechists? Is it not the duty of men, women and even children to bear witness to the Word of God? Did not Christ say "Out of the mouths of babes and sucklings thou hast perfected praise?" Did not St. Paul entreat his brethren to help those "Women which laboured with me in the Gospel?" Did not that sinful woman of Samaria proclaim the great tidings of Jesus' wonderful prophecy, saying, "Come, see a man which told me all things that ever I did; is not this the Christ?" Did not Philip invite Nathaniel and said, "Come and see whether Nazareth was able to produce any good thing? If (Continued on page 5.)
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EDITORIAL.

Notice re Sunday-School Supplies.

The time is rapidly approaching when our Sunday-schools will need supplies for the first quarter of 1910. Our arrangements for supplying our schools with our own literature in accordance with Conference decision of 1909, are about complete, and we are mailing subscription blanks to all of the schools with our own literature in the form of Pennsylvania, to be used for a convention in this city, October 13-15.

Editor, GEO. DETWILER, Harrisburg, Pa.

ASSOCIATES:

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All communications and letters of business should be addressed to Geo. Detwiler, 1627 Swatara St., Harrisburg, Pa.

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

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

Some Impressions re Sunday School Work

The Pennsylvania State Sunday-School Association held its annual convention in this city, October 13-15. Delegates were present from every part of this state, and some specialists in Sunday-school work from other States. Large meetings, interesting addresses, abounding enthusiasm, ready applause for everything that was undertaken, except when a lady speaker switched off on politics, for which, it is said, she was hustled off the platform with scant ceremony, attractive and entertaining music and singing, monster parades, accompanied by many bands of music, of Christian (?) men, largely members of the organized men's class movement, and also of the Sunday-school children of the different churches of the city and near-by towns. All these were features of the convention.

At least $21,000 were pledged to carry on the work of the association the coming year, and the leaders are planning for progress and improvements in methods of work all along the line.

Of course with the current running so strongly and enthusiastically in favor of all of these new movements it is a risky undertaking for any man to express doubt as to whether God is in them, yet here and there he is found who dares to question. One minister from a distant town suggested, not publically, whether Christ's parable of the mustard seed which grew to be a great tree, in the branches of which the birds of the air (things of evil and the world) lodged, has not its fulfillment in this present day movement. Another Bible teacher who teaches weekly classes of Sunday-school workers in a number of cities, ventured, though somewhat timidly, to question whether the present day movement of organization and confederation was or is, indeed, God's best. Considering the matter as a whole, we don't know that we have any millionaires as members of our Brotherhood and so cannot expect such royal gifts, yet we know that there are a goodly number of members scattered here and there who would be in a position to make the Bible-school and Missionary Training Home as is proposed to be established, a possibility. We need only to refer to that class where there are no direct heirs—a class by no means small—that could so easily become the beneficiaries of such and similar institutions.

As an example we cite Bro. and Sr. Eisenhowe, of Thomas, Okla. Not having any children of their own they established an institution and undertook to care for the helpless ones, bearing the heavy burden bravely. Having reached a time when physical strength is failing they have

er these things, for us to try to keep up with the procession would seem to us to be of doubtful propriety. We are not writing this in order that we may get applause from those who are opposed to the Sunday-school. We are not in sympathy with that element, we only suggest that it behooves us to keep on safe ground in this work as well as in all other lines of work. When we consider that, as it is stated, there are close on 14,000,000 Sunday-school scholars in the Sunday-schools of the United States and Canada, and that the average Sunday-school life of a scholar is eight years, that even when we accept the most favorable reports of conversions, church joining, etc., 7,500,000 of the 14,000,000, are never converted and go down to Christless graves, we say when we consider this appalling fact, we must conclude that the results obtained by the employment of all the most advanced and man-approved machinery of the institution, falls far short of accomplishing what is the intention that it should. Evidently there is room for the introduction of such improved (?) methods as shall be instrumental in saving the 14,000,000, every one of them. What is it that may be lacking to accomplish so desirable a result?

Again, the Bible School.

A goodly number of our rich men and women—millionaires and multi-millionaires—are making many and large contributions to many worthy institutions. The latest gift of Andrew Carnegie is one of over four hundred acres of land, in the high altitude of the Allegheny mountains to the State of Pennsylvania, to be used for a Tuberculosis Sanatorium. Of course we don't know that we have any millionaires as members of our Brotherhood and so cannot expect such royal gifts, yet we know that there are a goodly number of members scattered here and there who would be in a position to make the Bible-school and Missionary Training Home as is proposed to be established, a possibility. We need only to refer to that class where there are no direct heirs—a class by no means small—that could so easily become the beneficiaries of such and similar institutions.

As an example we cite Bro. and Sr. Eisenhowe, of Thomas, Okla. Not having any children of their own they established an institution and undertook to care for the helpless ones, bearing the heavy burden bravely. Having reached a time when physical strength is failing they have
handed over the property and institution to the church, reserving only a very moderate yearly sum for their own support as long as they may need it. There are many in similar circumstances who mean to make provisions for such institutions and city missions, etc., by bequests in their last will or testament, but we know how disappointing that plan often proves. The donation that is put to its place by the donor will get to the place and the person so donating will have a greater satisfaction than he possibly can have by making a bequest in his last will or testament possibly to be contested by a host of greedy distant relations.

And while the foregoing more especially applies to those who have no direct heirs, it is also true that in many cases where there are direct heirs for whom ample provision is expected to be made, a large inheritance so often proves a curse and brings ruin to the beneficiary, rather than a blessing. We feel safe in repeating what we have said before that unless there are found those individuals here and there who can, if they will, help along the Bible-school project with sums that may seem large, the launching of the project will of necessity be postponed. May we not expect that a sufficient number will take this matter into serious consideration and with larger view and larger heart, give such encouragement to the project that it will not have to be delayed.

A card from Bro. J. H. Myers, dated Victoria, Texas, October 17, 1909, informs us of the safe arrival at that place at 3 p.m., on October 7, and were conveyed fifteen miles north on the 8th. The company included Bro. and Sr. Myers and a grandson, J. V. Myers, his wife and two small children. All stood the trip very well. On the 14th, they drove the stakes for their house, 20x24, on a forty acre tract, and expected to move into the house by about the 21st. This is the first house to be built on the Brotherly Love Colony land.

A Word of Thanks.

The management of the Messiah Orphanage and Messiah Home of this city wish to express their appreciation of the Brotherly Love Colony land.

Bible Conference Notes.

The third Bible conference of the Brethren in Christ church of Pennsylvania convened at the Messiah Home, at 9:30 a.m., October 20, 1909.

Devotional exercises were led by Eld. Aaron H. Martin. II. Tim., second chapter was made the basis of some appropriate remarks. Eld. John D. Wingert was chosen moderator and Enos H. Hess, secretary.

The program committee had carefully planned for the work of the day and the exercises seemed to be enjoyed by all present. Bible study is not such a dangerous thing after all when conducted in the right spirit.

After the noon recess the conference transacted some business as expressed in the following resolutions:

Resolved, That the committee of five brethren as appointed by the first Bible conference of the Brethren in Christ of Pennsylvania, be relieved from further duties and that such matter as shall be thought desirable to have published be submitted to the Tract Committee of the church at large for editing and publication.

Resolved, That the existing deficit in the General Tract Fund be wiped out by the transference of the amount needed from the State Fund.

Resolved, That the surplus of $8,750 from to-day's collection be turned into the State Fund.

For the benefit of those not present we will give some of the principal points discussed by the different speakers.

How should a minister study his Bible? by C. N. Hostetter.

1. It is necessary that a minister be, first of all, acquainted with the purpose of God in giving the Bible. (Deut. 31:11.)

The Bible gives God's way to success. (Jas. 1:7, 8.)


Each one should work out a method or system best suited to his need. The Bible contents should be familiarized so as to give one a telescopic view of the whole; from this the specific teachings of different parts of the Bible can be taken up.

3. The points to be determined in the study of specific parts of the Bible are:

a. Character of the writer.
b. People addressed.
c. Outcome of those of address.
d. Present day application.

For instance in Genesis we have: 1. Generation, Gen. 1 and 2. 2. Degeneration, Gen 3-11. 3. Regeneration, Gen. 12.

In Ephesians we have the Eternal Vocation.


Conclusion. Chap. 4-6.

4. The minister should carefully note the setting of the Scripture and compare the text with the context.

He should have Bible reference and not simply belief for his statements. Explanatory of II. Tim. 2:15, we have the following:


Approved—Acts 2:22; Rom. 14:8; 16:10; II. Cor. 5:9; 10:18; Gal. 1:10; I. Thes. 2:4.

Workman—Matt. 13:52; II. Cor. 3:6; 3:4; I. Tim. 4:6, 12-16.

Rightly Done—Matt. 13:52; Matt. 4:33; Luke 12:42; John 21:15-17; Acts 20:20, 27; I. Cor. 2:6; 3:1, 2; II. Cor. 4:2; I. Thess. 5:14; Heb. 5:11, 14.

5. With proper teaching there must needs be the Bible life and by the cultivation of the gift, God has given us, we can expect that God will stand by us and give us success. (To be continued.)

The following word comes from a Silverdale correspondent, "We expect to hold a series of meetings here at Silverdale in the near future, as also at Souderton. Pray for us and come over to Macedonia—Silverdale—and help us. Those who hear this cry may come. We are happy in the Lord and greatly interested in working out our salvation; and are also greatly interested in the welfare of our neighbors and friends. Pray for us."
ciah in the capacity of minister at that place. It may not be out of place to
say that he has preached at the Mission since this ruling, the minister
who had been expected having failed to appear. Earnest prayer should be
made everywhere in behalf of the
work in Philadelphia, that all the
wounds may be healed and recovery and restoration may speedily be
brought about.

Come to the Love Feast.

Before the time will be here
for our next issue the love feast here at the Messiah Home chapel, announced
for November 10, 11, will have been held. A cordial invitation is extend-
ed to all to come and enjoy the feast with us. We hope to be privileged
to greet many of the saints on that oc-
casion, and that the feast may prove
a blessing to all who may attend, and
that God may be glorified through it.

To Our Readers.

Would you like to have a copy of 'Roger's Reasons,' a 32 page pam-
phlet, or tract, written by John Urqu-
hart, author of 'The Bible, its Struc-
ture and Purpose'? The pamphlet
deals with attacks on the accuracy of
the Bible statements as considered
from the standpoint of science. The
critics are very effectually answered.
It is written in conversational style
and is interesting reading. We will
send a copy of this tract free to every
reader, or person, who will order one
Gospel Text Calendar at the twenty-
five cent rate before December 1.
We would be pleased to distribute
several hundred in this way. May we
have your order?

(Continued from page 1.)

all Christians, black and white, apart
from stipendiary missionaries, stand
shoulder to shoulder in the great
cause of our Master, 'Thy Kingdom
come,' will be here in India among
these "black" elements before long.
But our men and women have learned
to preach the up-to-date style and
fashion through the medium of mul-
tifarious ribbons, bonnets, hats and
ties, while the tidings of salvation re-
main still in the embryo to be con-
veyed by a band of padres or the "na-
tive" catechists at their convenience.
I sincerely hope that you will kindly
pay your best attention to these points
of vital importance, which otherwise
may make or mar the progress of
the great work before you and me.

P. Sen.

Lucknow, Aug. 18th.

NEWS OF CHURCH ACTIVITY

IN THE

HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.
H. P. Steigerwald, Grace Steigerwald,
Mary Heisey, Jesse and Dorcia Wenger,
Masoppo Mission, Bulawayo, South Africa.
H. Prance Davison, Adda 0. Engle,
Myron Taylor, Choma, N. W. Rhodesia,
South Africa.
Harvey J. and Emma Fremt, Elizabeth
Engle, Matabele Mission; Levi and Sallie
Doner, Mapanje Mission, Gwanda,
Rhodesia, South Africa.
The following are not under the F. M.
B.
Jesse R. and Malinda Eyester, Moderator,
-0. (Lintoncozo Training School),
via Zurfontein, Transvaal, South Africa.
Isaac O. and A. Alice Lehman, Box 116,
Pordburg, Transvaal, South Africa.
A. L., Mrs. A. L. and Ezra Musser,
Maggie Landis, No. 6 Sudler Bazaar,
Dil-kush, Lucknow, India.
The following are not under the F. M.
B.: D. W. and Mrs. D. W. Zook, Sripat,
Parantia, Bankura district, Bengal, India.
J. H. and Anna Sparrow, Kuganathan-
pur P. O., Mambloom district, India.
Elinsha Hoffman, Neghiou, Poona Dist.,
Ramahai Home, India.
Mrs. Fannie Fuller, Gowalia, Tank Road,
Bombay, Bombay.
Central America.
Mr. and Mrs. J. G. Cassel, San Marcos,
Guatemala, C. A.

Our City Missions.
Philadelphia, 2424 N. Second street, in
charge of Bro. Henry B., and Sr. Lydia
Barkholder.
Buffalo, N. Y., Mission, 25 Hawley
street, in charge of Brother George Wis-
lker and Sister Elize Whiler.
Chicago Mission, 6090 Halstead St.
In charge of Sister Sarah Bert, Bro. B. L.
Bulbraker and Sister Nancy Shirk.
Des Moines, Iowa, Mission, 2250 W. 14th
street. In charge of J. B. and Sister
Anna Zook.
Toronto Out., Mission in charge of
Webster and Mary Burgh, 740 Lau-
downe ave.
Jabok Orphanage, Thomas, Okla., in
charge of A. L. and Anna Eisenhower.

Love Feasts.
Pennsylvania.
November 10, 11, Harrisburg.
November 6, 7, Gratersford. First meet-
ing at 9:30 a.m., November 6. All are
welcome.
Nov. 6. New Guildford M. H. Communion
service. Evening. All are invited.
Nov. 13, 14. Philadelphia Mission. Com-
munion service, beginning at 5 p. m.
on the 13th. A cordial invitation is
extended.
Kansa.
Nov. 13, 14. Rosebank.
Nov. 20, 21. Ablene.
Ablene, a ministerial service will be held
at Ablene, Kans., November 19th, commenc-
ing at 10 a.m.

So:DSuRT, PA.—It affords me pleasure
to give a brief report of our lovefeast on
October 16, 17. We as a brotherhood had
mar, "I have heartly desired to eat with you"). And we also did as did the
beloved disciples, made ready for the
occasion as we expected there would be
many visitors, and, praise the Lord, we
were not disappointed. We had with us

Elder J. D. Wingert, of Franklin county,
Pa., and eleven others besides from Frank-
linc county, and five from Lebanon county,
and thirteen of the earnest workers of the
Philadelphia Mission.
Our last service commenced at 10 a.m.
on the 16th, when Elder Wingert preached
a sermon on baptism, having for his text
Matt. 28:18-20. Immediately following this
a candidate for baptism was accepted and
baptized, Elder J. B. Detwiler officiating.
The testimony meeting in the afternoon
was truly inspiring and we were truly per-
mitted to sit as it were in heavenly places.
Eld. Wingert was heavenly in manner.
I want to emphasize the testimony of one of
our oldest brethren who again had the
privilege of being with us, when he said
that his heart rejoiced to see the visiting
brethren and sisters in the order of the
church in regard to the outward appear-
ance. In our neighborhood we still uphold
this distinction. Sometimes in my visits to
distant districts I have received from
others I merely reached the hand as to out-
siders and learned afterwards that they are
members too. But I did the best I knew
at the time.

On Sunday, October 17, we had three
preaching services and Sunday-school.
Eld. J. D. Wingert remained with us until
Tuesday, breaking to us the word of life in
much earnestness, love and with tears.
We were truly fed and much encouraged
on the way. It does us much good to have
ministers to visit us. I get tired of hear-
ing myself and I have no clothes that are
good enough. We are indeed glad to receive
anything that you can spare. It would surely be appreciated very much.
There are children who come and say they
would like to come, but they have no clothes
that are good enough. We would very much like to help them if we were
able. So if you as readers of the Visitor, as you are house-cleaning, find
anything in the way of clothes for which
you have no use, if you send it this way we
will make some glad hearts with the same.

H. B. BURKHOLDER AND WIFE.
R. R. stations, P. R. R., North Penn
Junction, P. and R. R., Erie Avenue
station.

SUPPO, OHIO—On October 16, at 1 p.m.
a goodly number of brethren and sisters convened at the church in preparatory ser-
ices for a communion service in the
evening. Brethren and sisters from
Wayne, Richland and Ashland counties,
and one sister from Franklin county,
and one sister from Southern Ohio, and
a few strangers from Canada comprised
the assembly. The ministerial staff con-
sisted of Wm. G. Myers, the home mini-
ter, Elder John H. Smith, Superintendent
of this class; Elder B. F. Hoover, of Rich-

[November 1, 1909.]

EVANGELICAL VISITOR.
land county, and the writer. Testimonies were clear and glowing, the preaching earnest, and the attendance good. The Lord manifested His presence in the congregation. Quite a number paitook of the aggregation. Quite a number paitook of the above. The weather was inclement on both days. The congregation was small. The home brethren and sisters were not present. Some of the members from Sippo, and one sister from Richland county helped to make up the congregation. The home ministers, except one, were present and were aided by Wm. G. Myers, of Sippo. Suffice it to say the gathering was small, but the Lord was with us. We trust that good results will follow. B.

A Visit to Kansas.

On October 8, at 11.30 a. m. my wife and I boarded the train at Goodman, Mo., for Abilene, Kansas, arriving at our destination at 3.15 p.m. of the same day. We put up for the night with our sister, Elizabeth Zook, and the next morning we spent in Abilene, where we met with quite a number of old-time friends. On Sunday morning we attended the Brethren's Sunday-school. We found a large attendance of children, boys, young people and little children. They have a wide-spread sanctified Superintendent and a corps of well-qualified teachers, who know how to teach the lesson. We are not prepared to give the average attendance, but it is said. It is said to be one of the best Sunday-schools in Abilene. We trust that the seed that is sown in the hearts of both old and young will be fruitful in the bringing of many precious souls into the enjoyment of full salvation and will bring honor and glory unto the Lamb of God for sinners slain. The Sunday-school is also well trained in singing the songs of salvation.

After the Sunday-school was the time for the preaching of God's word. It did our hearts good to once more meet in the presence of the Holy Father, Son, and Holy Ghost, in the Abilene church, with so many of those with whom we often had blessed fellowship in the Spirit.

The privilege of delivering the message of the word of God was given to your servant, and by the ability given through the power of the Holy Spirit, the message was delivered, and we trust some good impressions were made whereby God may glorify his name and take the seed with liberal hand we trust much of it will fall upon well-prepared soil. This was our first visit to the Abilene church since the enlargement of the building and we are conscious that great improvements have been made. And we hope all will finally end in glorifying our Father in heaven.

It is our purpose to spend considerable time in visiting in several counties and attend a number of Love Feasts, and, as we find opportunity, preach the word. On the 11th inst. we visited our dear blind brother, John S. Lehman. We found him very weak in body, and apparently near the end of his sojourn here below. His mind is in a wandering condition. After some effort we got him to understand who we were. We, as best we could, endeavor to direct his mind to the Lord and we believe he understood at least to some extent. It seems as though he is worn out, but does not suffer any pain and has never

Any of our dear friends who wish to write us here can address us at Abilene, Kansas.

With love and good wishes to all, we are yours in His name.

NOAH AND MARY ZOOK.

For the Evangelical Visitor.

Change of Address.

Mrs. Samuel Benner, formerly of Orrville, O., is now located at 521 South Eighteenth street, Birmingham, Ala. She sends greetings to all her friends, and would appreciate it very much to receive personal letters from so many as feel disposed to write. She remembers gratefully her many friends, among whom she visited during the past Summer and ever prays that God may bless and reward them.

A Trip North.

(Continued.)

When all the mission supplies were on the wagon with our luggage and other things, it had a fair load. It was drawn by twelve oxen, I imagine I hear some say, 'Had they been very strong they could have drawn twelve oxen in one wagon, four or six would be enough.' I think if you had been with us for one day you would have wished for four or six more. We had not gone far until we came to a soft road. It was quite safe. Here we stuck fast, and twisting and trying to get out was of no use. So we began to take off the bags, boxes, trunks, bales, etc. Only those who have had experience in off-loading an ox wagon with all sorts of loads on it can know what it means; how many parcels and things there are to handle. Fortune for us we had plenty of help, willing hands and work light. So it was not long until we had most of the things off and were soon out, but now came the work of packing things back to their place in the wagon. Here where we went over made roads there are rather rough and unless things are well packed, one will most likely find some broken or lose them. After all was re-packed in the wagon we were off again; all went well for a short time until we got fast in another soft spot, and here we were compelled to take things off again. We were stuck three or four times in this way, until finally we concluded to leave part of our load at a farm along the way. After this we went along much better.

There are lions all along this road, so one is compelled to keep fires burning all night well for his show as well as the oxen's safety. In the evening a good supply of wood is gathered and placed on the fire during the night. Most of the way there is plenty of timber and plenty of fallen wood.

When we were a day or less from the Mission one of our party got sick with fever, and was made as comfortable as possible in the wagon. We found him

We reached the Mission safely May 18, and found all well except Sister Davidson, who was just recovering from an attack of fever. In a few days she was quite able to assist us again, and upon us were many duties. There were between twenty-five and thirty boys staying at the Mission, attending school. They were all busy at one thing and another, most of the attention was centered in the new house under construction. The walls were part way up, with still a number of brick to lay up. We had come prepared to help with the house, and in a few days were at it. In twelve days we had the brick work finished, as we had a good force of help, and also worked with a will. Having got the work of building thus far along, we concluded to prepare for our home journey, just where we scarcely knew. We had to go on foot and take provisions for at least three weeks. This all had to be taken by carriers. First we thought perhaps six would take all we had, but when it was all gathered together and placed in bundles suitable for carrying, we had enough for eleven men, whom we got from the nearby Kralls.

Some may wonder what all we had to take with us. Provisions for ourselves and carriers was the most weighty. We had, as usual, corn meal, rice, sugar, fruit, (dried) salt for trading. These things with blankets, maps, and other things, such as pots and pans, is what our outfit consisted of, all was now ready for a start on June 3.

H. P. STENGEL, B. F. (To be continued.)

Subscription Credits From September 1 to October 27.


"It takes appreciation of spiritual power to give any nation material permenance."
The Touch of Human Hands.

Among the hills of Galilee, Through crowded city ways, The Christ of God went forth to heal And bless in olden days. The sinning and the sad of heart In anxious throngs were massed To catch the Great Physician's eye And touch Him as He passed. We have not in our hour of need His seamless garment pressed, Nor felt His tender human hand On us in blessing rest; Yet built in crowded city streets The Christ goes forth again, Whenever touch of human hand Bespeaks good-will to men. Whenever man his brother man Upholds in helpfulness, Whenever strong and tender clasp A lonely heart doth bless, The Christ of God is answering A stricken world's demands, And leading back a wandering race By touch of human hands. —Selected.

WHEN GOD'S WILL HURTS.

"Many people think of God's will as something hard, to be endured, when really it is the very best thing that we could ask. Several years ago a woman, with her little baby, was riding in a stage coach in Western Montana. The weather was bitter cold, and, in spite of all the driver could do to protect her, he saw that the mother was becoming unconscious from the cold. He stopped the coach, took the baby, and wrapping it warm, put it under the seat, then seized his scythe, and, in the darkness of politics, the idol god spiritual) neither should we think God would ordain a government (other than the church) after freeing us from that under Moses? Dare we call them civil while they learn war and physical force, and cry peace, peace by the biggest navy, and expect His followers to fill the ranks of soldiers and officers, or vote for even the unbelievers to do it? No, we are taught better than that. May the Lord lead our critic of the church and State article to the better light.  

"Many believe Christ, but dare not ordain to punish the flesh to His blood on the wrong side—in opposition to the blood of Christ, for He has nailed every ordinance that was ordained to punish the flesh to His cross, and should stay there or rather, will stay there till He comes back; then the evil doers will be punished. Many believe Christ, but dare not confess Him, because they fear the people—thus they strangle themselves and die—if they never straighten out their shortcomings. Brethren, there are many things strangled now-a-days in the church and State. By refusing to suffer with Christ and confess before men they will strangle themselves to death with His blood. We have a good example of boldness in Broder Reitzel on "Church and State," but I have had private confessions from quite a number of preachers to the same principles, but would not preach it publicly because it was not endorsed by the church they were working for. Thus they strangle and hinder the work of God, and the Holy Spirit is grieved and is a stranger to them. This same unclean spirit is named by several names, namely: Keep still, Smuggle it down, don't tell it, find no fault, don't criticize, or you will stir up confusion. Do not argue. Thus a compromise is made with this devil. But repentance and confession frees us from things strangled, and the hidden things are made manifest and wrought in God, by reproving and rebuking with all longer suffering and doctrine. We must very tenderly admonish the unlearned by the Spirit's guidance.

"O blessed freedom from the burdens of political confusion! Let us bear only the burden given under those decrees, and flee fornication with the kings of the earth, and not volunteer to come under the yoke of bondage. Christ has a wife, the church. The church has a husband, Jesus Christ. He has begotten us as His children, born by or to the church. She is our nurse, by her we are taught all the manifold wisdom of God, and by her obedience to her husband is furnished all things necessary to guide the flesh with peaceful subjection to them that compel us."

Brethren, I pray God that we all may have clear conceptions of these four decrees from the higher powers of the light of Christ, and not from the powers of darkness. We could not have endured the glittering light of these things, without God first bringing us under the shadows of the real things. It took a primary school (the law and old covenant) to bring us to Christ, a higher grade of education. Now we should be able to distinguish the difference between the old and new covenants, between the light of Christianity and the darkness of politics. The idol god of this world has blinded the eyes of many till they cannot see this glorious light. The worship of this idol god—polities, hides the highest power, which is the Holy Spirit from having His place in the soul, and not only so, but being insubordinate to the high power of apostleship have become apostate groping their way in the dark.

Brethren, I pray God that we all may have clear conceptions of these four decrees from the higher powers. We do not wrestle against flesh and blood to tear down the mental (or spiritual) idols, neither should we vote for another to do it. It involves blood on the wrong side—in opposition to the blood of Christ, for He has nailed every ordinance that was ordained to punish the flesh to His cross, and should stay there or rather, will stay there till He comes back; then the evil doers will be punished. Many believe Christ, but dare not confess Him, because they fear the people—thus they strangle themselves and die—if they never straighten out their shortcomings.

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The Holy Spirit and the apostles have given us a very large scope in those four decrees, "that ye keep yourselves from idols and from blood and from things strangled and from fornication. They all bear a two-fold meaning, literal and spiritual. Fornication is getting to be very wide spread at this age of the world, and they need our fervent prayers and the ministration of more sound doctrine. We may say the most part is unconscious and unlearned. O Lord, have compassion on them and help them to choose therefore the best compassion of their bosom. O, I am so jealous; say brethren, look at them going way over there to the show, way over there to the carnival, to the dance, to the theater, to the box supper to gamble, to the political meeting; but half the distance is too far for some to go to church, or the weather is too bad. If our affections are on things above we will be seen at church more and not at all at such places except the political meetings as a watchman, and it should be clearly seen by us all that it is spiritual fornication to rob the church of its glory and give our intimate attention to another woman (the State) whose principles are antagonistic to the Cross. Dare we think God would ordain a government (other than the church) after freeing us from that under Moses? Dare we call them civil while they learn war and physical force, and cry peace, peace by the biggest navy, and expect His followers to fill the ranks of soldiers and officers, or vote for even the unbelievers to do it? No, we are taught better than that. May the Lord lead our critic of the church and State article to the better light.  

Roman 13: 1-7 is written with a twofold meaning. The first sentence qualifies the rest, recognizing no other but the powers under inspiration. We use not the sword (word of God) in vain. We have authority to execute the sentence of God's wrath, and He has the day appointed for the punishment, so the vengeance is not ours but His.

O blessed freedom from the burdens of political confusion! Let us bear only the burden given under those decrees, and flee fornication with the kings of the earth, and not volunteer to come under the yoke of bondage. Christ has a wife, the church. The church has a husband, Jesus Christ. He has begotten us as His children, born by or to the church. She is our nurse, by her we are taught all the manifold wisdom of God, and by her obedience to her husband is furnished all things necessary to guide the flesh with peaceful subjection to them that compel us.

These are instructions from the higher powers of the light of Christ, and not from the powers of darkness. We could not have endured the glittering light of these things, without God first bringing us under the shadows of the real things. It took a primary school (the law and old covenant) to bring us to Christ, a higher grade of education. Now we should be able to distinguish the difference between the old and new covenants, between the light of Christianity and the darkness of politics. The idol god of this world has blinded the eyes of many till they cannot see this glorious light. The worship of this idol god—polities, hides the highest power, which is the Holy Spirit from having His place in the soul, and not only so, but being insubordinate to the high power of apostleship have become apostate groping their way in the dark.

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If you will notice the sixteenth verse of the fifteenth chapter of the Gospel by John, you will count seven things which Christ has on His mind toward us.

1. His choice of us. "Ye have not chosen me, but I have chosen you." Notice that it is Christ who takes the initiative with us. We are dead and sluggish, and have no natural motion towards God, and He must awaken us and arouse our spirits, and take the first steps toward us before we can respond. John elsewhere states this same truth by saying, "God loved us first." And again it is said that "we love him because he first loved us." The sun must first shine on the earth before it can respond with green fields and harvests. And thus it is that Christ makes the first overture to our souls. Jesus chooses us, not only as a race, but as individuals, with our personality, and every peculiarity that belongs to our make-up. His choice of us contains a vast history of the place we have had in His mind from all past ages, and reveals somewhat of the rank we occupy in His knowledge and His plans.

2. "I have ordained you." This implies that He has separated us from the world and all low things and selfish ends, and put His hand on us, that He might fill us with something holy and noble to comport with Himself. One meaning of the word is to assign us to a special rank or order, to put us some mark, or endow us with special grace and gifts suitable to the service He wants of us, and especially qualifying us for His will, according to our measure and our position in His kingdom.

3. "That ye should go." This word "go" is the third term Christ applies to us. This signifies movement, progress, obedience, the carrying out of a journey that is arranged in God’s plan. It implies the running of a race, the fighting of a battle, the cultivation of a field, the care of a flock, the undergoing of a sacrifice, the filling out of a program. Jesus was the first missionary, sent forth from the bosom of the Father, and in the purpose of God the sending forth of His dear Son was the first time the word go was ever used when the Father said to His Son that He should go. The Holy Spirit was the next missionary, when the Father and the Son united in sending Him into human hearts. Then God told the angels to go, and then Jesus tells us to go. The life and glory of all creation is expressed by the word go. The ocean says to the water on the surface, go in the form of evaporation; and then the wind says to the cloud, go, and then the cloud says to the rain drops go down to the earth, and the rain says to the river go onward to the sea. All things live in a constant going. The words of Jesus express the universal command that God gives to all things, that they should go. Everything in us must go, our thoughts, our prayers, our money, our love, our time must all go; we must be ever walking with God, going His way keeping step with providence, and find our true blessedness like the flowing sunshine, like the moving seasons, like the rushing river in one everlasting ongoing.

4. "That ye should bring forth fruit." Notice the order of these words. He ordains us and then bids us go, and in the going we become fruit-bearers. We cannot bear fruit except in the going, and we cannot go until by the Holy Ghost we are ordained. Thus we see in all the ways of God every step is the outgrowth of some previous step. If the sap in the tree should stand still, it would never be turned into fruit, but a drop of water down in the earth is taken up by little rootlets, and that water goes up the root, and up the trunk, and up the branch, and out to the bud, and then goes into the blossom, and then into fruit; and thus millions of fine particles of sap keep on going, and by their going through different stages, they are transformed from water to sap, and from sap to fruit. That is God’s plan for making an apple or an orange, and it is God’s plan for making an apostle, or a missionary, or a soul-saver. God’s plan for making saints fruitful is exactly the same plan for making apples or grapes, and as the vine is God’s instrument in making grapes, our Savior is the True Vine through whom and by whom believers are to bear fruit, the fruit of the Spirit.

5. "That your fruit should remain." This word implies that the fruit should not fall from the tree in a green state, or because it is worm-eaten, or be blown off by the wind, but that it should hold on till the harvest, when fully ripe, to be gathered by the Master. As in nature, so in grace, a great deal of fruit never reaches the market because it is worm-eaten or wind-fallen or lacks quality. The fruit that remains until Jesus comes must be full of Christ born in prayer, nurtured by the Holy Spirit, purified by the precious blood, and ripened in the mellow light of much patience and perseverance.

6. "That whatsoever ye shall ask in my name." This is a part of our commission, to pray in the name of Jesus. People often misunderstand the words of Jesus, where He says, "Hitherto ye have asked nothing in my name." Some think it means they had never prayed before, but that is not true. They had been praying, but up to this time they had not prayed in the name of Jesus. But now the time had come for them to ask the Father, in the name of the Son. The name of Jesus was to be henceforth a new key to unlock the doors of divine blessing. Jesus gives us His name, and to make that powerful He gives his Spirit.

7. "That My Father may give to you." This seven-fold commission terminates in the Father, because all things are from the Father and with the Father and go back to Him—Geo. D. Watson, in the Way of Faith.

True Story of a Southern Girl

Nine or ten years ago, Dr. Len Broughton visited a district in the mountains of Southwest Virginia, holding a three days' mission for the deepening of spiritual life. The people were exceedingly poor, but living pure, wholesome lives. He was entertained by a family living in a house of only three rooms, where his deepest interest was awakened by one whom he took to be a daughter of the family.

Speaking of her to the minister of the place, he was told that she was the most remarkable girl in all that country. She had never had more than three months' schooling in her life, and was not a daughter, but only the servant, in receipt of $4 per month.

Out of this she gave every month one dollar to her church (being the largest contributor), one dollar to foreign missions (being again the largest contributor), two dollars to her family, her father being very poor and the family very large. How then did she clothe herself? By taking in work and sitting up far into the night.

The room occupied by Dr. Broughton was the girl's, and there he found her Bible. It was marked on every page, and almost at every verse, but it was at Mark 16: 15 that he found, as he believed, the secret of her life. Over against the — "Go ye into all the world," etc., was written in a firm, clear hand, "Oh, if I could!"

He felt, he must follow this up, and

Chosen of Christ.
so he spoke to her about it whereupon she broke into crying.

"Don't cry, come to business," said he; but the crying went on all the same, and he had to try again later on, when she told him her story. At fourteen she was converted at a meeting and when she reached home she found a tract lying there, entitled, "China's Call for the Gospel." Nobody knew anything about it—whence it came, who brought it, or how long it had been there. Yet it was that that shaped all her after life. She showed Dr. Broughton the tree where for ten years she had prayed the Lord to send her to China.

But a great change had come over her recently. Exactly two weeks before Dr. Broughton's coming she had come to the conclusion that she had misunderstood the Lord's purpose for her, that, after all, His plan for her was that she should be a missionary for Him in the kitchen. At once her prayer became, "Make me willing to be a missionary for Thee in the kitchen." She told how the Lord had answered that prayer, but now Dr. Broughton's first sermon had brought back the old longings stronger than ever.

"I have been so miserable, that I almost wish you hadn't come," she said.

His reply was that she must come off at once with him and be trained. He felt so sure that God had sent him to help this chosen servant of His into her true path, that he must do it even if he had to sell his own clothes. She followed him in a few days to Atlanta. His people responded nobly to his appeal; she was sent 1,000 miles away to Brooklyn for training, and at the end she came out first of all the students. For seven years she did good work in China, came home on furlough, and has now just returned for her second term of service.

The point to be noted specially is this: For ten years she had longed for the big thing. Then she was brought to willingness to accept the little thing—to shine for God in that narrow home as kitchen maid; and as soon as she reached that point, God Himself sent her out to China.

"He that humbleth himself shall be exalted."—Life of Faith.

Things as They are in Africa.

(Extracts from circular letter sent by Miss Alma E. Doering, May 24, 1909.)

In our last letter we candidly stated that these people like those of most tribes in Africa, are so impregnated with what to us is immoral that they have no desire for the Gospel. The question may arise in many a mind, "Does it pay then, to spend our time, lives and means in trying to evangelize them?" Others may say, "What is the use of it all?" Many people have visions of outstretched arms of heathen people, for the Gospel, and so sure are they that the Gospel will be accepted by these enlightened ones much more readily than it is at home that discouraged home workers are tempted to say, "Oh, for a place in the foreign field." And it is a serious thing to see that such a mistaken conception might draw missionaries to the foreign field who apart from this attraction are not positive of a distinct call. Hence we must tell things as they are, so that those who come may know beforehand that they have the very powers of Satan to combat with here in a way they never knew at home.

Furthermore, we believe that those who are really called of God will find that the difficulties of the field only intensify the call and after they are here they will not suffer the keenness of disappointment which might result from rushing into it blindly. But not only for such who come themselves, but for those who send would we emphasize that work in Africa is podding work. If ever the husbandman needed to patiently watch and wait for the seed to spring up it is here. Hence, if we cannot send home glowing reports as to immediate results, we trust that our friends have brought their sacrifices, not in order to see results, but because of obedience to Him who said, "Go ye into all the world and preach the Gospel to every creature." Real love is willing to serve without recognition. The things which seem inimical to success, God uses in the lives of His devoted ones to strengthen their nerves and sharpen their skill. And does He not himself assure us that where sin did abound, grace shall still more abound?

Permit me to give you a few reasons why work in Africa is peculiarly trying and difficult. First of all, the absence of a written language, adds to the difficulties of disseminating the influence of the Gospel. In heathen lands where they have books and institutions of learning much can be done, even by those who have not yet acquired the language, by distributing tracts, Bibles, etc. These are powerful agencies which the Spirit uses again and again in drawing people to the services. Here we have no such helps, and our own feet must often drag themselves wearily over the hills as we go from village to village to tell of the unsearchable riches of Christ. If, as so often happens, all are far away in the gardens, our errand is in vain. Could they read we might at least leave some message in printed form to greet them when they return from their day's labor. As a rule the natives have their gardens some distance from their villages and you never know just where to find them. Hence it has been proven to be necessary to combine educational with evangelistic effort, making the latter serve as a means to a great end. This is why we find employment of some kind for the boys in order to give them a way of earning their clothes and food while with us. Besides, as they live with us, they are away from the evil influences of the villages. However, all this takes much time, which in other countries might be used in direct evangelistic effort. But we are greatly repaid when some of the boys begin to make rapid progress in their reading and writing. Here we already have a few who are able to help teach some of the primary classes. When once they can read, the next care is to furnish them with reading matter. Where the work is yet in its infancy, printed books are not to be had, and those which are available are so badly translated that the reader gets little benefit from them. Thus far much time has been spent translating and typing books at the various stations. And only those who have undertaken to furnish pupils with typewritten books will appreciate something of the weariness and patience which is required. However, the day of printed books is dawning, even here, and we welcome them with great relief. It is plain to see that with the lack of proper material to work with, our progress is retarded in its earlier stages.

Another great hindrance is the dense ignorance of the natives, in regard to the object of life. Their ideas constantly clash with ours. To them self-restraint means slavery and weakness; to us it means power. Unholy indulgences and excesses in satisfying the many appetites of human nature to them spell "happiness." They are hungry for joy and fellowship, just
as we are, but in reality it is nothing else but the longing of the soul for its Maker. When therefore, we speak to them of sin, we are talking about something entirely abstract and beyond their comprehension. While to us, their customs are repulsively vile, they smile at our horror and wonder what kind of creatures we are to reject the pleasures of life they revel in. When once a soul here is really awakened to a sense of sin a miracle has indeed been wrought.

One great annoyance to the missionary is their greed for money, wives, sheep and food. This is universal throughout Central Africa. How to accumulate wealth with the least possible trouble is about all that concerns them in this life, it seems. The missionary comes here with the evangel of love. He longs to show by his acts of kindness how much we love them and thus manifest something of God's love for them. -The uninitiated almost resent the warnings of those who through long experience with the native have learned that un-restrained liberality only demoralizes them, as it gives them a way out of working for the things they are given. Again and again we are told that our trunks or boxes are filled with rupees. Our wealth is fathomless to them. They are born Imitators. They feel their own importance and presuming upon our very love and help them out of the pit, we must hold out the other hand, as if in defence, to keep them from getting started, but they are just a little quicker than you are. Ere you know it, another one has begun to pray. This would be a very happy coincidence if their lives were but living testimonies. In the very act of most shocking crimes, they can assume such an attitude of innocence, that even the best discerners of human nature would declare them innocent.

This then is the people to whom God has sent us, and being sent by Him, we rejoice in watching the unfoldings of His precious plans for them as He himself calls one after the other out upon the arena of the Christian life, and displays the triumphs of grace by transforming even such as these. Our labors are not in vain though there is much room for the exercise of patience. * * * We have had opportunity to know the workers, not those older as to age or yielding their judgment to older ones, but those younger as to age. They have had opportunity to know the native. The inexperienced cannot be sentenced to death, for even the best discerner of human nature would declare them innocent.

Another sad fact to record is that when once you take them into your confidence before they themselves have become "rooted and grounded" in the love of God, they feel their importance only too quickly, and soon you may expect your pupils beginning to tell you what books you ought to use in school, what time you ought to have the meetings, etc. It does hurt us to find that while we reach out one hand to help them out of the pit, we must hold out the other hand, as if in defence, to keep them from presuming upon our very love and sympathy for them. For, as soon as they feel their own importance and progress they stop trying, long before they have reached the goal, and the precious fruit is nipped in the bud. It is for this reason that we need so much wisdom in dealing kindly, lovingly, patiently and in the Christ-like spirit with them, and yet firmly and slowly and carefully, lest we tear open the bud before the time and thus spoil the fruition of the flower and the fruit. It is much easier for love to grant every wish of the loved ones, than to withhold, when for the best.

Perhaps another characteristic, not without its trials to us, is their ability to mimic. They are born imitators. A comparatively raw heathen, without a spark of Divine life in him, hears you pray a few times. Ere long, he will rise to his feet, without an invitation to do so, and offer the most eloquent and often touching prayer you would want to hear. A visitor would go away full of praises as to the spirituality of your congregation, the wonderful prayers and testimonies. Miss Messenger has started a Sunday-school here. All are raw, naked little tots, with the exception of a few of our own children, reared here. Scarcely has she said amen, when one of our own will begin a long prayer, and for fear it may become tedious for the little untrained minds, you make up your mind to be quick and get a song started before another can get started, but they are just a little quicker than you are. Ere you know it, another one has begun to pray. This would be a very happy coincidence if their lives were but living testimonies. In the very act of most shocking crimes, they can assume such an attitude of innocence, that even the best discerners of human nature would declare them innocent.
in the Bible. Don't you think it is true?"

"He paused and studied several seconds. 'Yes, it is true,' he answered slowly. 'I know it's true. And I haven't been living like I ought to; I know that. There are a lot of things I have been doing that I wouldn't dare have my wife know. I'm going to try to cut them out. I don't want the wages.'"

**Woman's Dress.**

"Who is this that darkeneth counsel with words?" the Lord asked of Job, and the same words sprang up in our thoughts, as not long ago we read a long article in a religious paper on this theme, and is not the Word of God on this as on every subject touching the life of a child of God an all-sufficient guide? No woman will go astray as she follows the light of revelation. She is to be arrayed in modest apparel. How immodest the fashions of the present day! None but the women "whose paths lead down to death" would have been seen on our public streets with arms and bust covered with a fabric so thin that they are almost uncovered. Who that looks back with a thrill of deep sorrow on the one awful blot on the life of David and traces it to its cause, but would shrink exceedingly from being the temptress to such sins! And then the "shame-facedness" which translated into the language of our day would be "the retiring delicacy of deportment." St. Augustine tells how his teacher remarked, "What wonderful women these Christian men's wives are!" The beautiful graces of the Spirit so developed in their lives. "Nor gold, nor pearls, nor costly apparel," the wearing of which all tends to these directions in their early history? Look at the pictures of the saints of early Methodism, Mrs. Fletcher, the saintly Hester Ann Rogers. The first was thrust out from her father's home for thus obeying the Lord. The latter endured great persecutions. Lady Maxwell, the Countess of Huntington, in these things separated herself from the fashions of an ungodly world. In one of our missions the leader introduced me to a Congregationalist preacher. After shaking hands he said, "You are a Quaker. I presume?" "No, sir," I answered, "I am not." "Then you were brought up in the Quaker Church?" he said. And still I answered "No." Then he said, "I thought so by your dress."

**Cleansing.**

G. Campbell Morgan in his life story says: "It was June 25, 1886, that I wandered aimlessly—I am quite sure that my feet were guided by God—into a Salvation Army meeting on a Friday night, a holiness meeting, and as my Scotch friends would say, a wee bit lassie was talking to them with an awful London accent, as I thought, and it is awful. She began to talk about sin in the believer, about wrong things in the heart that might be put out by the work of the Spirit of God, and I listened astonished. It was a new; I had never heard that I had never heard anything about 'cleansing.' Great, blessed, glorious word! How I love it to-day! and God that night spoke to me, and for the time I could no longer hear the doubts that had been suggested to me about His own existence. I was face to face with Him, and He was face to face with me about the inward sin in my life, even though I were His child. In"
For the Evangelical Visitor.

Our Young People.

I know I am the Lord's forever.

A Testimony.

Dear readers of the Visitor: Greeting in the precious name of Jesus. This abiding in the Lord.

I finish the work completely, and I rejoice that Jesus is mine and I am His. Praise Him because I am willing to let the thought come into my mind. He all but the whole will of God.

And while He saves and keeps, He is also my Healer. Bless His name. About six weeks ago the Lord wonderfully undertook for me in the healing of my feet. I had what is called the fallen arch, and I was gotten supporters, which only lasted for some months, and then had a special shoe made. Having to be on my feet a great deal, day and night in my work, my feet were fast coming to that state, when unless more than human aid would be obtained for them, I was to be an invalid.

But the Word says, “The effectual fervent prayer of a righteous man availeth much.” Also in James we are instructed to call the prayers of a righteous man availeth much.

I have fully realized what it is to lay our loved ones beneath the sod, then only to await the glorious appearing of our great God, and Saviour, Jesus Christ, who, we believe, will soon come to gather up His elect. So let us watch and pray and continually have Jesus abiding in our hearts, who will help us keep our eyes off the things of this world.

It was our dear mother whom Jesus saw ready to take home to Himself and said—“Well done, thou good and faithful servant, enter thou into the joys of the Lord.” We miss her, oh, we miss her; how much we will soon come to gather up His elect. I do not know that while it is our great loss, it is our eternal gain. And while such is our loss, yet we have Jesus on our side for what He does is well done. And all things work together for good to them that love God.

She is gone but not forgotten.” Her prayers are silent, yet ever ringing in our ears. I never can forget the day I heard my mother kindly say: “You’re leaving me; tender care; remember child, your mother’s prayer.”

(Corollary.)

“When’er I think of her so dear, I feel as if she still were here; A voice comes floating on the air, Reminding me of mother’s prayer.”

My sin and guilt He cancelled there, “Twas there He answered mother’s prayer.

(Last Corollary.)

“O praise the Lord for saving grace: We’ll meet up yonder, face to face. The home above together share, In answer to my mother’s prayer.”

My prayer is that I keep looking to Jesus, and ever abide in the Lord; that when all of life is over, we all may, as those who have gone before, enter in through the gates into the city and ever be with the Lord.

Yours in Christian love,

Fanny Nye.

Greenvillagc, Pa.

Testimony.

J. R. Zook.

Evangelical visitor.

November 1, 1909.

For the Evangelical Visitor.

A Testimony.

I do not know what it is to lay our loved ones beneath the sod, then only to await the glorious appearing of our great God, and Saviour, Jesus Christ, who, we believe, will soon come to gather up His elect. So let us watch and pray and continually have Jesus abiding in our hearts, who will help us keep our eyes off the things of this world.

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dren manifest the same Adamic nature after baptism as before? What good is infant baptism? It is no good whatever. It serves as a gateway into nominal or professed Christianity and is a means of deception to many souls.

R. L. BERRY IN GOSPEL TRUMPET.

To Africa and India.

To the readers of the VISITOR: Greeting in that name which is above every name, Jesus—

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

"He knoweth our frame; He remembereth that we are dust."

We praise the Lord for a safe voyage and for reaching our desired haven.

Our last writing was mailed at Madeira Island, on the morning of the 8th, when we stopped several hours for coaling, for water, to leave off mail and other business. Passengers were allowed to go to land, of which privilege we also availed ourselves.

There being no deep water harbor here, our vessel halted out in the deep water, and the transferring was all done with small boats. This bay has a tropical climate, and fruits in their season are plentiful. It is a beautiful sight to look up on the hill with its green trees and vegetation, its winding roads and little white houses against the hills. The town at the harbor has some large buildings. The streets are narrow and compact. The streets and sidewalks are nicely, and in some cases, artistically laid with large, square stones, which are gathered on the beach, and carried in basket-like sacks on mule back to where they are to be used.

Travel on the island is much slower than in Europe. Although the State religion is Roman Catholic, there is nominal toleration of other creeds. According to the missionary atlas there are two mission houses against the hills. The town at the harbor has some large buildings. The streets are narrow and compact. The streets and sidewalks are nicely, and in some cases, artistically laid with large, square stones, which are gathered on the beach, and carried in basket-like sacks on mule back to where they are to be used.

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The Lord graciously helped us, and we shortened the time, some of them bringing up, walking along a little distance we saw—

Yesterday we spent several hours down at Sea Point. This morning we took a little run to Camps Bay to trolley, crossing over an elevation of 700 feet above sea level with the mountains on either side of us from 2,000 to 3,000 feet above sea level. From this vantage point we had a beautiful view of the city and harbor.

With this information of our whereabouts abouts we leave you awaiting our next; expecting it to be written at the Matoppo Mission. May we continue to have the prayers of all, that the Lord may prosper our journey with its work according to the will of God.

JACOB N. EENGLE AND JNO. M. SHEETS.


REPORTS OF FUNDS.

Philadelphia Mission.

REPORT for month of October, 1909.

Donations Received.

A sister, $2; Mt. Rock S. S., $15; C. Oberholser, $1; A. Landis, $1; Martha Landis, $1; David Keppos, 50 cents; a sister, $1; a brother, $1; P. J. Wiebe, $1; Upland, Cal., S. S., $27.94; Bro. and Sister Wingert, Fayetteville, Pa., $8.25; S. Roberts, 50 cents; and Sister, South Franklin, Pa., $3.90; Charles Landis (board), $20; Sunday evening offerings, $11.05; Total, $49.52.

1 bbl., containing grapes and quinces from Bro. Joseph Wenger; apples and applebutter from Bro. and Sister Wingert; apples and applebutter from Bro. B. L. Minzer, Bro. Ezra Gish 1 bbl. potatoes; Franklin county, Pa., $7.50; one box of Indias, one box of port and one box of coffee and sugar latte, Graham and whole wheat flour and cornmeal; Bro. and Sister Stover, 2 chickens.

Expenses.

Groceries and mission expenses, $23.85; water heater and gas light, $4.42; poor, $1.29; due mission last report, $4.73; Total, $34.29.

Balance in treasury, $34.03.

H. B. BURKHOLDER.

The Healing Power.

In different localities there is much interest taken in various forms of healing without medicine, massage, magnetism, or manipulation of bones or muscles. The method is variously called mental healing, suggestive therapeutics, divine healing, or spiritual healing. There is sometimes much rivalry between the several methods, and often bitter condemnation of rivals by each other. Cool-headed reasoners, however, seem to find a common ground of observation among them all, and ascribe the secret of success in all alike to be strong faith in the healing power, be it God or mind. No one who is informed doubts the power, and some go so far as to declare that nothing is impossible to it. Christian Science is growing in adherents by leaps,—principally because of the manifestation of the healing power, or faith, in it.

Now, in view of the fact that humanity is hungering for healing of body as well as soul, and that healing centers are being formed, here and there, in increasing numbers, with results that cannot be denied, what shall be the attitude of the Christian church toward the question of healing without medicine? The propriety of this question arises from the fact that to the church has been the given power of healing, first and greatest of all. And that, unless she awakens to her power and revives it, she will shortly become a back number, even surpassed by the world in this very work. And the world of science will claim the glory of it all, while the church is helpless to glory God in the healing power.

The question is a most vital one. We may give it all up by repeating the statement that "the day of miracles is past." Or we may say, like a wise man of old, regarding the healing power we see in the world, "If it be of God it shall prosper. If it is not of God it shall fall to naught."

Now if the power of healing had not been committed to the church, and if it had not been practiced by the church in her days of greatest power, we might be justified in passing the question thus, but as that is not the case, I cannot see how any Christian, who is alive and devoted to the church of God, can lightly behold power of the church, in healing the body, being surpassed by the world, or the glory of healing being ascribed to the human mind, when both the power and glory belong to our God. Whether or not present-day healing is of God, the very suggestion that science is doing what the church should be doing, should cause us to stop and think.

And if science becomes a successful rival of the church in healing lines, one can anticipate a loss of power in the church, to convict of sin, which is fearful to contemplate, for if healing, which is delegated to the church, be surpassed by the world, how readily may the church be doubted in her power of releasing from sin, through Christ's name? When the people doubted Christ's power to forgive sin, he sought to prove his power by healing the body, as the world could not do. But if science may heal where the church is helpless, how natural will it be, then, for the sinner to doubt the church's place or power in the soul's salvation?

Now I want us to look at this subject squarely, without doubt or prejudice. For I know, I know, I know that the power of God is in the world to heal, as much as it has ever been. I know times have not changed since the days of Christ. But I believe that His Gospel has changed. It is the same old Gospel, and there is the same power over the enemy. We have just as much right to preach a different Gospel as we have to preach a different law or the old law after the new law of spiritual power, which is absolutely ignored in the church to-day, in many, many instances. But the laws of spiritual power are so numerous that I cannot now refer to them. They are being totally overlooked or trampled under foot. I know it is being done through ignorance, but the power of healing is lost, notwithstanding. It is just as essential not to violate the laws of the Spirit, if we would have spiritual power, as it is not to violate the laws of nature if we would have power in the natural body. And some of the laws of the Spirit are almost universally violated, even among devout persons. That is why we have not the healing power in the church.

On the other hand, scientists are learning, more and more, the laws of nature, and, through obedience to them, powers of mind and body are being seen as never before. Let there be knowledge, and care accordingly, regarding the laws of the Spirit, and the power of healing and conversion will advance to the glory of God, that the world will suddenly gape in astonishment.

Let there be no condemnation of the various healing movements which some of us may have observed, but which have died out. Rather let us consider what laws of the Spirit were operative when the movements were the most successful, and what were violated when they passed away. It is not a sure sign that God was not in them, that they died. It is more likely that the laws of the Spirit were ignored or abused, and then God de-
How Corruption Came About in the Primitive Christian Church.

The worship of the early Church, during the period of the apostles, was marked by extreme simplicity. Believers had no set order or service, but met together at their homes and other convenient places for prayer, praise, singing of Psalms and reading the Scriptures. While the gifts of the Spirit, such as prophecy, speaking with tongues, etc., varied with different persons, the basis of organization was brotherly equality, each individual exercising the right of direct approach, through Christ, to the mercy seat, without the intervention of an earthly priest.

During the next six centuries decided changes developed along the lines of church government, finances, ceremonies, and doctrine. None of these innovations were sudden or radical, but the seeds of all of them seem to have been sown in the first three centuries, reaching their full development by the seventh century.

**Church Government.**

As the Church increased in numbers, certain officers were created as its special needs seemed to demand, the first being deacons, followed by elders and bishops. These were provided for in the inspired writings, but by the year 300, there were sub-deacons, lectors or readers, singers, a company of door-keepers, a body of acolytes, who were attendants of the bishop, and a class of exorcists, whose function it was to repeat formulas of adjuration for the expulsion of evil spirits.

As the importance of the clergy was emphasized, the idea of a universal priesthood lost ground, the gulf widened between the clergy and laity, the priesthood lost ground, the gulf between the clergy and laity, the priesthood lost ground, the gulf widened between the clergy and laity, and the belief grew that much more in the way of sanctity was expected of the former than of ordinary Christians. The bishops of the important cities were soon called metropolitans, the first being deacons, followed by elders and bishops. These were provided for in the inspired writings, but by the year 300, there were sub-deacons, lectors or readers, singers, a company of door-keepers, a body of acolytes, who were attendants of the bishop, and a class of exorcists, whose function it was to repeat formulas of adjuration for the expulsion of evil spirits.

The observance of the Love Feast and Lord's Supper was separated in the first century.

For a long time pictures and images were discarded. About 300 A.D., however, the pagan custom of decorative painting came into use in families. They painted a shepherd with a lamb on his shoulders to represent Christ. Symbols in common use were the dove, significant of the Holy Spirit; a fish, the Greek word for which furnished the initial letters of the Savior's name and office; a ship, typical of the voyage of the soul and of the Church heavenward; a lyre, to denote the believer's joy; an anchor, a token of his hope. The cross was a common symbol among Christians, the sign of which was made on many occasions, a sign of magical efficacy being attached to it.

By the end of the fourth century the use of images in the church became general. People began to prostrate themselves before them, and many of the more ignorant to worship them on account of the miraculous powers and marvelous cures ascribed to them. As the heroic age of the church passed away, the veneration for departed saints and martyrs became more extravagant. Churches were dedicated to their memories, their intercessions were invoked, especially for the cure of diseases, and if help seemed to come to any one, he hung up in the church a gold or silver image of the part which had been healed. Saints were chosen guardians of churches, societies, cities and districts, and miracles were ascribed to their relics. The ruder Christians began to worship, instead of reverence, their memories.

The adoration of Mary became prevalent, and she received the name of "Mother of God." The monks were especially zealous in promoting this worship of the Madonna. To her, and in less degree to the saints, the common Christians looked for that mediatorial sympathy which they dared not seek from Christ, whose humanity seemed lost in His exaltation.

This state of affairs was mostly due to the unconverted mass of heathen brought into the church when the emperor, embracing Christianity, offered them Mary and the saints as a substitute for their numerous pagan gods.

During the third century, fasts, at first voluntary, came to be ordained by church law. The following festivals were observed:

**Easter,** in the place of the ancient Passover, and to commemorate the resurrection.

**Pentecost,** lasting for fifty days and commemorating the glorification of Jesus. Later the forty-fifth day was kept as a memorial of His ascension.

**Epiphany,** commemorating the baptism of Christ.

**Christmas,** celebrating the birth of Christ, which took place the birth of the heathen festival in honor of the sun, on the 25th of December.

The day when a martyr died was kept as his birthday, or the day of his entrance into a higher life. On these days the Christians gathered about their burial places, called to mind their good deeds and sufferings, and the sacrament was received. Prayers for the dead, who, though believers, were conceived of as being still imperfect, were offered up on these and some other occasions, and by the next century a very high value began to be attached to intercessions of martyrs.

The peculiar idea of sacredness gathered more and more about the Eucharist, so called because of the clergyman's prayer of thanks, until by the beginning of the third century...
there was an increasing conviction that the rite was clothed with a mystical virtue.

By the end of the sixth century the prevailing belief respecting the Lord’s Supper was that the glorified Christ unites Himself with the bread and wine, as the word once entered into humanity, and that they become in us the seed of a glorified body, the source of immortal life.

In 1415, Pope Innocent III. first gave to the doctrine of transubstantiation (or the literal changing of the bread and wine into the body and blood of Jesus) a general ecclesiastical sanction. In the celebration of the mass, the tinking of the bell was the signal informing the congregation of the occurrence of the miracle. It was held that the mass was a real offering, a repetition of the sacrifice on the cross.

During the third century, devout individuals, finding the worldliness in the church distasteful to them, withdrew to the woods or the desert in order to worship God according to the dictates of their own consciences. In the fourth century these individuals were formed into societies, and founded monasteries. They engaged in certain kinds of work, the proceeds from which were given to the poor. Soon similar establishments were founded for women.

Up to the close of the sixth century there is no record of any peculiar robes being worn in public by the clergy. The apparel of the Romans in the early centuries was kept by the clergy after the garments had ceased to be the fashion among the people. From two pieces of the ancient Roman dress, the tunic and the toga, the costume of the churches, East and West was developed.

The introduction of the doctrine of purgatory was due to the influence of Augustine, who suggested that imperfect Christians might be purified in the intermediate state by purgatorial fire from their remaining sin. This belief afforded a new motive for offering prayers for the dead.

Penance is mentioned in the third century, and was systematically arranged for all sins in 411; and about 750, in certain cases, the prescribed penance could be commuted to a money fine, and from this the system of indulgences was developed.

About the twelfth century, instead of offering prayers for contrite offenders, the priest performed the judicial function of declaring him absolved. Some time during the period from 300 A.D., Palestine and the churches became the object of pious pilgrimages, which increased in number as the worship of saints added to the number of shrines, and the belief in their miraculous powers grew.—Mrs. Bertha Davis, in Living Water.

Is Holiness Out of Date?

Writing under the above caption the Sunday-school Times says:

"It may be questioned whether the bustling minister or Christian worker with his finger in a dozen pies, diplomat, politician, reformer, sociologist, man of affairs, errant boy, is altogether so much more admirable in God’s sight than the still saint in his cell on his knees in mystic contemplation of his Lord. He certainly is not if he has not found time and strength in his busy life to immerse himself in the presence and Spirit of God, day by day. For what men need supremely is neither politics, civic reform, Sunday-school, soup kitchens or sociology; it is to come into touch with the living God. Our very service will otherwise degenerate into a new Pharisaism, more hopeless in its snug self-satisfaction, and inner deadness than the old. And the fountains of all this beneficence to man will dry up unless they are fed from the deep sources of the life of God, which never yet found their way into human hearts except through channels dug deep by prayer and aspiration and passionate seeking after God. We want that word back in our vocabulary, filled with the modern meanings, but not missing the old high sweetness. It is God’s word and we must not lose it. Out-of-date holiness is out of date, of course; but with all our philanthropy, reform, benevolence, practicality, we need a profounder life, hid with Christ in God, speaking forth on the housetops what is heard in the closets, supreme consecration, deepest communion, translated into whole, hearty human living, the living, working holiness of Jesus Christ."

No, holiness will never be out of date. Scriptural terms may be misused and little understood, but the one essential for the church is holiness. It is not necessary to repair to a mystic cell to obtain it, neither is it necessary to leave the earth in order to live it. Through consecration to God and faith in the all-cleansing blood of Christ, we may walk before Him in the beauty of holiness right here on earth.—Selected.

"The welfare of any people is determined by their worship."

Some people seem to rake up all the sorrows of the past; to them add the burdens of the present; then they look ahead and anticipate a great many more trials than they will ever experience in the future.—Moody.

The doctrines which we preach to you are doctrines that have been baptized in blood—words have been drawn to slay the confessors of them; and there is not a truth which has not been sealed by them at the stake, or the block, or far away on the lofty mountains, where they have been slain by the hundraeds.—Spurgeon.

MARRIAGES.


MARTIN—SHULZ.—On September 30, 1909, David Martin, son of Elder Aaron Martin, of Elizabethtown, Pa., and Emma C. Shulz, daughter of John Shulz, of East Donegal, Lancaster county, Pa., were married. Rev. J. N. Martin officiating at his home at Elizabethtown, Pa.

OBITUARIES.

CLEVERSTONE.—Henry Cleverstone, husband of Sr. Catherine Cleverstone, of Upton, Pa., died October 16, 1909, aged 70 years, 1 month and 11 days. Sr. Cleverstone and three sons and three daughters survive. Services were held at the home of the deceased, conducted by Elder C. S. Lesher, and the brethren J. M. and B. M. Myers. Text, Matt. 24:32.

LEBO.—Died, September 23, 1909, in Lykens Valley, Pa., at the home of her son-in-law, David Lebo, of the beauty of holiness right here on earth.—

HOSTETTER.—Anna Charles Hostetter, wife of Abram Hostetter, of near Mt. Joy, Pa., was born June 5, 1877, died at the home of her parents, Joseph and Mary Hostetter, in Mt. Joy, Pa., October 20, 1909, aged 32 years, 4 months and 15 days. Besides her husband who is a son of Bro. Christian S. Hostetter, deceased, she is survived by a small child, her parents and the following brothers and sisters, Harry, Charles, of near Florin, Joseph and Christian and Mary at home, and members of the Mennonite church, having a bright evidence of her acceptance with God. Funeral services were held October 23, at Cross Roads M. H., conducted by Bishop Jacob N. Brubacher, Pres., Peter R. Nissly (Mennonite) and Bro. Abram. Z. Hess. Text, Rom. 6:23. Interment in adjoining cemetery.