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George Detwiler

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EDITORIAL.

Only One Micaiah.

There is an interesting bit of history in the last chapter of I. Kings which culminates in the death of King Ahab by being hit by an arrow shot at a venture. Micaiah was in the unenviable position of being a prophet of evil. He was very unpopular, but that did not prevent him from being right. A lying spirit was able to control all the professed prophets and Ahab was enticed to his death by their flattering words. Micaiah went to prison and to suffering as a result of prophesying truly.

We are reminded of this occurrence in connection with the recent World’s Sunday-School Convention held in the city of Washington. Having seen and heard quite a bit of doings at such meetings by attending a number of sessions of the Pennsylvania State Convention last year we are able to appreciate the highly colored glowing accounts of this much larger meeting. About all of our religious ex-

changes gave more or less extended reports of the great meeting, some having their own reporter to write it up for them. As far as we have knowledge there is but one Micaiah among all who have written, but he stands to his colors bravely, and no doubt, if a wicked Ahab in the person of the President of the United States or some other world ruler, would condemn him to prison and feed him on the bread of affliction, and the water of affliction, he would suffer hardship as a good soldier of Jesus Christ.

Possibly in order to even up things a bit and to keep us from being carried away with the enthusiasm of numbers, the smiles of the great ones of the world, the parade and the show, the blowing of trumpets and the shouts of the multitude, and commence to think that the world is indeed being taken for Christ and that the Holy Spirit was on the wrong track when he put it to Paul and Peter to write of the last days as being times of peril and apostasy we feel that it may be profitable for us to quietly sit down and let this solitary, modern Micaiah talk to us as he does in the June number of The Gospel Message printed by the Gospel Union Company, Kansas City, Mo., of The World’s Sunday-School Convention.

The rose must bloom before we understand fully about its qualities, and evil must be seen in all its ripened fruit ere we appreciate its great wickedness; so the religious doings of the day may often be judged best, not by its scribes and individual meetings, but by its utterances and its trend when it has gathered its chieftains for its day of official utterances, and the great Conventions are in full swing. In such manner we shall try soberly and honestly to look at the Sunday-School work in our day and ask our readers to walk with us into the great World’s Sunday School Convention that was held in Washington last month, having some ten thousand workers in attendance, together with three thousand duly appointed delegates from all parts of the world.

Both the religious and secular press commended the gathering, and so far as we have learned it was conceded to have been a marvelous success, and a great help to the cause of Christ all over the world; but as we have carefully considered what actually transpired at this Convention, we have come to conclusions a good deal at variance with the popular thought of this meeting, and we are compelled to believe that it will prove a hindrance to the true work of Christ in the earth, and make it more difficult than ever for humble but faithful servants of our Lord to find a hearing as they go forth to preach the true Gospel of the Grace of God.

We shall base our remarks on one report only, that of the Presbyterian Westminster, a religious paper that spoke favorably and without a word oficism regarding the great meeting.

Some features of this Convention as reported, were especially objectionable, and desiring to be faithful to the great trust of the Gospel, we shall seek to speak, not as pleasing men, but God.

1. The World’s Sunday School Convention made President Taft, who is an open and avowed Unitarian, the central figure at the first day’s session.

We wish in accordance with the Scriptures to honor Mr. Taft as the chief political ruler of this nation, but we have strong and righteous indignation against his wicked, Unitarian beliefs. It was the brave apostle Paul who said, "Though an angel from heaven preach any other gospel, let him be accursed," and we consider it nothing short of treason to the cause of Christ to invite one who tramps under foot the Son of God, and denies the Lord who bought him, to officiate in any way at a religious gathering, though he be the President of the United States. This spirit of courting the good will and patronage of the great ones of earth, irrespective of their state toward God, has greatly helped to open the door and bring in the worldliness and apostasy of these
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EDITORIAL.

(The continued from page 1.)

evil days. It is well for the man of God to remember that the Scriptures say, "If there come any unto you, and bring not this doctrine (i.e. the doctrine of Christ), receive him not into your house, neither bid him God speed." 2.

The Convention was presided over by Mr. Meyer, its President, a preacher and writer who has taught the Larger Hope of the New Theology, and who himself introduced President Taft, the well known Unitarian.

We have long known that Mr. Meyer has looked with kindly favor upon Unitarians, and has publicly attempted to open the door of Paradise to those leading Unitarians of the past, Channing and Martineau, and we have felt it in our souls to earnestly cry out against these views. Some of our friends have seemed to think that Mr. Meyer had changed, and that we ought not to condemn him further, but we now seriously ask, Why does this venerable Sunday School President, in this present year, approvingly introduce and publicly set forth on his platform, before all the Sunday-school scholars and teachers of the world, this chief and noted Unitarian of America? Does he not thereby suggest to every scholar and to every teacher, that they may if they will, trample under foot the precious blood of the sinner's Saviour, and yet be honored here below and go safely on to heaven?

As to his Larger Hope it is well to remember that our Saviour once asked, "Can the blind lead the blind? shall they not both fall into the ditch?" and while Mr. Meyer has tried to explain his position, he has not retracted what he has written; and accepting his books as the expression of his convictions, charity itself could do no less than say, that as to the great doctrines of sin and God's retributive justice, he is indeed blind, and we fear that many people who look up to him as the President of this great organization, and are his willing and devoted followers, will become more and more lexicent to all forms of doctrinal error and unsoundness, and care less and less for the great truths of the Faith, as set forth in the Holy Scriptures, until man's religion will take the place of God's plan of salvation.

3. The Convention was more spectacular than spiritual, and played to the galleries, rather than purposed for God.

The great march of more than ten thousand members of Men's Bible Classes down Pennsylvania Avenue, and around the Capitol building to the tune of "Onward Christian Soldiers," and other stirring hymns, with banners and flags proudly waving, and the greeting at the Capitol with thousands of fluttering handkerchiefs, and speech of the great of earth, "Whoreman that is an heretic after the first admonition reject," nor do they weep. But how little all this may mean! and by the record of the past we have not the slightest hope that these leaders who thus stood before the great meeting, or even those who were moved to tears, had any solemn purpose born of God to give up all for Christ's sake; to be willing to be poor, despised and rejected, and to follow Him who was scorned and cast out, having no place to lay his head, that the heathen may hear the Gospel.

4. The Convention's method of raising money was entirely worldly, and the spiritual and doctrinal condition of the life-members thereby elected, was not even considered.

The Gospel is supposed to be free, and the Bible states that he that thirsteth and hath no money may come and buy wine and milk, without money and without price, but it costs $1,000 to become a life-member of the World's Sunday School Association.

At one of the sessions $65,000 was raised to elect sixty-five such members; the first six thus subscribed for were President Taft, Mrs. Taft, King George of England, Theodore Roosevelt, President Diaz of Mexico and Wm. Jennings Bryan, not one of whom gives any evidence of being born again by the Spirit of God. It is a sad sight, that an organization which bears the name of Christ and professes to be a child of the Reformation, should become so wild with excitement and enthusiasm in receiving into its fellowship Unitarian, Romanist, Political, and worldly. It throws down all doctrinal barriers, and receives President Taft, the Unitarian; it repudiates the contention of the noble army of martyrs and now extends the hand of fellowship to President Diaz, the Romanist . . . . Alas, we fail to see in the World's Sunday-School Convention a Paul to cry, "A man that is an heretic after the first and second admonition reject," nor do we discover a courageous Latimer to say to the great of earth, "Thou mongers and adulterers God will judge."

Were these persons and others selected because it was thought that they walked with God and would
bring down the blessing of the Almighty upon the work? We think not, but rather that the prestige of their earthly positions would make the World's Sunday School Association a greater worldly power.

5. It ignores the present day apostasy and has ceased to look for the return of the Lord Jesus Christ from heaven.

In response to the resolutions sent to the World's Convention by Congress, a letter was addressed to the House of Representatives, in which the belief is expressed that in giving national recognition to the Sunday-school, the action of the House in adjourning in the interest of the Bible Class march, the attendance at the Convention of the President of the United States and Mrs. Taft, and the President's strong and inspiring address, "Will cheer and uplift the World's Sunday-School army of near-twenty-eight million teachers and scholars, and will give an impetus to moral and religious movements throughout the world, and have far-reaching influence among other nations."

Constantine gave national recognition to religion, and religion was thereby dragged in the dust and filth of politics and State, until its life Godward was extinct and it became a curse man-ward instead of a blessing. Can it be that President Myer and the other Sunday-school leaders are so bewitched with the glare of the twentieth century head-light that they fail to look backward and read the plain words of history?

In all these words there seems to be no discernment of the perilous times in which we live, nor any willingness to reprove Congress for its corruptions, and the Speaker of the House for his notorious profanity. Some congressmen themselves have spoken out against the evils of that body with boldness, but the World’s Sunday School Convention would make the corrupt politics of the day a helper of the truth, and a channel of blessing to the whole earth.

In the final paragraph of the letter, the Convention speaks of Congress helping "To build up a people that are in favor of this new step being taken by the church are just as loyal and see the downgrade movements of this hour, and remember the sure Word of prophecy, telling us that all the world is to wander after the beast, and we fear that the thousands and millions of little children and youth of Christendom are being prepared for the revelation of the Man of Sin, who comes in his own name, but are not taught by the Sunday-schools of our day how they may by fleeing to the wounded side of that holy Savior who shed his precious blood for sinners, escape the tempest of God's wrath which are soon to break upon a wicked and adulterous generation.

"Then Zedekiah... came near, and smote Micaiah on the cheek, and said, Which way went the Spirit of Jehovah from me to speak unto thee?" (1 Kings 22:24.)

"Take Micaiah and carry him back unto Amon, the governor of the city... and say Thus saith the king, Put this fellow in the prison and feed him with bread of affliction and with water of affliction, until I come in peace. Micaiah said, If thou return at all in peace, Jehovah hath not spoken by me." (1 Kings 22:26-28.)

Special Notice.

According to an Art. of General Conference of 1910, giving privilege to erect a much-needed building at the Jarbok Faith Orphanage at Thomas, Okla., which shall cost about $4,000. With the proceeds of the church at Blackwell, Okla., and other liberal contributions of Oklahoma, the church at that place has already raised about $1,200. How many of us will at once respond to help this most noble work along so the Home will have a more commodious and convenient place for their children and school? We pray that we all may feel our responsibilities and appreciate our opportunities in helping in such a noble cause.

Yours in loving effort,
J. R. ZOOK, President.
D. R. EYSTER, Secretary.

Harvest Meetings.

Harvest meetings are announced as follows: At the farm of Bro. Enos W. Tyson, near Schwenksville, Pa., on Saturday, July 30, an all-day union meeting.

An all day Harvest Meeting will be held on August 11 at home of John L. Musser, near Green Village, Pa.

At Souderton M. H., Saturday, August 6, at 2 p. m., and at Silverdale M. H., on Saturday, August 20 at 2 p. m.

Rapho District.

At the home of Bro. Jno. Ferry, near Mt. Joy, on August 6, and on August 13 at the home of Bro. John Dourte, near Manheim, and on August 27 at the home of Bro. Henry T. Fry, near Elizabethtown. These open at 1 p. m. A cordial invitation is extended to all.

On July 30, the Ringgold, Md., district, harvest meeting will be held at Waynesboro, Pa., in the Wayne Building. The meeting will continue at the same place over the Sunday following, July 31. A cordial invitation is extended to all.

Wayne county, Ohio. At the Paradise M. H., August 13, afternoon. All are invited.

It will be remembered that our last note gives the outlook for the establishing of the Bible School and Missionary Training Home, in the East, was somewhat pessimistic. We expressed ourselves as having been disappointed, and up to the 15th inst., there seemed to be no promise to the contrary in sight. However a visitor appeared at our office on the afternoon of the 15th, bearing the intelligence that the ten thousand dollar fund had been fully secured and we are assured that many are ready to give the ten dollar a year for five years pledge towards a Maintenance Fund. So we are glad to send this word out to the Brotherhood. Yet we do not so exultingly, knowing that many of the dear brethren are not friendly to the institution and it may be a spirit of disunion will result. We hope, however, this will not be the case. We are confident that the brethren who have been active advocates of this new step being taken by the church are just as loyal to Christ and the principles of His teaching and kingdom, as also to the faith and doctrine of the church as are those who are standing in opposition. The viewpoint is different. Those who are in favor of this new departure are not at war with any of the Scriptural texts which our Canada brother, P. H. Doner, uses to establish himself on an impregnable rock in opposition. To be proud of ones ignorance is not any better than to be proud of any other trait which one may possess, but it is about as hard to deal with as any other kind of pride. The same chapter that contains the verse quoted by our brother—"Beware lest any man spoil you through philosophy and vain deceit," etc., also
has a warning on another line which according to the apostle is of equal importance with the other, "Let no man beguile you of your reward in a voluntary humility and worshiping of angels intruding into those things which he hath not seen, vainly puffed up by his fleshly mind... which things have indeed a show of will worship, and humility, and neglecting of the body not in any honor to the satisfaction of the flesh" ("but are not of any value against the indulgence of the flesh." R. V.) In this chapter (Col. 2), it will be observed that the apostle warns against (1) philosophy, verse 8, quoted by our brother, (2) legalism, verse 16 (3) false mysticism, verse 18, (4) asceticism, verses 20-23.

Gal. 5:1. R. V., reads: "For freedom did Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage." But now that the hill has been climbed, the height gained, in accordance with the ruling of Conference, the law-making body of the church, it would seem but reasonable that all agitation against it should cease, and the hope indulged that the brethren on whom Conference laid the burden of launching the enterprise will undertake the work in the fear of God, will conscientiously and cautiously proceed having at heart the best interests of the church of which the institution is a part. We recognize that it is a serious undertaking, that there is danger connected with it, but we also recognize that there is danger in not undertaking for the Lord. "Moses said... Stand still and see the salvation of God." "Jehovah said... Speak to the children of Israel that they go forward." To stand still when Jehovah says, Go forward, is equally as dangerous as to go forward when He says, Stand still. We trust that brotherly love—writ large—will be permitted to continue, and that we will lay aside any thing of prejudice or evil thinking that may be lurking in any part of our being and unitedly help in the building up of this institution and that it may prove itself as a worthy institution in the promoting of a spiritual life in the church that shall redound alone to the glory of our God and His Christ. "Let brotherly love continue."

Presumably the harvest meetings are intended as expressing thanks unto Jehovah for His faithfulness in blessing the year with a fruitful harvest. It would seem quite appropriate to give the rejoicing and thanksgiving people an opportunity to express themselves in a tangible way in way of free-will offerings in support of some good cause. We would make a special request that special notice will be taken of the needs of our city missions. The western brethren have pursued this course (that of giving free will offerings) in former years but as far as we know the east has not come into line yet. Let every member give some evidence of having concern for the city missions.

We have before called attention to the need of increasing our list of subscribers. We don't know whether any one is making any effort on that line or not, but would be very glad if our friends would seek to introduce the visitors into many more homes. It will be noticed in the Minutes of Conference that on every new subscription secured the agent shall receive ten cents—that is send us ninety cents and keep ten cents. Are there not twenty readers who will undertake to get five new subscribers each? Do it now.

On Sunday, July 10, a baptismal service was held here in Harrisburg, when three persons, two brothers and one sister, were received into church fellowship and buried in baptism with their Lord. May they prosper in the ways of the Lord, and may many more receive Him who "was made sin for us that we might be made the righteousness of God in Him." On the same day two young sisters were received into church membership and baptized at Souderton, Pa.

We learn that Bro. Amos M. Sheets, of the Rapho district, Lancaster county, Pa., has been reinstated into his former official position.

We are surrounded with snares! They are on the table: you may readily sin there. They are in your secret heart and lip and life, unless God shall grant Him His salvation.—Spurgeon.

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Levi and Sallie Doner, Mathop Mission, Belwayo, Africa.

Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Mthabazi Mission, South Africa.

The following are not under the F. M. B.: Jesse R. and Malinda Eyster, Moderator, P. O. (Intokozo Training School), via Zarafa, Transvaal, South Africa.

Isaac O. and A. Alice Lehman, Box 116, Pordburg, Transvaal, South Africa.

India.


The following are not under the F. M. B.: D. W. and Mrs. D. W. Zook, Sripar, Purumia, Bankura district, Bengal, India; Elmina Hoffman, Redkote, Foaana Dist, Ramabali, India; Mrs. Fannie Fuller, Gawalla, Tank Road, Bombay, India.

Central America.

Mr. and Mrs. J. G. Cassel, Huchucutenango, Guatemala, C. A.

Our City Missions.


Toronto, Ont., Mission in charge of D. W. Heize, Gormly, Ont.


Des Moines, Ia.—We truly feel grateful to our kind heavenly Father for His providential care over us and the work here during our absence; and for the liberal support of our dear Brotherhood in the beginning of this Conference year. The dear saints that were here did nicely, and were faithful to the work while we were East.

We first stopped off at Morrison, Ill., to attend a love feast at Franklin Corners on May 7 and 8. This is our old home community and we certainly enjoyed it very much indeed to meet with and fellow- ship the dear saints that we have known so long, and with whom we had many seasons of refreshing in days of yore. We had a few night meetings after the love feast during which a number requested prayer, and one a promising young man, was gloriously converted and has since been baptized. We also visited Eld. Isaac Trump, who was unable to attend the feast on account of ill health. We found this dear, faithful servant of God of good courage, although he has passed his eightieth milestone. May the Lord most graciously bless our dear sainted fathers and mothers in Israel—how much we miss them as they pass away. Let us hold them in high esteem.

The General Conference of 1910 will
**Evangeline Visitor.**

**Wainfleet, Ont.—**Dear readers: We come again with greeting in Jesus’ name. It was our privilege to have Brother and Sister Zook of Goodman, Mo., with us from June 21 to July 3, holding meetings. The Lord was in the meetings. Several sought the Lord for pardon, and some came to the altar for sanctification and complete consecration. The Lord was precious to all, and helped the brother to declare the whole counsel of the Lord. We were glad to have the brother and sister with us once more. We thank the Lord for sending these aged pilgrims to us again. The meetings were grand on account of Jesus being present and hope the influence of the meeting may long remain. The Lord certainly permitted much good to come to some of us. Let all pray for us.

J. PUTMAN.

Forks Road, Ont.

— Home Again. —

It is now nearly two months since the last of my letters to the Visitor appeared in its columns. On our return from our trip we stopped at our home only five days, when we accompanied our delegation from Kansas to Conference, remaining in Pennsylvania some weeks, also spending a week in Ohio. We spent time in work with our friends and relatives, and occasionally giving talks of our trip, and on the missionary subject.

With reference to our trip we most humbly acknowledge the kind care of our Father, in that He so graciously brought us forward on our journey, in this our mission from Him, as well the mission of our Brotherhood who are workers together with Him, in the great harvest-field, the world.

We have been very forcibly made to feel that our sufficiency is not in ourselves, but in Him; hence to Him we have been looking; and we praise Him for having gone before, and for preparing the way for the adjustment of difficulties to be looked into. And since this trust had been committed to us we also felt very strongly that we were not human, and though it is human to err, we can freely say we have conscientiously tried to discharge our duty. Wherein we may have failed to meet the expectations of the M. B., or the Church, we hope it will in charity be attributed to a lack of wisdom, and not to any wrong purpose or motive on our part.

We acknowledge the workings of the Spirit of the Lord, during our absence, in the conversion of souls in our home community, and especially in our own family. We were looking for the awakening of a deeper missionary spirit in the people at home; to the extent, that others, who have been called forth into the harvest, and with willing response may say: “Here am I, send me, send me.”

May we all be so deeply interested in

(Continued on page 12.)
During the Christian era many theories were advanced concerning "inbred sin" and they were either accepted in whole, or in part, by some. The Roman Catholics accepted a theory, as we have shown, but were not a unit on it. The Protestants rejected that theory, but, generally speaking, this is not widely known. To show that the Roman Catholics were not a unit on what was generally accepted by them concerning the doctrine of the so-called "inbred sin" we will quote Abelard (1079-1142). Abelard, one of the great theologians of his day, boldly asserting that the inherited propensities to evil is not strictly a sin, which is only committed when the conscious self yields to vicious inclination." Surely that is sound doctrine, and agrees perfectly with I. John 3:4, where it is said, "for sin is the transgression of the law." From this passage of Scripture, and from the above named theologian's view we can safely infer that man has no "sin" within him until he has personally transgressed the commands of God.

Then coming closer home, we find that Melancthon, one of Luther's co-laborers, says, "Original sin is an inclination born with us, a feeling of pleasure, a certain force which draws us to sin, transmitted by Adam to all his posterity. As a fire ascends, and the load-stone attracts iron, so there is in man a primary power bearing him unto evil." Notice, the phrase, "a primary power," meaning first, foremost, before anything else, etc., conveying the thought that this "primary power," which bears man unto evil, was in man before the fall, for man was not created infallible, but fallible, liable to sin.

To show still further the correctness of this statement, we will quote from the Council of Orange (529). There is said concerning man that "At his creation he had not the inability to sin, but only ability not to sin," "which involves the possibility of sinning." Thus the reader can see that those ancient Orientals concluded that there was something placed in man at his creation, if yielded to it would lead him unto sin. But he had no sin until he had yielded to the temptations of the enemy.

Now, as we have clearly shown that there was a "power" of some sort placed in man at his creation, and if yielded to it would lead him unto sin, but it was no sin unto him before he fell. This "power" or "propensities" therefore, Adam would have transmitted to his posterity even if he had not fallen. It was a God-implanted principle in man at his creation; it was the work of God and not of the devil, for it was not incurred by the fall.

This "principle" or "propensities," which was placed in man at his creation, was, however, no doubt, intensified by the fall, and has, no doubt, been intensified from generation to generation, insomuch that David could already say in Psalm 51:5, "Be-hold I was shaped in iniquity, and in sin did my mother conceive me." This some would have us understand to mean, that David was in sin at his conception: which is a thought utterly unworthy of recognition. But David means to say that his mother was in sin at that time. Our German version especially repudiates the former thought, and plainly asserts that David's progenitors were sinful at the time of his conception.

Then since this "power," or "propensities" that are in man, was a work of God and not of the devil, it is therefore not to be supposed that Christ came to destroy the works of His Father, or to make provision through His suffering and death to have it eradicated in whole or in part. Christ came not to destroy the works of God, but the works of the devil, for the Savior says, "Every kingdom divided against itself is brought to desolation," etc. (Matt. 12:25.) Hence, the fact remains that those God-given propensities which were placed in man at his creation are not eradicated by the merits of Christ at our conversion, neither at any subsequent time, but remain in us until our end.

Now the question will evolve, what are the works of the devil? The works of the devil are many, but have only space to mention a few. Sin and death, that is, the actual transgression of Adam and its dire consequence are the works of the devil. For these Christ has made ample atonement. By His suffering and death the cross Christ has paid the penalty of Adam's transgression, and the way was opened that all can return to God. Then Christ has also made provision by His resurrection for the abolition of death in due time.

Again, Christ has also made provision for the God-given "propensities" within us and their intensified state by and since the fall, but not for their eradication. These provisions are made for every child of God without exception. The provisions are, that He will give His Spirit to all when they believe on Him with all their heart. Both the revised and German versions are very emphatic on that point, and all that have not the Spirit of Christ are none of His. (Rom. 8:9.) The Spirit of Christ is the Holy Spirit. All that receive the Holy
Spirit in the way above described will, by His aid, if they are watchful, be able to overcome the world, the flesh and the devil, "because greater is he that is in you, (which is Christ), than he that is in the world." (I. John 4:4.) Notice the phrase, "he that is in you," which means that God's Spirit dwells in all His children. Now it is generally conceded that a power no matter of what magnitude, can be kept in check or subdued by a greater power. (That word "subdued" does not here mean annihilation.) So with us, if Christ the stronger one reigns within us, we are able by Him to keep in check all the "propensities" within us, and to withstand every temptation of the enemy.

But there is a difference in believers, some received a greater portion of God's Spirit when they believed than others, but all have received a portion of that Spirit, and that according to the "measure of faith." (Rom. 8:3.) We believe this Scripture can safely be appropriated here. But unto Christ, "God giveth not the Spirit by measure unto him." (John 3:34.) This then being beyond successful contradiction that all God's children have in some measure received the Spirit of God when they believed, yet there is more in store for one and all. According to our consecration to God and His service, after we have believed, He will give unto us an additional portion of His Holy Spirit which gives us power according to our need. Yet, nevertheless, no matter how much of God's Spirit we received when we believed, or how much we have received since, the fact remains, that those God implanted "propensities" in Adam at his creation, still remain in us as his posterity, and we carry about with us the same fallible nature, and against these "propensities," and this fallible nature we all have need to watch. If it were as some tell us, that these "propensities," or the falsely so-called "inbred sin," was eradicated out of our being at a special time of our Christian experience, then we would not need to watch any more. But our Savior says, "What I say unto you I say unto all. Watch." (Mark 13:37.) Showing plainly, no matter how great an experience we may have obtained, we are still in danger of falling, because we carry about in us those God-given propensities to Adam at his creation, and the fallible nature in which he was created.

In conclusion we will yet draw our reader's attention to the conclusions of some of the greatest theologians of the Christian era. These theologians tell us, that if these "propensities," or the so-called "inbred sin," is eradicated out of our being at any time during life, we would then have become infallible. And further they say, if two of such were made one according to the law of our land, and if there was any issue, such would be infallible too. Thus you see, dear reader, where the eradication doctrine will lead us to. To put it as mildly as possible it is a pernicious doctrine, and we pray God that our whole Brotherhood will see the folly of it, and rise up in unison against it.

Northeast, Ont.

For the EVANGELICAL VISITOR.

Once More a Word of Protest.

By P. H. Doner.

Dear readers: Please bear with me for approaching this subject again. While reading the text on the calendar, I find that the prophet has said: "Whatsoever thy hand findeth to do, do it with thy might." (Ecc. 9:10.) Col. 2:8 says, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." Col. 3:1: "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." Our Lord and Savior said, "My words are spirit and they are life." Some one said, Conference is past. It is true we may be safe home, to our dwelling on earth, but let us remember as we sow we shall also reap. O may the Lord help us to be wise unto salvation. Since I am at home in talking with a young sister, speaking about Conference having one day added to it, she made the remark, "If they of the Visitor would take the word of God it could be settled very quick," and I believe it myself.

Luke 16:15, latter clause, "For that which is highly esteemed among men is abomination in the sight of God." Matt. 11:25: "At that time Jesus answered and said, I thank thee, O Father; Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." One writer has said, "The childlike spirit is the gate open to all wisdom and blessing." Matt. 16:15: "He said unto them: but whom say ye that I am?" 16. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." 17. "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16:23: "But he turned and said unto Peter, Get thee behind me, Satan, thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men." 24. "Then said Jesus unto his disciples, if any man will come after me let him deny himself, and take up his cross and follow me." 25. "For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." O may the Lord help and keep me from saving myself (life). I. Cor. 15:9: "For I am the least of the apostles: that am not meet to be called an apostle, because I persecuted the church of God." 10. "But by the grace of God I am what I am." I. John 4: "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." I. John 2:15: "Love not the world, neither the things that are in the world: if any man love the world, the love of the Father is not in him." 16. "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 is of the world." Please read at your leisure verses 17, 18, 19, 20, 21.

What I have written I have written in love to God, and that His cause may prosper. James 2: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of person." "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 3:17: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. The fruit of righteousness is sown in peace of them that make peace." Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." James in closing, verse 25: "To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen." I hope these Bible passages will give the reason why I am not in favor of the Bible School, yet with all due
respect to all, as we are admonished to be co-laborers with Him. The blessed Master said we should condescend to men of low degree. Praise the Lord for the joy He bestows.

For the Evangelical Visitor.

Does God Care?

By C. L. B.

In Genesis 1:26, we read, “And God said, let us make man in our image after our likeness.” So God made man in His own appearance, also in His likeness, pure and holy. But by partaking of the forbidden fruit man lost his likeness of the Father which did indeed grieve the God that made him. So do we grieve the Father by changing the appearance of God’s image by disfiguring our faces.

In Romans 8:3, we read that God sent His Son in the likeness of sinful flesh. He who had been with the Father and Holy Spirit in the time of the creation, who agreed that the creation of man was perfect, was sent down into this lower world to open up a way whereby we all could be saved. He appeared with a human body like as a man whose image, picture, or likeness we have painted before us which it seems to man dare change in the least; it has stood for ages. Dare we pattern ourselves after it, or does God not care if we change our appearance? Or in other words, the appearance of His image whom He has placed in this world as lights?

When His only begotten Son was in this world He was given as a light to this world to enlighten the world or show men their sins that they should follow His example, or follow Him. And when He left the earth He said now as He would be no longer with His disciples, they should be the light of the world.

“Ye are the light of the world. A city that is set on a hill cannot be hid.”

“All men will know that ye are my disciples if ye have love one toward the other.”

So we, as followers of Jesus Christ, are in a very responsible place. We are to be before men as an open book (the Bible) known and read of all men; so in all of our life as well as in our appearance we should show forth that Christlikeness. We have in the New Testament Christ’s own words, also the words of the holy inspired apostles which tell us to be meek and lowly, not that high-mindedness as though we were somebody.

Suppose, for an illustration of man’s creation, you made a certain piece of machinery and took it to the king and government for inspection and they pronounced it perfect in every respect, but if after a while some one became jealous of your invention and would change the outward parts of the machinery a little, would you love that man as much as though he had not changed it? If the outer part of this machine was changed from that which all agreed upon was perfect, would you trust the inner? “Man looketh on the outward appearance, but God looketh on the heart.”

We are to be lights to all who see us. God created man in His image. The evil one is jealous and tries to persuade us to change it a little to suit the natural eye. The holy apostles tell us how to adorn our bodies (I. Tim. 2:9; I. Peter3:3), in modest apparel, neat and becoming. Not with braided hair—hair to be plain, not interwoven with unnecessaries or gold or pearls, or costly array, high priced. But as becomes a person professing godliness. So we see there is a difference between one who professes godliness and one who does not, otherwise these words would not be here. Also the putting on of apparel or what I would understand by (putting on) would mean after a person has enough on to be becoming to put something else on to gratify the lust or the eye, or that which is highly esteemed among men, which is pride.

“Not all that say, Lord, Lord, shall enter into the kingdom of heaven, but he that do the will of my Father which is in heaven.”

Dunroon, Ont.

Fleshly lusts are often punished with spiritual judgments, the sorest of all judgments, Matthew Henry.

A Very Present Help in Trouble.

At first it seemed a pleasant tale, That wherever my path might be, On mountain side, in lowly vale, The great God whom I could not see To bear the burden of their care, That I believed it unaware.

My mother sang it in her song, My father breathed it in his prayer; It made them grow so strangely strong To bear the burden of their care, That I believed it unaware.

Yet only now—so late—I see, When years have given me clearer light, All that God’s “present help” can be, Through gathering glooms of longest night. And in my dark I see His light.

No pleasant tale alone, but truth, Is this my strengthened heart can read As never in my days of youth, God is to me in very deed A present help in time of need.

Why should I falter or despair? I take my journey unafraid, Hope lives with me to banish care— Who trusts in God is never dismayed, And all my load on Him is laid.

Marianne Farningham.

The spirit-filled church will settle every problem as to world-wide evangelization. An obedient church is an anointed church. "For he giveth the Holy Spirit to them that obey Him." Separation from the world unto God eventuates in the filling of the Spirit. Nothing else will meet the needs of the day. There are many who suggest this and that. The poor worldly church has had her tongue examined, her respiration and pulses counted and temperature taken ad infinitum. Many have been the prescriptions that this and that doctor gave, but Acts 1:8 is a cure-all. "But ye shall receive power after that the Holy Ghost has come upon you, and ye shall be witnesses unto me, both in Jerusalem and in Judea and in Samaria and the uttermost parts of the earth." The Missionary Review of the World quotes from a sermon by J. M. Barkley before the late General Assembly as follows:

"I dare not be a pessimist. Human pessimism and divine sovereignty are inconsistent terms. I cannot be a pessimist while ‘God is in His heaven.’ But, discredit the muckrakers and the mock reformers as we will, ‘the times are out of joint.’ If virtues are virile, evils are gigantic. Twin sins that threaten the very existence of this Christian nation are the vulgar race for gain and the rotting sin of social vices. The former of these evils, the inordinate love of money, is the parental and passionate root of sins that have vitiated the whole world."

"I name only these two great categories of sin. They are by no means all. But as we see their terrific hideousness, is it not enough to convince us that the want of this wicked world yawns with an unmeasured depth? Yes, look at it as you will, this old world is turned topsy-turvy. Things are on top that ought to be under, and things are under that ought to be on top. And I do declare it my solemn conviction that, for its uprighting, there is nothing this old sinning, scroowing, suffering world more needs than a witnessing church—a church that will dare to testify against its evil deeds, as Nehemiah testified against the transgressors of divine law in his time—a church so divinely enlightened that it receives God’s truth, lives God’s truth and teaches God’s truth as the positive remedy for the sin and wrongs of the whole world.

"Under the white light and spiritual power of Pentecost these three things
—giving, praying, witnessing—were in splendid conjunction. And behold, and see what they did! From farthest East to farthest West, and from the mountainous solitudes of the North down to the sunny Greek isles of the South, "Where burning Sappho loved and sung."

they carried the testimony of Jesus. With that testimony they faced every condition and class. With it they faced the fierce hatred of Judaism, the sorcery and witchcraft of Cyprus and Philippi, the rude savagery of Lycaonia, the sensuous idolatry of Ephesus, the sordid commercialism and the sodden immoralities of Corinth. With it they scaled the heights of Areopagus and met the philosophy of the world. With it they went to the palace of the Caesars. And with it they won, the world over.

"The need of these times is a whole church testifying for Christ. Eloquent preachers have their place. And yet the ambition for eloquence may be fatal to a harvest of souls. Many a man has ridden the hobby-horse of eloquence hard and got no further. Edward Everett, the orator of the Academy, was eloquent for three hours at Gettysburg field—and got into a book. Abraham Lincoln, the orator of the backwoods, was eloquent for three minutes—and he got into the heart of every schoolboy in America. Why the difference? One, with the grace of art, orated; the other, out of passionate experience, testified. We want great evangelists and learned scholars and skillful teachers and diligent pastors. But back of these, and, back a report of my experiences and investigations. My information was gained not only by visiting schools for the deaf, but by inspecting all kinds of schools and institutions, both public and private, that dealt with the solving of social and economic questions.

Among these are two in particular that attracted my attention and interest, namely, the Rauhe Haus (‘Rough House’) in Hamburg and the Barnardo Homes in London, the two largest institutions in the world of their kind, and the most successful in results for the rescue and education of unfortunate children.

It was natural, therefore, that my first visit after my arrival in Hamburg should be to the Rauhe Haus. It is known all over the world as one of the best and richest in results of all charitable institutions. Here I saw much of unusual interest and much which is of incalculable value. It is a school for bad and unmanageable children—a grand institution which has saved thousands of unhappy children from ruin and made them happy, intelligent men and women who are a blessing to the community.

The institution was founded in 1833 by Johann Heinrich Wichern. After studying theology at Goettingen and Berlin, he returned to his mother at Hamburg. Here Pastor Rautenberg had opened a Sunday-school for poor children. These children—there being no school laws—were compelled to work, and were thus prevented from getting an education. In Pastor Rautenberg’s school they receive instruction in reading, writing, arithmetic, and religion. Rautenberg requested Wichern to become his assistant and Wichern assented willingly, soon afterwards being appointed superintendent of the school in St. George.

Then Rautenberg, hearing of a so-called visiting society in New York, whose members visited the poor and made a study of their conditions, founded a similar association and Wichern became one of its most enthusiastic members. What he saw during his visits to the poor was of such a character studied. Each class of twelve should have one workman.

On November 1, 1833, Wichern moved his mother and sister into a small building in Horn, a suburb of Hamburg. They called it Rauhe Haus (Rough House). Why, I don’t know; but probably because it was such a rough-looking building. Wichern had to pay a small rent. Within two months he had twelve boys, enough to fill the house. They came from the slums—the deepest misery. The oldest was hardly able to speak. A dirty paper in his pocket told of his descent. One, at the age of twelve years, had ninety-two thefts on his record. The youngest was five, the eldest eighteen. And the neighbors, looking on in wonder, shook their heads.

The twelve boys kept Wichern busy from morning till night. He taught them the three fundamental studies, and joined them in the work which he set for them to do. When spring came, the boys were set at work to make a garden. The days were filled with work, but in the evening, after supper, when tired out, they sat in the shade of a large chestnut tree. Wichern taught them to sing and told them stories of German history and of God and the Saviour. Thus he tactfully drove all thought of obstinacy and opposition from their hearts. Often tears came into their eyes when reminded of some wrong which they had committed.

As a result of these experiences, the members, at a meeting on October 8, 1832, decided that there must be a “Rettungshaus” (rescue home) for such neglected children. Such a project, however, took money, but Wichern and his associates had faith and determination. Unexpectedly, they received a legacy from a wealthy man. A committee was appointed, a public meeting was called, and before the citizens of Hamburg Wichern disclosed his plans. He wanted a home to which homeless waifs should find admission. Not more than twelve children should be admitted to one house, as under this plan the children could be kept in control and each individual character studied. Each class of twelve should have one workman.
cottage was now called the Old House.

Wichern was fond of music. Sometimes, when the fathers or mothers of the boys or other guests came, there would be no boys to be seen. Then, suddenly, at a sign from Wichern, the boys, hiding in the branches of a large chestnut tree, would surprise the visitors with a merry song. These boys, who came from the slums, learned to love the beautiful garden in which each one of them had a flower bed to himself; they sang and laughed at their work; and proud and happy they were when they could give to the visitor a bouquet of their own gardening. By such methods as gardening, music and story-telling Wichern developed in them a longing for something good, refined and beautiful.

With the growth of the institution, more young brothers were needed to care for the classes. They came from all parts of Germany, inspired by the reports that came from the colony, and filled with sympathy and love for the poor, helpless and degenerate children. They offered their services to Wichern, who, in return, instructed them in his methods. The volunteer worker gradually became a "housefather" and, later on, was sent out into the large cities to work among the poor and helpless. The demand for admission into the colony continued to increase from year to year. Another house was added. It was called the "Mutterhaus" (Mother House), because it had a large assembly-room and a tower, and because in it was room for poor girls, public libraries, and other institutions were founded.

Then the Wittenberg Assembly placed Wichern at the head of the committee for the propagation of his ideas. The Prussian Government appointed him superintendent of its penal and correctional institutions. Today his name is honored all over Germany as that of a noble man and a great philanthropist.

The Rauhe House is now a small city, with gardens, parks, gymnasium, natatorium, library, chapel, and many houses, some of them two and three stories high, with towers and verandas, all neat and clean, and all built by the boys and the "brothers." And it is not a home for the children of the poor alone. Here we find sons of counts, barons, and millionaires, all neat and clean, and all built by the boys and the "brothers." And it was added. It was called the "Mutterhaus" (Mother House), because it had a large assembly-room and a tower, and because in it was room for poor girls, public libraries, and other institutions were founded.

The principle on which the colony works is this: Keep the boys busy with hard, physical work from morning until night so that they have no time for bad thoughts. Tire them out so that they are glad to go to sleep early in the morning. Treat them with firmness, but in all things, remember that love is the predominant spirit with them.

The mill will never grind with the water that has passed. Oh the wasted love of life, that has drifted by, Oh the good we might have done, lost without a sigh. Love that we might once have saved, with thoughts conceived but never penned, perishing unheard. Take the lesson to yourself, take oh hold it fast. The mill will never grind with the water that has passed.

Rendered by G. Bucton on the S. S. Umzumbi sailing up the East African coast the evening of January 29, 1910.

J. N. Engel.

Your Mission.

If you cannot be a leaguer, Run in haste with swiftest feet; Marking well your Master's steps, Conquering all the foes you meet, You can blend your faith with those Wept and shed, but not in vain; You can join with Jesus' chosen, If you are too young in service, If you cannot bless the needy, You can wait among the weary, Many years over one hundred homes for neglected and incorrigible children were opened. In addition, many home for young men "Martha Societies" for poor girls, public libraries, and other institutions were founded.

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J. N. Engel.
To Him that Overcometh.

He that overcometh shall not be hurt of the second death. (Rev. 2:11.)

He shall be clothed with a white garment; and I will not blot out his name out of the book of life, but I will confess his name before his Father, and before his angels. (Rev. 3:5.)

Testimony.

Dear readers of the Visitor: I come to you again in the precious name of Jesus who has been so good to me and good by me all through my long illness, and I can say this morning, I praise God for the health and strength He is restoring to me.

O that I may use it all to the honor and glory of God!

I can say there is a peace and satisfaction in serving Jesus that the world cannot give. I want to be a true child of the heavenly King, and let my light so shine that those with whom I come in contact may see that I am indeed a child of God.

I have noticed lately that our Young People's Page has been rather shy of testimonies and articles from the young people. So I was wondering whether we young people do our duty.

"Jesus will help if we try." So let us all be encouraged and help make the Visitor as good as we can.

Pray for me that I may be kept humble at Jesus' feet.

Mary J. Main.

Write it on the liquor store;
Write it on the prison door;
Write it in the gin-shop fine;
Write, aye, write the truthful line—
Where there's drink there's danger.

Write it on the school boy's slate;
Write it on the teeming sod.
Write it, patriot, scholar, sage:
In the mansion, cot and hall—
Write it for the great and small;
Write it on the churchyard mound;
Where the drunkards fall.
Where's there's drink there's danger.

Write it on the Sunday-school;
Write it on the work-house gate;
Write it, aye, write the truthful line—
Where there's drink there's danger.

Write it in the gin-shop fine;
Write it near the dear fireside;
Write it for bright heaven above;
Write it on the gallows high;
Write it, aye, write the truthful line—
Where there's drink there's danger.

Write it on the prison door;
Write it on the school boy's slate;
Write it in the gin-shop fine;
Write, aye, write the truthful line—
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Address Evangelical Visitor, Walnut and Summit Sts., Harrisburg, Pa.

send some fruit and tea of various kinds with us.

The Lord willing, we expect to start for our son's home at Salona, Pa. We hope to have more time to answer letters from now on. We ask you all to be in prayer for us and the work the Lord has called us to. My heart is full of praises to God and Oh, how Comforter that has come to stay, can not describe, neither can tongue tell! It is better felt than told. Amen.

Your sister, MARY J. LONG.

Salona, Pa.

A Sister's Letter.

Psalm 117, "Praise the Lord all ye nations, praise Him all ye people. For His merciful kindness is great toward us and the truth of the Lord endureth forever. Praise ye the Lord."

This evening while it was raining, I was impressed to write for the Visitor. I do thank the Lord for the blessing He bestowed upon me as His child. I can say with the Psalmist, "I love the Lord because He hath heard my voice and my supplications. Because He hath inclined His ear unto me therefore will I call upon Him as long as I live."

But, dear reader, we cannot sit upon the stool of emptiness. We must be about the King's business. My prayer is that the Lord may consecrate our whole life to His service.

I am so thankful for a merciful Father. He knows how much we can bear, and thus He prunes a little here and there, just as the vine is trimmed of its unfruitful branches. So I may be cleansed from all that is not pleasing in the sight of God. We cannot serve two masters. I have a desire to continue to seek for the deeper things of God and thus to overcome all the evils of this world. The Lord knows our hearts. We can deceive man in many ways, but God we cannot deceive. My prayer is that I may live as the word of God teaches in I Peter 3:1-5, as to how our conversation should be, possessed with a meek and quiet spirit which is in the sight of God of great price.

I am so thankful for the beautiful words of our Saviour there on the mount: "Blessed are the meek for they shall inherit the earth."

"Blessed are they which do hunger and thirst after righteousness for they shall be filled." Thanks be to God that if we hunger and thirst after the good things of our Master we will be well supplied just as the poet sings:

"Blessed are the souls who thirst for grace, Hunger and thirst for righteousness; They shall be well supplied and fed, With living streams and living bread."

Would to God that all who profess the name of Christ would live such godly lives; then the unsaved would not be able to stand. But let us continue in prayer for the unsaved and if our prayer is not answered when we think, we will only enjoy it so much more when it is answered in the Lord's own appointed time. Hoping this will encourage some souls, as I am many times encouraged with the letters of various kinds in the Visitor. I remain, Your sister in Christ, Lizzie Basehore.

Derry Church, Pa.

Testimony.

Dear readers: I greet you in the precious name of Jesus. By the help and grace of God I will try and write a short testimony for publication in the Visitor, I have been impressed to do so for some time. I have so much love to read the expressions of other dear ones and find it so encouraging, and as food to my soul. They often express the sentiments of my heart better than I am able to tell them.

I am truly glad for the precious promise we have in God's word that we can be saved. I can truly say, deep down in my heart, the Lord is my helper, and that I am His and He is mine, bless His dear name.

It is thirty years since I gave my heart to Him, but as I look back I see many shortcomings; but I feel thankful to the dear Lord for His keeping power, and for what He has done for me. It seems to have been our lot to come out here to the far West for a short time, not knowing how long, the Lord only knows, and are isolated from the church, our many friends, and part of our family. But my prayer is that it may be all to the honor and glory of God, and that we may keep looking to Jesus who is so willing and able to help us through though the tests and trials may come heavy. His grace is sufficient to carry us through, bless His name. May man deceive us but God's promises are true. I pray that I may not become discouraged nor falter by the way, for oh, the Lord is so precious to me. I want to lean harder on Him. I often think of the hymn which says: "Let me lean harder on thee, dear Lord." Though the trials sometimes come so heavy that it almost seems we cannot bear them, but when we go to the Lord in earnest prayer He always brightens things up again. Often I am here in the house alone. I take my precious Bible and read from its sacred pages and meditate on the good things above; then I am made to think that all in this old world is vanishable. Give me Jesus. O it is so sweet to talk with Jesus. While I cannot talk well in public, and at times I feel my lack in that, yet the Lord knows my heart, and that I want to be a true child of His, and want to learn more of His ways.

Pray for us that we may be faithful and true to His calling.

Yours in His service,

ANNA HOKE.

Manaszuela, Colo.

God's way is best.

How long I spent in learning that Twas only for my highest good He planned, And all the while His loving heart was yearning That He might lead me gently by the hand, And end unrest.

His way is best.

When I shall cross the river, And see my King, my Savior, face to face, I'll praise His name forever and forever For all the love He led, for all the grace With which He blessed me.

[Selected.]
From J. H. Myers.

In Genesis 8:22 we read: "While the earth remaineth seed time and harvest and cold and heat, and Summer and Winter, and day and night shall not cease." God has wisely created this globe on which we live. We somehow like the thought of Spring and seedtime. If we sow we have a hope of reaping. Yet sowing is first, harvest follows. It may not be plentiful yet if we have done our work in sowing correctly we can feel satisfied.

We came to this country, Texas, on October 8, 1919, and experienced considerable of Winter. Spring came and we planted and sowed. For a while a little shower came to us. Showers went by on all sides—once in a while we rejoiced to see the speedy growth of the vegetables. We had potatoes six weeks ago. We have God's word fulfilled: we have harvest. If there had been more rain the yield would be more plentiful.

We are in a new country and our worst enemies for vegetables are the rabbits. Oh, they are so numerous! They eat the corn, peanuts, sweet potatoes, cabbages, watermelons—oh, I don't know what they don't destroy. But God's word is fulfilled to us. But sow we will: they don't eat all because we can grow so much. We pray you, come, settle in here and help to destroy them. The jack rabbit is the worst.

But we believe God's word. This is July 3, and we feel to rejoice in the hope of sowing for a second crop by the first of September, or, if we get rain as it is promised, the last of August to plant another crop about the same as we did in February and March, our spring. We have sugar-cane sowed that is ready to cut and harvest for feed, and then when rains come it will sprout and make another crop. We have three kinds of cow peas that are fine. There will be acres of them sown about September. They are a fertilizer and if you don't choose to harvest them you turn your cattle in and they are fine for them—are worth ten to fifteen dollars per ton.

I praise God for what I enjoy; we were to service this forenoon, only four members being present, a small congregation of about twenty. Bro. Peter Fike preached from Matt. 9:13. Our meetings are small. How it stirs us when we read of the many love feasts—the Summer of Joys—you dear ones have; God bless you, in the service in old Pennsylvania. We know we have those there who can communicate the power of God upon us. This was so manifested in my sickness in the latter part of March. I was healed by the power of God. Oh, the springs of joy! They flow all the while. I have just received a letter from Bro. David Eyer of Pennsylvania. He has watered the fields by the way. God bless him. Not long since we had a letter from Bro. S. E. Brehm. He has had Winter, but thank God he is enjoying Summer. We should mention others who have so kindly remembered us. Bro. William Kreider and others.

It is now over fifty-three years since I have been sowing spiritually and my work may soon be done. I did not come to Texas to lay up treasures upon earth. It was mostly for my health, and I have been wonderfully helped. My wife, as well as myself, is much heartier.

What I long for most is to enjoy fellowship in the service of God. We hope there will be others to come in here and make this their home. We feel glad to think that in a few weeks we will sow and plant our Fall and Winter vegetables, and we hope to enjoy the Winter better than we did the past. We hope the loved ones will continue to communicate with us as the Spirit of God may direct, for God is well pleased with loving sacrifices. Love to all. Pray for us.

JOHN H. MYERS.

July 3, 1910.

A Dime's Worth of Happiness.

During our meeting at Columbus, Georgia, a man who was saved in the meeting, gave me this story. He said: "I used to be a drunkard, but I haven't touched liquor for years. As I started into a saloon to buy a drink of liquor with my last dime, a poor, pale, drunken child, standing at the door, begged me for help. Having only one dime, and the cruel appetite for drink calling, I turned my back on the pale face, dropped my dime on the saloon counter and asked for a drink, but I could not keep the little pale face out of my mind. When the drink was poured out, I said to the saloonkeeper: 'I have decided not to take it. I will give this dime to the poor little girl at the door.' I went back to find her, and she was gone. The thought of my own little girl, with her drunken father, came to me, and I said: 'I will spend this dime for her.' I went out on the street and spent the dime for candy and apples, and went home sober. As my children gathered about my knee, happy over the little present I had brought them, the tears started down by cheeks. My wife, rejoicing in the fact that I had come home sober, came up and said: 'Dave, what are you crying about? The rest of it is very happy.' I said: 'I was just thinking how happy the price of one drink of liquor could make my whole family, and how many dimes I have spent.' I then and there promised my wife and children never to touch another drop, and to bring the dimes home to make them happy."—Sel.

The Spiritual Conditions of a Peculiar Service.

I would naturally begin this brief course of addresses by saying something to you on the subject of the study of the Word in its devotional aspect. I think that is one of the first conditions of successful service, and of being well-pleasing in the sight of God. In fact, there are some remarkable testimonies in the Scriptures on that subject.

It is a very notable fact that three times in the Holy Scriptures we are told that the secret of universal prosperity is devout meditation upon the Holy Scriptures. In the first chapter of Joshua, God told Joshua that he was to take the book of the law and meditate on it day and night, and that so doing he should be prosperous and strong. Then in the first Psalm, we are told that the man whose delight is in the law of the Lord and who meditates on it day and night shall be like a tree planted by the rivers of water, and whatsoever he doeth shall prosper. That is the second instance. Then the third instance is in the first chapter of James, Whosoever looketh into the perfect law of liberty shall be blessed in his deed.

So here you have great representative cases in which peculiar blessing and prosperity are promised to those who devoutly meditate upon the Scriptures. And it is a peculiar fact that this promise to Joshua was given when he was about to attempt a great leadership. In the first psalm it refers to the fruit-bearing beauty of a holy life, and in the first chapter of James it has reference to a profound insight into one's own spiritual condition. When you take the three things together it shows the blessings of a devout meditation on the Scriptures. If you want to know yourself, here is your mirror; if you want to be fruitful, here is your tree of life; if you want to take up great enterprises,
here is the secret of your courageous confidence and assured success. Now, you remember that God is represented as saying: "Thou hast magnified thy word above all thy name." I suppose that means the Scriptures better represent God as a revelation than anything else. Up to the time of the incarnation of Christ, the written Word of God was magnified as the finest and clearest and fullest exhibition of the name of God which means His nature. Name and nature as applied to God are equivalent. A man with us may be named Brown when he is white. But God's name and God's nature are interchangeable.

Now, I want to say a few words to you this morning upon the devout study of the Scriptures, not simply an intellectual study. I think one of the greatest evils in the midst of the church is the dependence upon the mere intellectual and analytical process of study. The Word of God is treated by very many as if it were on a level with other books, and so to be examined. And so they enter upon an analysis which sometimes amounts to dissection, and so sacrifice the vital principle in the analysis. Any analysis which is not accompanied by synthesis, any taking to pieces which does not build up, which sacrifices the unity, is fatal to Bible study.

I think one of the most wonderful things about the Bible is its unity; one of the last things you would expect would be unity. A book that was prepared through a series of fifteen or twenty centuries, contains sixty-six different parts and more than forty human authors speaking different languages and in different parts of the world, and in the nature of the case, never meeting together to consult about laudable objects or to conspire as to evil objects. A book prepared under those circumstances could not be expected to have any unity, and humanly speaking, it would be impossible.

The only way to account for the unity of the Word of God is just as you account for the cathedrals of Europe or the pyramids of Egypt. Some architectural mind planned those buildings and the workmen only carried out the plans, simply following the specifications. The moment you accept the first verse of Hebrews, "God, having of old time spoken..." the difficulty is solved. And it is a principle of philosophy that any hypothesis that answers all the questions... may be accepted as a fact. That is the way that a great deal of truth in the universe has been proved. Kepler applied seventeen hypotheses to the planetary and solar motions and when he applied the eighteenth he found a key to a door that had been closed for thousands of years. Whenever you find a theory that answers the facts in regard to the Word of God do not forsake that theory for any other supposition which leaves you only in a maze of difficulties.

If you accept the Bible as the word of God, there is a great clearing away; any other hypothesis leads you into a great quagmire of difficulties. And therefore I commend to you the confidence I have in the Word of God, an inspired book from beginning to end.

Now, we have a great deal to say about verbal inspiration, a doctrine which is much misunderstood. It does not mean that every word represents the word of God. Verbal inspiration means simply this: that you can rely on the Bible as the word of God, that God by His Spirit oversaw the language used in the Holy Scriptures.

I want you to think of the word of God as sacred, and take off the shoes from your feet when you stand before the burning bush in which the language is enframed, and learn to tread softly wherever God goes before.

It is a proved fact that God can teach. Our Lord said, "I thank thee, O Father, that thou hast hidden these things from the wise and understanding, and didst reveal them unto babes." Are you willing to be a babe, and acknowledge the incapacity of your own intellect, however well trained it may be... and that nobody but the Holy Spirit can illuminate the soul? When you get there, God has great discoveries for you. Now I have been at this study since I was a boy of twelve, when I was first turned to Christ. I never take up the word of God without lifting up my heart to God for help. I have not done it in all those fifty years.

This is a great book that we are going to study. May the Lord give us grace and help devoutly to carry on our search. Amen.—Selected.

The Blessings of Obedience.

Obedience is the secret of happiness. Obedience is the secret of salvation.

We cannot be God's children unless we obey his word. Christ says, "He that hath my commandments and keepeth them, he is it that loveth me. And he that loveth me shall be loved of my Father and I will love him, and will manifest myself to him." When Christ was asked how he could manifest himself to his disciples and not to the world, he answered and said: "If a man love me he will keep my words (that is to obey him), my Father will love him and we will come unto him and make our abode with him."

Is there a blessing connected with this simple obedience to God's word? Yes, certainly. First, an association with God, and at last actually living with him. That blessings always follow obedience to God we will prove by examining the lives of some of the men pictured in the word of God.

Because the "Character of Elijah" is the subject for to-night, we will notice him first. Let us examine some of the things that he did, that were evidently very trying and testing in their nature.

First we find him, at the command of God, warning a king of his wickedness. Next we see him following the same commander, facing a throng of deceived people and over four hundred false prophets, still obeying God at the risk of his own life, and yet, again he warns the wicked king and foretells his destiny, and thus we find him all through his life of trials and conclusions always serving God. Was there not a blessing at the end? Yes. He was not only cared for by the ravens at Cherith and by the widow in Zarephath, but all through his earthly career, and the excellence of his departure from this world far counter-balances all his trials and hardships he endured on earth. He was carried off in a flaming heavenly chariot without death and the last we see of him is in consultation with Moses and our divine Master on the Mount of Transfiguration.

Now let us notice Paul. First we see him as a wicked man, consenting to Stephen's death, and then we see him again still a wicked, zealous, deceived man on his way to Damascus to persecute the Christians. But God plays a part in this journey. Saul is smitten to the earth, when he sees the face of Christ and hears him speak these words, "Saul, Saul, why persecutest thou me?" Saul answers in a
very reasonable way. “What wilt thou have me to do, Lord?” Jesus says, “Arise, go into the city and it will be told thee what to do.” Did Paul go? Certainly. Would there have been a blessing for him if he had answered, “I will not go, Lord.” Certainly not. If Paul would have listened to God’s commands and answered them like we do now, as: “I cannot go,” or “I haven’t time,” or “what will people thinks,” he certainly would never have been the author of all those beautiful inspired writings of his that we find in the Bible.

We find that Paul obeyed God afterward, regardless of what men thought; regardless of persecutions. Was there a blessing connected with all this? Let Paul answer for himself. When death drew near and he wrote in his last letter to his son Timothy he said: “I am now ready to be offered: and the time of my departure is at hand. I have fought a good fight, I have finished my course”—the course that God had placed before him to follow—“I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day. Do we suppose that Paul looked back with regrets for all the persecutions he had suffered? No he did not. But he did look forward into the future and there saw the blessings that he would enjoy for his faithfulness to his creator.

Last, but by no means least, we will notice God’s own Son. Do you then suppose that he was not tempted to be proud of his many wonderful works? Do you suppose that he was not tempted to give up his mission in this world to gain riches, honor, and to use his great power for his own benefit? Ah! Yes. We believe that the devil tempted him with all the powers of hell. Put yourself in his place for a moment when he was a man on this earth. Could you have borne what Christ did? I think we would all have been unequal to the task. When he was groaning in the garden and praying that God might spare him that awful suffering, notice his submissive words: “Not my will but thine be done.” He remained obedient to the very end and removed that awful curse from you and me, and we go free if we accept his shed blood, if we allow ourselves to be cleansed, if we obey his commands.

If Christ has done so much for us, how can we be so ignorant—how can we be so foolish—how can we be so depraved as not to obey the Christ who of his own will took our sins up on himself, and now is so full of love toward us as to stand at the right hand of God and intercede for our souls? His way has been trod before us and has been proved a highway of happiness and holiness. Those who travel it, never look back with regrets when they reach their journey’s end. None regret the good they have done for Christ. Christ says: “My yoke is easy and my burden is light,” and “I will not allow you to be tempted above that which ye are able to bear.” Give Christ a place in your heart, and he will live a life for you that is worth living, and not until then will you know what life is, for “he hath the Son hath life, but he that hath not the Son hath not seen life.”—Emma Richards in Gospel Herald.

Sanctification.

Sanctification is a desirable grace and should be a coveted experience. There is a sense in which it is instantaneous, and there is also a sense in which it is gradual or progressive. The moment Jesus Christ is accepted as Saviour and Lord by the penitent, he is justified and regenerated by faith, and simultaneously with justification, sanctification begins. It is a conscious and life-long possession to the faithful Christian. It gives him immense power to live right, and to exemplify the life of Jesus Christ. It gives him a special endowment, of grace, of wisdom, of resources, of light, of joy, of soul rest and of victory. Its possibilities are infinite, and run parallel with grace and eternity. There will be always more to follow. Grace is inexhaustible and also boundless. That gives latitude and inspiration. Oh how rapidly one should grow in grace, under such conditions and prospects. What forward and upward strides in the divine life should be made. We should not continuously remain in the initial stage of grace, but we should press on even unto perfection.

This “pressing” should be definite and purposeful. Perfection in love should be the goal aimed at, and possessed. The man who fails to go forward, is handicapped and weakened, his growth in the Christian graces very much stunted. We should become established in holiness. We should daily become more Christ-like and Christ-full until that day shall come when we shall be like Him in all the glory of His perfect character and spotless holiness. Growth and advancement is a proof of life—or normal life. In this particular our growth is life-long, until we shall stand complete in all the immaculate holiness of His pure and divine character.

“Teach me to love thee as thine angels love, Only holy passion filling all my frame, The kindling of the heaven descended Dove My heart an altar, and thy love the flame.”—Selected.

Human Weakness versus Personal Wickedness.

Loose views of the cardinal doctrine of the atonement lead to loose views of the doctrine of sin, and vice versa is also true. Many impure actions are ascribed to human weakness, when in fact they are the direct result of meditated and planned wickedness. There is no justification for sinning on the part of such who profess to be the children of God. David entered no excuse or apology to men nor to God for his abominable crime. But he called it “sin,” “blood guiltiness.” Even though he had not caused an untimely and unjustifiable death, he would, nevertheless, have been guilty of an atrocious and abominable sin. Sin is sin, no matter under what circumstances it is committed. The Word of God nowhere speaks of sin as a human weakness, as a deviation from strict morality, but it regards it, and speaks of it as a violation of God’s law, and a grievous wrong committed against one’s soul. Joseph cook used to say: “If a man is mean, he is mean, and he knows that he means to be mean.”

So if a man is wicked at heart, and he who commits sin is wicked at heart, for all sin springs from a wicked heart, he is wicked, and he means to be wicked, and he knows that he means to be wicked. Frequently you hear men say when they fall into a sinful course, “We can not help it; it is a weakness,” and that is their apology for their evil deeds, and they try to justify themselves in their wickedness. Such a course of procedure only makes matters worse, for it not only reveals a greater degree of guilt, but the perversity of their hearts, the blindness of their minds, and the deliberate and desperate meanness and selfishness of their nature. The Prodigious Son admitted and confessed his guilt and sin. Sensible people turn away in disgust from such arrogance, and downright dishonesty of heart, when attempts are made to ascribe the commission of sin to a constitutional weakness. Such a turn of affairs only aggravates the heinousness of the sins committed, for lying about sin or
about the cause leading to sin is no palliation for sin, much less is it a justification for its commission.

Such individuals are far from penitence and reconciliation. They may show signs of remorse because they were caught in their sins, and may, in a way, feel ashamed because of the exposure, but it reveals a lack of the first element of true repentance. That may be one way of showing brazen-facedness and obduracy of heart.

If the exposure could be removed, such individuals would continue in their evil way. O sin, sin, what an evil thou art! How thou dost corrupt the mind, the heart and the body, and vitiate the life. O thou child of hell, what ruin thou dost produce in the lives of men. O thou enemy of all righteousness, how relentless is thy purpose. O sin, how terribly thou art that Christ had to die to conquer thee.

—Evangelical Messenger.

KOREAN CROPS.—And others fell upon the good ground, and yielded fruit. Absence from home and from religious surroundings apparently does not whither the grace of giving in the Korean heart. In the year 1905, 1,233 Koreans—men, women, and children—emigrated to Yucatan, Mexico. In this number were four Christians. In the last fiscal year over two hundred and fifty Christians were added to the church roll, and these Koreans recently established a Korean Presbyterian Mission Home in the City of Merida, Mexico. Funds sufficient were raised to bring from Los Angeles, California, two evangelists, all expenses paid. We doubt whether this can be paralleled by any body of emigrants the world over.—Selected.

REPORTS OF FUNDS.

Messian Orphansage.


Balance on hand $20.70.

Receipts.

A brother, Florin, Pa., $8; a sister, Ohio, $1.25; a brother, Philadelphia, Pa., $27.50; cash, $8; cash, 97 cents. Total, $29.48.

Expenses.

Groceries, etc., $132.00; gas, $1.75; Mission expenses, $10.20; for poor, $2.75. Total, $157.90.

Balance on hand $11.60.

OTHER DONATIONS.

A sister, Philadelphia, Pa., vegetables.

Dear Brethren and Sisters: Greeting in the precious name of Jesus, we are reminded of the precious promise: 'The eternal God is thy refuge, and underneath thee are the everlasting arms.' Another month has passed, and surely we can say, God does supply the needs of His true children. We are glad to tell you that Bro. and Sr. Wenger have now come to take charge of the work here, and we are sure that God will cherish Messiah. We hope and trust the dear ones will continue to pray, and also lend a helping hand, that the work may go on, and prosper, not only in temporal affairs, but also spiritually, that many precious souls may be born into the kingdom. We give you all a hearty invitation to visit the Mission, for surely your presence would be an encouragement to the workers. Remember us at a throne of grace.

Yours in Christian love,

SARAH EICHENBERGER.

SUSANNA LANDIS.