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George Detwiler

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

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<td>Important Announcement re the Bible School</td>
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We are now in a position to announce definitely the launching of the Messiah Bible School and Missionary Training Home. After long waiting and endeavor the project is under way, and we confidently hope for its success, and in accordance with the mind of the divine Father and our Lord Jesus Christ.

The brethren composing the Board of Trustees, and the Board of Managers, met at Grantham, and at Harrisburg, Pa., on August 31 and September 1 and 2, and prayerfully took up the work of setting in order and starting the machinery of the new institution.

The result of the labors of these Boards is that the School is to open its doors for actual work on September 26, for a Fall Term. The Faculty consists of Bro. S. R. Smith, who in the organization of the Faculty was appointed President, Bro. Enos H. Hess, of 633 Manor street, Lancaster, Pa., as assistant and Secretary, and Bro. P. J. Wiebe, of Shippensburg, Pa., assistant teacher and Steward with Sister Wiebe as Matron.

The Institution is located on N. 12th St., Harrisburg, Pa., the former home of Bro. S. R. Smith.

There will be a Preparatory Course of two years, and a Bible Training Course of two years.

An announcement Circular will be ready in a short time and all intending students should at once write to the Secretary of the Faculty, Bro. E. H. Hess, for more extended information.

An important decision of the Board's is that there will be no charge for tuition for the first term beginning September 26. The expenses of the student for that term will be confined to the charge for board and room rent, with other incidentals, but nothing for tuition.

All the Funds that have been subscribed and not paid should now be collected by the solicitors at once, or not later than October 3, and forwarded to the Treasurer of the Board of Trustees, Bro. A. B. Musser, Grantham, Pa. This means the amounts subscribed on the General Fund. The first payment of that subscribed towards the Maintenance Fund, the ten dollar a year pledges, should be paid now and sent to the Treasurer of the Board of Managers, Bro. D. V. Heise, Clarence Center, N. Y. The Bishops of the several districts should take up the matter at once.

And now, once more, we would plead for another one hundred and fifty who will join our pledge company, and become responsible for ten dollars a year, or more if they so choose, for five years, towards the Maintenance Fund. Let some one take it up in every district. There surely are that number of friends of the Institution who are willing to help to put it on its feet.

The brethren of these Boards have felt and do feel their responsibility to God and the Brotherhood and have acted in obedience to the instruction of General Conference and they hope for the sympathy, prayers, and cheerful support of all the church in every part of the Brotherhood. That all may be for God's glory and the good of His cause is our prayer.

The brethren of the Ringgold, Md., district have announced special meetings to be held in that district beginning December 11.

**Christian Cheerfulness.**

Cheerfulness is good for society; it is pre-eminently a social virtue. The cheerful man is one of the best gifts of God to a sorrowful world—the man who when you see him seems to be saying with that merry-hearted little girl Pippa:

*"God's in his heaven, All's right with the world."

This man is a perpetual benediction. You can not escape him; he follows you, he doges your footsteps the whole livelong day. He forces you to open your eyes and to see the sunshine on the flowers; and the green grasses are greener, and you hear the birds singing. And if there are no green grasses or birds, he forces you, without uttered words, to look up to the blue of the sky, even though it be but a ribbon of blue above the narrow court in which you happen to have your workshop. If there is no blue sky visible, he gives you vision, so that you can pierce the dull, monotonous shroud of the clouds, so that you can see the infinite blue of the heaven beyond.—E. M. Walters.

As God did not at first choose you because you were high, He will not now forsake you because you are low.
tured to predict that a properly conducted school will increase the number of such readings throughout the brotherhood. His fear of a departure from the plain old way will be a fact if the spirit of Christ is not full master of those connected therewith. But we must not forget that the spirit of the world that desires vain glory and show is already too much in evidence amongst us. Knowledge is power; be it used for good or evil. When all is said the right spirit is the one thing most needed.

Bro. Aaron L. Hoffman, of Mount Joy, Pa., was recently chosen to serve as deacon by the Brethren of Donegal district, Lancaster county, Pa.

We commend to all of our readers the brief article entitled, “Are We Drifting?” It is written by one of the workers in the foreign field and is an echo of how those who are in the field look at the School Question. In a private note the writer says: “Some may wonder what these things are to me away out in the depths of heathendom; but I have felt the need among our people. When I should have had the training for a missionary among our own people I sought help as best I could and where I could, and would be glad now had I had better opportunity for preparation. It is now more than twelve years since I “fearwelled” the homeland to go forth to a new and untrodden field; and again at present we must face the problem of education and spiritual training of our little family that is growing up around us. We have good schools near us but as yet we feel that we cannot entrust our children to the influences there, as the family that is growing up around us. We have good schools near us but as yet we feel that we cannot entrust our children to the influences there, as the family that is growing up around us.

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An associate editor in the Evangelical Visitor—Conference decision.
Announcements of Special Meetings.

A series of meetings will D. V. be commenced in the New Guilford district, Franklin county, Pa., at the Antrim M. H. on Sunday evening, November 13, 1910. A cordial invitation is extended to all.

A series of meetings will D. V. be held in the North Franklin district at the Mowersville M. H. commencing October 13, and at Air Hill M. H. commencing October 30, 1910, to continue indefinitely. The brethren of these districts will appreciate the help of any brethren ministers who may be moved to come to their assistance. The Air Hill meeting will be preceded by a communion service on Saturday evening, October 29. All are invited.

Communion services will be held at the Conoy M. H., Lancaster county, Pa., on Saturday evening, November 5.

A protracted meeting will be commenced at Cross Roads M. H. near Florin, Lancaster county, Pa., on November 6.

Jabbok Faith Orphanage.

In response to inquiries that are being made in respect to the new building, its plans, and its necessities, etc., we give out this intelligence to all the readers of the Evangelical Visitor.

The building which is occupied by the workers, and children at present is well filled, and applications that are continually coming in must be refused for want of room. In addition to this crowded condition we have no school-room, which is a very essential feature of an institution of this kind.

And since General Conference has authorized the Board of Managers to solicit funds throughout the brotherhood for funds to make the much needed improvements we have succeeded nicely to assure us sufficient funds to put the building under roof, and therefore the work is commenced. The new structure is 42 feet by 56 feet and therefore the work is commenced. Part of the afternoon was devoted to the press to glorify the Lord of Christ by saving the children and therefore the work is commenced.

An interesting harvest meeting was held near Mowersville, Pa., at the home of Bro. E. N. Wenger on August 6. The brethren, John Charles- ton, of Mechanicsburg, Pa., and J. N. Martin, of Elizabethtown, Pa., as also ministering brethren from other districts of Franklin county, were present and preached the word of life. To some it seemed to be the best harvest meeting they ever attended. Part of the afternoon was given over to a children's meeting.

P. J. Wierde.

"Then the king made Daniel a great man." (Dan. 2:48.) This was exactly what Daniel did not wish. He desired that God, not man, be exalted. It is the sin of our day. If a man is brilliant in the pulpit, and achieves something, the whole church unites with the press to glorify the man. This is directly contrary to Scripture, which teaches that all superior gift is from the Spirit. (Rom. 12:6; I. Cor. 4:7.—Our Hope.

Keep clear your sense of justification; remember it is not your own natural goodness, nor your tears, nor your sanctification, that will justify you before God. It is Christ's sufferings and obedience alone. — Macchene.

An Exploration Trip.

To the readers of the Visitor: Meeting, "I will exalt thee, my God, O King, and I will bless thy name for ever and ever. Every day will I bless thee: and I will praise thy name for ever and ever." (Psa. 145:12.)

For two years we gratefully desired to visit the brethren in Rhodesia, and to see the work which the Lord has given them, and since the site which we had applied for from the government was not yet granted was this an opportune time for us to get away. While laying the matter before the Lord in prayer, we had word from Bro. Frey and Bro. Doner of an iterating trip which they contemplated taking with an invitation for me to accompany them. So under the blessing of God we left Germiston on Monday morning, June 20, for Bulawayo, arriving there Wednesday evening at 8 o'clock and were met by Bro. Doner. On account of a large number of children having measles we did not stop in the town but drove out about twelve miles before stopping for the night. We were on our way again early the next morning and arrived at Matopo Mission at 11 a.m., where we met Sister Doner and a number of native Christians whom we found in good health.

After breakfast a little rest we took a stroll out and were indeed pleased to see the good substantial buildings which have been erected for the glory of God's kingdom as well as the comfort and health of the workers.

The following morning we left with Bro. Doner for the Musabezi Mission, arriving there the next evening; but while still nearly a mile from the Mission we saw Ernest coming and soon Bro. Frey with his old hammers and little Lois in his arms. Nearing the huts Sr. Frey also greeted us. We truly rejoiced to meet once more. Praise the Lord.

The next day being Lord's day, we had the pleasure of meeting with their congregation and breaking to their souls the bread of life.

On Monday morning Bro. Doner, Bro. Frey, two native boys and myself started on our trip, passing some kraals by the way, but not before nearly sunset did we come into a nice stretch of country, just east of the Matopoes, with a good many natives. We stopped for the night and while cooking our supper the women and children from a nearby kraal gathering around us, we improved the opportunity by telling them the blessed Old Story. These people are without a missionary and seem desirous to have some one come to teach them. Going on the next morning we passed several large kraals. We concluded this was indeed a needy field. Being only twenty or thirty miles from Musabezi Mission, the way may open for Bro. Frey to put a native evangelist to work there under his supervision.

At 1:30 p.m., we came to Balla Balla, a railroad station on the line (Concluded on page 8.)
The present is the only time for thee.

Dallas Center, September 10, n.

R. R. Station, Petersburg. Wainfleet, October 8, 9.

Nottawa, October 8, 9.

The following are not under the F. M. B.: D. W. and Mrs. D. W. Zook, Raghunathpur, India; Herbert, Sen. Villa, Madhupur, E. I. R., Fordsburg, Transvaal, South Africa.

Souderton, Oct. 15, 16.

Black Creek, October 1, 2.

Howick, September 17, 18.

Elmina Hoffman, Kedgaon, Poona Dist., India, writes of his journey to that place last winter, for the information of such as may be interested in them.—Editor.

Mary Heisey, Levi and Sallie Doner, Mauder, Pa., sends word that they are well and that Lever and Sister Effie Whisler.

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Your sister in Christian love,

Sarah McIlvaine.

Stuyver, Ont., Aug. 20, 1910.

Baptismal Service.

A very interesting baptismal service was held here on July 31, when three young men followed the Lord into the watery grave and obeyed His loving command. The service was held at the beach in view of many curious spectators. The crowd was very orderly and we believe could not fail to be impressed by the service, which to them seemed odd, but to us a glorious reality. It seems that with converts here in the It seems that with converts here in the

Now, my husband was all broken down with spinal and nerve trouble and asthma; also my health was too weak for me to work. My work was too much for him; so finally it ended in a paralytic stroke so that he has not been able to do any work since last January. So it has left everything for me here and for the two children; we have been helped by kind of neighbors to do, and care for him besides. But we do feel to thank the kind Father for answering the many prayers that have been offered by us and the many dear saints in our behalf, and that my husband is much improved and is now able to take care of himself, which takes a great care of me. He often says, "O, if only I could take charge of my own work and care for my family."

That will be a long time yet at the best. I crave an interest in the prayers of all who may be interested in coming here to join our little band to move right out as soon as convenient and help us to bring the gospel light to this people.

Your sister,

Mrs. John Pike

Inez, Texas, Aug. 18, 1910.

An Alberta, Canada, Letter.

[Bro. Joseph K. Landis, formerly of Philadelphia, but now of Crossfield, Alta., Canada, writes of his journey to that place last winter, for the information of such as may be interested in them.—Editor.]

Dear readers:—To those who are interested in us, Greeting in Jesus’ name. My wife’s health being poor we thought it best to try a change of climate so she and the two children came to Crossfield in August, 1909, to stay a year. There, which my husband, who lives near the place. Her health was much improved in a few months and the cold did not seem to affect her during the winter, so we decided to remain there.

On Monday evening, February 28, 1910, I left Philadelphia, being accompanied to the train by Bro. and S. Henry Landis, Bro. Sylvanus and Dr. Sophia Landis, which I appreciated very much. I came through Bethlehem, Pa., reaching Buffalo at 10:30 a.m. on Tuesday. The scenery along the way was interesting. As I crossed the line into Canada, the Dominion officers met me; one asked me where I had been born, where I lived last, how old I was, and how much money I had. The others took the privilege of examining my bag, as I reached Toronto on Friday evening and started for Calgary the same evening. When I left Toronto it was warm but during the night a snow storm came on and all day Wednesday and Thursday we passed through snow that was from two to three feet deep, and the rivers and bays were frozen up. On Friday we passed through places where the snow was almost all gone and the roads were drying up.

On Friday I reached Medicine Hat, where I went to the store for a fresh supply of lunch goods. To my surprise an Indian boy waited on me. Near here I saw

Back Creek, October 1, 2.

Nottawa, October 8, 9.

Wainfleet, October 8, 9.

Wadsworth, October 8, 9.

Wetaskiwin, Roseshank M. H., Oct. 1, 2.

R. R. Station, Petersburg.

Iowa.

Dallas Center, September 10, 11.

V. L. Stump.

Chicago, Ill., Aug. 29, 1910.

A Word of Thanks.

"Psalm 125:1: "They that trust in the Lord shall be as Mount Zion, which cannot be moved but abide forever." Amen.

If our dear editor does not oblige us we wish to take this way to extend our heartfelt thanks to the dear brethren and sisters who have so liberally contributed to our needs. We believe it is in answer to prayer. We also believe it was sent to us for our needs. We believe it is in answer to

"Time was, is past, thou canst not re-call; Time is, thou hast, improve the portion small. Time future is not, and may never be, the present is the only time for thee."
Indian tents and little bits of fellows running round the tents. It was amusing to me to see the little Indians.

On Friday evening, but could not go to Crossfield, thirty miles out, until Saturday morning, reaching that place at 10 o'clock. It was indeed a happy moment to me to be among them for ever more.

The children were so glad to see me; they wanted me to hold them all the time.

My wife is able to do work here that she was entirely unable to do while in the West. We both like country life, but we miss the church privileges so much. As near as we can find out we are five hundred miles distant from the brethren in Saskatchewan, which would be the nearest.

Bro. J. W. Hoovers are about two hundred miles north. We have not seen any members of our church since we are here. If any one would feel to write us a few words of encouragement we would be much pleased to hear from them. We are encouraged to serve the Lord who is our best Friend. We only live once; let us live for Christ.

Your brother and sister in Christ.

JOSEPH K. LANDIS AND WIFE.

Crossfield, Alberta, Canada.

A SISTER'S CONCERN.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Greetings in the precious name of Jesus who died that we might live. I feel that our dear heavenly Father wants me to write a little of my life experience for the EVANGELICAL VISITOR. I was meditating about these picnics, the Sunday-school picnics, taking the children there, and re-unions, and wondering if they were wrong. It just seemed as plain to me as if some one told me, and I know it was the voice of Jesus saying, "There is a way that seemeth right unto a man but the end thereof are the ways of death." So now there is no doubt in my mind but they are all wrong, and oh, we all want to be on the road that leads to eternal life. I am so glad we can all be on that road, but it seems to me that so many poor souls are looking for pleasure more than lovers of God. Oh there are so many things in this world to draw our attentions from the true way, but let us ask our dear heavenly Father for daily guidance. He will lead us right. Then too we have the word to go by for that will be our judge. This hymn expresses my mind:

"Empty me of self, my gracious Lord, Take away all hindrance to thy word, Bring my will with thine in sweet accord, Fill me with Thy love."

"Empty me of self, Almighty Savior, Empty me of self and lift my heart above, Fill me with Thy blessed Holy Spirit. Fill me with Thy love."

"Empty me of self that I may bring Witness to the faith by what I am, Witness to the blessings I receive, Fill me with Thy love."

"Empty me of self that I may bring Glad and ready service to my King, Sweetest hal-le-lu-jahs then I'll sing, Fill me with thy love."

Oh I do want to praise Him for the way He is leading me. Let us all be in real earnest for He has promised He will never leave us nor forsake us. Pray for a weak and unworthy one.

MARY MCNEAL.

Chambersburg, Pa.

On Our Way.

(Continued.)

"Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee." (Isa. 26:3.)

To the dear readers of the VISITOR, we come with the above promise realized while we are on our visit to some of the churches in Ontario.

Leaving Stevensville, July 19, we found our way to the home of Bro. B. J. Winger, of Kohler, Ont., where we were cordially received and made welcome. We had two services in their M. H. and had a very fair turnout at the first meeting. We felt the Lord was with us. There is but a small membership of our brethren at Kohler. The few who are there seem to be earnest in their God-service and we hope they may be favored with a real good and genuine revival to the ingathering of precious souls. The second night of the meeting the congregation was small on account of some other gatherings at the lake during the day.

We were pleased to have with us our dear young brother and sister Nigh of the Walpole district. The following day they conveyed us to their home in Walpole. The dear young brother has been called to the ministry of the word and we are glad to know that he has the confidence of the people in that vicinity; so we have hopes that he under God, may be used in building up the cause of God in that place; and, we pray that all hindering causes or objects may be removed so that the word of God may have free course, and that many precious souls may be brought into the fold of Christ.

The membership there is quite small, but some of the few are very earnest Christians. We hope their light may so shine that many may see the light and be led into the light. On July 23, we took train at Hagersville for Gormley, Ont., where we arrived in the evening and were entertained for the night by our dear Bro. D. W. Heise and family, and found a hearty welcome. On Sunday, the 24th, we met for worship in the Brethren's M. H., where we met a fair congregation, mostly members of our own Brotherhood. We gave the message the Lord gave us to deliver which we believe was generally received in good faith. We met again in the evening for the preaching of the word. By an over-ruling Providence, we were favored with services in the meeting-house for four nights the following week, and again on the following Sunday morning and evening we were in service at the same place.

On Sunday, July 31, we preached in the Mennonite Brethren's M. H. at 3 p.m. by request of the brother in charge at that place. The Lord was with us to the praise of His name. In the evening we gave a missionary talk in the Brethren's M. H., endeavoring to show the great need of sending ambassadors to the nations who have not yet heard of the only name in which there is salvation. A good impression, we believe, was made upon many hearts, and, to us, it seemed there was one thing lacking and that was that no opportunity was given to the people to give an offering for the work in foreign lands. Some we know came expecting an offering to be taken and came prepared to help along. We don't know just where the fault lay. We didn't think it was in our place to propose an offering. We leave the matter with the Lord who knows all things.

Many of the dear brethren and sisters were greatly encouraged to go forward, fighting the good fight of faith, and following peace with all men and holiness without which no man shall see the Lord. Meetings were continued up to Wednesday night, August 3. The last meeting partook of the nature of a farewell meeting, which we believe under God was an uplift to many hearts. Many expressed themselves as having been greatly benefited and were sorry that our time was so limited that we couldn't see our way clear in remaining longer. Many showed their love by private offerings to help us on our way and an opportunity was also given the congregation for a freewill offering. We pray the dear Lord to abundantly bless all who had share in it as we set our faces to Him. We certainly had an enjoyable time together, even in the face of opposition. It being a busy time for farmers on which account, and, with some, possibly for other reasons there were few in the meetings who were not as heretofore children of God. We know of none who made a start for the Christian life though we pressed the invitation to such as were as yet unsaved. Our present mission is more particularly to help the children of God to encourage them to go all the way with Jesus, and allow Him to have the right of way with them, especially so, because we believe it may be our last visit to the church in the Province of Ontario.

We are glad to say to the praise of God, that we have stood the trial well up to the present writing so that with the exception of some cold we have enjoyed our usual good health. On the morning of August 4, we were conveyed by our dear brother and sister Levi Shell to Aurora where we boarded the train for Baymore, Ont., where we arrived about noon and were met by our dear brother, Alex. McTaggart, and conveyed to their home where we were made welcome. Praise the Lord for His mercy.

Having informed the brethren of our coming they had appointed meetings at the second line M. H., to begin on Friday evening, August 5. Six years ago we held a protracted meeting at this place when quite a number of souls made a start for a Christian life. We found quite a number of those who then sought and found the Lord standing true and still are pressing onward in the "good old way." One of those converts has been called to the ministry of the word, and we pray he may do as Paul said to Timothy, "Preach the word." There is but a small membership at the second line, and it being a busy time, the congregations were not very large, but meetings were interesting. A few souls were asked for prayer; some of those were as sincere as we would love to see them.

Meetings were continued each evening up August 12. We had our last service there (Continued on page 12.)
There are some teachings in connection with an article that appeared in the Evangelical Visitor of July 25, under "Inbred Sin," that are not very clear to us.

It is true that Inbred Sin is no scriptural term. "Our old man" and "sin" are scriptural. But "propensity" and "power drawing us to evil" are not scriptural. Jesus and the Scripture calls the power drawing us to evil by another name. And they also call attention to the fact that from within the heart proceeds all evil.

In the variety of teachings, the object of our Lord upon the earth has been in a large measure lost sight of—and out of the hearts of his pro­fessed disciples.

"Master, which is the great commandment in the law?" Jesus said. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these hang all the law and the prophets."

A little human affection, kindness and love, is worth a great deal more in God's sight and to man's restoration, in God's plan of saving the lost than all the theories as to the plan itself.

Jesus always referred to the Scripture in His teachings, saying, "Have ye not read?" "If we say we have no "sin," we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive our sins," and—

If Adamic sin is not a heritage of the human family, why does the sinner infant of a few days, weeks or months die in its mother's arms just the same as any deliberate transgression of the law? It seems, at least the penalty of sin—death—has come down along the ages and held the human race, in its entirety, in an unrelenting grip. "By one man sin entered into the world and death by sin, and so death passed upon all men. Death reigned from Adam to Moses." In the absence of the law, "The law was added because of transgression," death reigned. "Even over them who had not sinned after the similitude of Adam's transgression. Through the offense of one man was death. By the offense of one judgment came upon all men to con­demnation. By one man's disobedience many were made sinners. In Adam all die."

Roman Catholics have not all error by any means, but teach much sound doctrine that Protestants can well profit by. How many know of a di­vorce for any cause whatever and a subsequent remarriage among the Roman Catholic people?

If there is Adamic purity until there is transgression of the law, it is also true that "the heart is deceitful above all things." Man left to him­self knows not God, is an enemy against God, the child of wrath, ful­filling the desires of the flesh and the human mind, until he is born again. "Do men gather grapes of thorns or figs of thistles? A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree bear olive berries, either a vine figs? So can no fountain both yield salt water and fresh." "No man putteth a piece of new cloth unto an old garment for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles, else the bottles break and the wine runneth out and the bottles perish. But they put new wine into new bottles, and both are preserved." Can sinfulness generate sinlessness? "The imagina­tions of the heart are evil continually" and do not require the outward act for "sin." "Every one at his best state is vanity."

Paul says, he proved we are all under sin. Born with a carnal mind, but it is enmity against God. That which is "born of the flesh is flesh" and "in the flesh dwelleth no good thing." The works of the flesh are manifest.

Practically the first product was a murderer. The social vice became intolerable and insufferable and was wiped away in the most grievous places with fire from heaven.

If Romans 5:12-19 does not teach the Adamic transmission of "sin" to posterity, we do not know what it does teach.

Voltaire, Bayle, Abelard and others were men of gigantic intellects, profound philosophers, but perhaps not Gamaliel-like much at the feet of Jesus, learning the wisdom which cometh from above. "The wisdom of this world is foolish­ness with God." Theological professors and philosophers of our own times are being impregnated with the "larger hope," so-called, skeptical on child-like trust in the atonement, and many other vital points. The worth to be attached to Abelard's teachings is uncertain. He was condemned as a heretic to perpetual silence in 1140.

When we shall see Him face to face, And tell the story of His grace, we will probably discover none of us knew very much of the length, depth, breadth and height of God's wonders and love in Jesus Christ, to help us out of the captivity into which the human race had become entangled through the Adamic fall.

"Angels desire to look into these things."

* * * they bend,
In anxious silence o'er the sign,
And vainly seek to comprehend,
The wonders of the love divine.

And what is probably beyond their comprehension, may well be left alone by sinful mortal man. While they sang over Judean plains—

"Unto you is born a Savior,
We can echo the refrain—
"Unto Him that hath redeemed us."
Is it necessary to know how? "Whosoever believeth that Jesus is the Christ is born of God."

The infantile world being placed in angelic hands for care and defense, have a future safe enough without any speculation as to their destiny or condition. "Their angels do always behold the face of their Father which is in heaven."

Uncounted years may not suffice,
To understand the grace,
Which furnished me a sacrifice,
To suffer in my place.

Not worlds of wealth or human worth,
Could e'er redeem the lost,
The love which brought God's Son to earth,
Alone could meet the cost.

In Him God's grace and justice met,
The smitten Rock of God,
We take the living water sweet,
And philosophers of our own times.

I want to see the young people take an offensive position against all forms of evil. What the devil wants you to do is to let him alone. The plea of all evil is, "Let us alone." But we must answer: "We never will let you alone; we will fling ourselves against you whenever you appear." It is true that in the conflict we will be wound-
ed and bruised. There is no denying that or avoiding it. But it is by being bruised that the Christian life is tested and made perfect. — G. Campbell Morgan.

For the Evangelical Visitor.

We Are Passing Away.

By Edgar M. Hoffer.

As we pass over the great ocean of time, it is good for us all to do some meditating. As we look at the busy world in its activity we see that many changes occur, and that it is transitory and will soon pass away. As we look at man we must admit that he also will pass away. In this world nothing will endure always, but everything passes away. Our Savior said: “Heaven and earth shall pass away, but my words shall not pass away.” (Matt. 24:35.) How we should love and read the word of God for it will abide forever. Let us read it in every day.

Life is very uncertain. Great changes occur in a short time. Often we hear of young people, and older ones as well, who are well in the morning, with rosy cheeks and sparkling eyes, with a bright future before them; and in the evening all is still, and they are enclosed in death’s cold arms. How true is the German verse: “Es kann vor nacht leicht anders werden, Als es am fruhen Morgen war.”

Do we live as careful as we should? God sees us all, and He knows our thoughts. It means so much to live here below, and to appear before the Judge of all the earth at the great judgment day.

We all are going towards a long eternity. Death is on our track and we know not how, when or where He will overtake us. Every day we see a crepe at somebody’s door, and a hearse at somebody’s gate. Every day there are open graves waiting for someone. How true it is. We are passing away. Where are the dear ones who preached the gospel fifty years ago? They have long since crossed the chilly waters of death. Where will we be a century hereafter? Others will fill our places then. “We all within our graves will sleep a hundred years to come.”

Dear reader, are you saved? If you are, it shall be well with you through eternity. If you are not saved, it is sad to think of your present condition. Will you not surrender to King Jesus? Then you can sing, “It is Well With My Soul.” There is so much joy in Christ. And when our sun will set beyond the hillocks of time, we can depart in peace, and be in the presence of our Redeemer forever. Let us be faithful, and use these golden opportunities, for we shall not pass this way again.

For the Evangelical Visitor.

Recompense to No Man Evil for Evil.

By George S. Grim.

When Christ was on the earth He gave us a beautiful lesson by His pure, holy and loving example. Not one time do we find in His life that He returned evil for evil, but always good.

To Him it made no difference how men treated Him, how many bad things they said about Him, He loved them notwithstanding, and tried to win them by doing good unto them. He told them the way of life and what they must do to be saved. He loved His enemies. Prayed for them, forgave them the evils they did unto Him; and invited them to follow Him in His footsteps. He never returned evil for evil, but always good for evil. Surely if we wish to be His followers we are duty bound to do the same as He did.

If we look out into the world we see very often men and women who will treat each other as they are treated.

In the Sermon of the Mount Jesus says: “Blessed are the peace-makers for they shall be called the children of God. Love your enemies; bless them that curse you, do good to them that hate you, and pray for them that spitefully use you and persecute you.” Also when Christ was nailed upon the cross He prayed for His enemies and said: “Father, forgive them for they know not what they do.”

If we would, after the same manner, forgive one another and pray for those who do wrong to us, there would be less rendering evil for evil. Let us ever follow that which is good unto all mankind. It becomes then to apply to us, “Be not overcome of evil but overcome evil with good.” Here is a verse written long ago:

To Recompense evil for evil is beast-like; Recompense evil for good is Satan-like; Recompense good for good is man-like; Recompense good for evil is Christ-like.

Louisville, Ohio.

For the Evangelical Visitor.

Once More a Few Thoughts on the Bible School.

By H. Wallace Smith.

Dear readers of the Visitor: I have been led of the Holy Spirit to write a few thoughts concerning the Bible School. I hope the dear ones will pardon me for being a little late, but I must clear my mind by doing as I feel the Master would have me do. I come with a heart full of the pure love of God for all the dear brothers and sisters, and I do want the dear Lord to have His way with me.

Now, just a few thoughts. In praying and meditating about the school, I was first shown the great outlay of money that will be needed to fully equip such an institution. Then I was shown our missionaries, that are enduring many hardships so that the heathen that are in gross darkness may have the blessed light of the gospel, and also our city missionaries, and how it seems as though there is scarcely enough funds to support them; and I am sure that they bear many things that we who are not directly connected with the work never find out, because they feel the lack of funds.

Then I was shown how blessedly those thousands of dollars could be used to help the poor in the cities where our missionaries are located, or for sending more consecrated workers to the foreign field. Now, these are just thoughts that the dear Lord put in my heart.

Then again the question comes, Why the Bible School? If I understand it right it is to give our people a chance to get Bible training, also to give our out-going missionaries a training which will be a help to them when they arrive on the field. Now, we have been led to feel that if our out-going missionaries are fully consecrated to the Lord, and have the faith that was once delivered to the saints, and then give them the proper means, financially, the Lord will be able to give them the training He wants them to have, as He has those dear ones that are already on the field.

Now a word in regard to a Bible training. I am at present connected with a class for Bible training that I feel gives me just the training the dear Lord wants me to have. We meet each week, and take the lesson that has been assigned the previous week, and we get down before God and ask Him to direct us in the study of the word, and He has wonderfully
revealed Himself to us in the meeting. The meetings have been in progress nearly two years, and there has not been one cent needed to keep them up.

Now, we ask again, Is the Bible School God's way? Would Jesus be pleased if He were to come along after the school is completed? Will it tend to increase the plain, humble way that we as a church teach? Or will it open a way for the enemy to come in?

Now dear brothers and sisters, I would further say, that should the Bible School be completed let us pray that we may keep humble, and not get to a place where we will forget the rich admonition we have received from our dear aged brethren who got their training walking after the plow or in the secret closet.

Now, dear ones, I have tried to do as I was directed of the Spirit. I did it, filled with the pure love of God. I feel my great weakness but I did what I could, and I ask the dear brothers and sisters to pray for me so I can be just what the dear Master wants me to be.

Canton, Ohio.

Take Time for Prayer.

Jesus, our Savior prayed. He often sought solitude and often went apart for a while to commune with the Father. He was the divine Son and yet felt the need of prayer. Many say the morning is so short and the evening is so brief that there is no time for prayer. No time! No time for prayer? What is time for? Why does God give us time? Is it only for the things which perish? Is time given only for money making and pleasure seeking? It can not be so.

Time and eternity bear a close relation to each other. Time is God's gift to be used in preparation for eternity. We must take time for prayer.

* * *

In prosperity prepare for a change, in adversity hope for one.—Selected by Sr. Mary A. Maganam.

Greencaster, Pa., R. D. No. 1.

If a man can walk in the council of the ungodly, and stand in the way of the sinners and sit in the seat of the scornful, if he can yoke himself together with the foes of Jesus Christ, if he can have fellowship with the works of darkness and leave Jesus Christ out, and be a Christian, and a good man, then I must admit to you that there are good men in the lodge.

—L. V. Harrell.

An Exploration Trip.

(Continued from page 3.)

running to Gwanda. It was here that Bro. F. L. Hadfield of Bulawayo joined us. We continued our journey until dark, then as usual spread our bed under the canopy of heaven, ate our supper and retired for a season of prayer, retired. Early next morning we started and came to the Insiza river near the Filabusi Police Camp, about 11 a.m. and there stopped for breakfast. From here until the following evening we saw very few natives. We passed the Killarney mine which is now closed down, and about sunset we came to the home of a Christian native, who had stayed at Bro. Frey's Mission two years, then went home to teach his own people. He was away that day but on hearing that the missionaries had come he hurried back, and was indeed pleased to see his father in Israel. After supper we had a service with those of his kraal and early the next morning the "Mkosana" went out inviting the people from other kraals so that by 10 o'clock about forty people were present and we had a very interesting service with them which lasted over two hours, when again we hitched up and continued our journey toward Bingil grove. This district covers an area of thirty thousand square miles with twenty thousand natives. Nearly all the natives, however, are concentrated into two reserves known as Bingilgrove Reserve, No. 1 and No. 2.

On the border of this last named Reserve a missionary is stationed, so we decided to pass on directly to Reserve No. 1. Mr. Parrar, the Commissioner, treated us kindly, after giving what information we wanted. After this interview we hastened, coming to the Belmont mine at dark, which is just opening up. Mr. Parker, the manager, showed us the progress, giving us one of his huts to sleep in. Toward morning it rained quite hard, and the roof leaked, yet we were glad to be opening up. Mr. Parker, the manager, showed us the progress, giving us one of his huts to sleep in. Toward morning it rained quite hard, and the roof leaked, yet we were glad to be under shelter that much. We had a service with him, and found that he was one of Philadelphia's sons and though now a wanderer, his heart is tender and seemed anxious to return to Christ. In the morning a service was held with his twelve natives and again we moved forward.

During the day it was cloudy and rainy, and we had some difficulty in finding our way. We now came to the border of the Reserve where we found a number of kraals and had two services; going in an easterly direction we came to the Lundhi river which is the boundary line between Matshebe-

land and Matshonaland. Before reaching the Lundhi river we stopped at a chief's kraal two days, visiting the people and having services where we could. The people were received attentively. The chief first was not favorable toward missionaries, but when he heard that the Gospel of Christ nuts a stop to hatred, fighting and killing he said that's what he wants for his people.

On hearing that more people lived across the river on the Matshonaland side we decided to visit Chibi, thirty miles farther east. In this district we found the natives thickly settled. The kraals are large, having twenty, thirty to fifty huts. One kraal, the largest one we saw, had fifty-seven huts. One noticeable peculiarity in the huts here is the way they are arranged inside. One side is occupied by the goats, the other by the beer pots, and there is a place to lay eggs, while the people live and sleep in the center close around the fireside, and the rats have free access to the entire hut. One morning thing we saw was a chief stretched out in the hut with a kid cuddled up close to him.

All through this district the girls and children were frightened of us, running and hiding behind the women and huts for fear. This reserve is about twenty by fifty miles in extent with only one native missionary, with a small school close to Chibi police camp.

The country is rolling with some high kopjies, well timbered and fairly well watered, abundant game and wild animals. Especially are the lions to be feared. All the cattle and sheep kraals must be well protected against them. The people in this district speak the Isikalanka language though many of them understand some Sentebale or Zulu. On our return we visited several farms which we thought might be suitable for mission stations.

On Monday, July 18, we came to Selukive, seventy miles from Chibi, the nearest railway station to this district, where Bro. Hadfield took the train for home.

We interviewed the native Commissioner at Selukive, and also Mr. Jackson at Gwelo, who is the Superintendent over a number of districts. He especially encouraged us to go forward and enter the field as soon as possible and though the conditions for entering this native district were not so favorable, yet he promised to do all he could in assisting us to get reasonable terms.

Coming several stations on the side of Gwelo, Bro. Frey and I came by train to Bulawayo, thence to Stanmore Sidings, arriving on foot at Mthshabezi Mission, Friday night, July 22, at 12.30 o'clock, well and happy, but glad to get back again to our loved ones.

Having been asked by the brethren to write an article giving details of our trip, I have endeavored to do so leaving Bro. Doner to set forth more particularly the needs and opportunities of the field.

J. R. Eyster.


God never gives us strength, but He calls for its exercise; if Samson is strong, a young lion will roar against him; so if you have great strength you will have great trials, great toils, and heavy burdens to carry.—Selected.
A Look Upon the Field.

P. O. BOX 115, FORDSBURG,
TRANSVAAL, S. A.,
July 31, 1910.

One cannot help but be tremendously stirred as he sees the many open doors for the proclaiming of the gospel of Jesus Christ in these vast fields (compounds), so white unto harvest. The need is there from all parts, infested with the dread fever, to this healthful climate, thus making an ideal mission field for those who have God’s call upon their heart. We are fully aware that until they will see souls fully saved, — made free from all sin through Jesus’ precious blood.

To-day I went to a new field, just two miles from our present station, where in a short time they will be one of the largest compounds filled with thousands of men from all over South and Central Africa. A look into the huge kitchen with its space for eighty (80) large iron kettles to cook the food for this multitude will give a person some idea of its vastness. How much heart burned to see some definite work, for God opened in that place. Then as the needs came so vividly before me I could not help remember that there are some to whom the Spirit of God was even then speaking reminding them of their promise to go all the way with Jesus.

Dear ones, I am writing this for you. What answer will you give as once more you hear God’s call? There is immediate need for several young brothers who are fully on the altar seeking to know God’s will for them in the mission field. I pray God as I send this message forth that it will not only remind you but so stir your heart to see what needs are there all around us. What answer will you give as you see the many needs, all sin through Jesus’ precious blood.

To-him who has the Spirit been speaking reminding you of your share in this work? May there be such faithfulness in all our hearts that we shall never have any regrets even though now the enemy may try to hinder. We are thankful to the Lord for the way he has been opening doors before us since our last writing. We ask your prayers for us and the work that in all things we may find His blessed will.

Truly yours in Jesus’ NAME,
ISAAC O. LEHMANN.

P. S. We shall be glad to hear from any one who is interested in this mission field. Write us to the above address.

Are We Drifting?

Many a time has my heart been stirred as I noticed reminder after reminder in the Visitor concerning the opening of a Bible and Missionary Training School, and yet not in operation. While we are waiting our God-called young people, the strength of the Church, are getting their training elsewhere. Perhaps they are drifting out into the great ocean of popularity and their usefulness for God may be forever lost, or perchance the tide may carry them back to the shores of safety in finding the “old paths” and safe “land marks,” thus saving them from the fate of the dead derelict of the seas.

But is it safe to trust the young people and children to such uncertainty? The saying, “Ignorance is bliss,” is too easy a chair while so many are drifting. Is it not time to awake and meet the pressing need of caring more for those who are laying life’s foundation? “Train up a child in the way he shall go and when he is old he will not depart from it.”

May those who contemplate going to foreign lands as missionaries make this a concern deep down in their hearts that it is God’s call upon them and therefore they are going forth. If you have not this conviction deep down in your souls you had better wait until you have. The Holy Spirit He has Made His will unquestionably plain for you. Dear one, look to God and believe Him fully. Let the sky above you be threatening storm. May this confidence fill your

soul that as you have said yes to all the will of God that however much the darkness may gather over you it can never envelop you as you continue to move faithfully on in God’s will for you.

The Lord is calling and He will also supply the need according to His promise, and with confidence we are to move on and see the seeming impossible disappear. Now just the needs are great for the opening of new missions, building material being high in price, but the heavy believing the Lord to send in the needed funds as they are required so that the construction work may go steadily on and heaven shed lamps be lighted amidst this darkness so dense.

To whom has the Spirit been speaking reminding you of your share in this work? May there be such faithfulness in all our hearts that we shall never have any regrets even though now the enemy may try to hinder. We are thankful to the Lord for the way he has been opening doors before us since our last writing. We ask your prayers for us and the work that in all things we may find His blessed will.

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On Our Way.

(Continued.)

The grace of our Lord Jesus Christ and the fellowship of the Holy Spirit be with all the dear Visitor family for His dear name’s sake, amen.

The meetings in the Howick district were interesting although at first not so large, partly because of the busy time and partly on account of it not being generally known, and for still another reason, because the membership is small at that place. However, the crowds were on the increase so that the last meetings were well attended. We found some of the dear brethren and sisters who have had witness to what the Lord had done for them while a few were very quiet. They have a few real good singers who can make it real interesting with the new hymns.

We were favored with a horse and buggy so we could get around real nicely among the members and a few others. We enjoyed the fellowship with the dear ones very much, but it is to be prayed for whom we en-
deavored to point to the Lamb of God as the sinner's Friend.

On Sunday, August 20, we had a very nice little baptismal service. A young brother 17 years old received baptism. Bro. John Fike, who has charge of this Mission, was in attendance, and good impressions were made, followed by some blessed testimonies of God's children. One soul asked for special prayer. This was the closing service for us at the Mission for this time. We are glad to note that the dear workers who have charge of this Mission, are a consecrated trio, whom the Lord is using in the salvation of souls and the glorifying of Himself, and the upbuilding of His cause, and are well worthy of their support; and we are glad to know that they are remembered by free-will offerings of those interested in the cause of God.

We are leaving this evening for South Bend, Ind., where we hope to visit some of our relatives. We hope to spend September 4 at the Chicago Mission, lord willing, hoping to reach home by September 10, when we may report the end of our trip. Till then, farewell.

NOAH AND MARY ZOOK. Buffalo, N. Y., Aug. 20, 1910.
and if the matter is undertaken it has been proposed to have a love feast the latter part of September or about the ninth of October. If anything is done we will at an early date report through the Visitor, so that if any from a distance will be moved to come they can do so, and find a hearty welcome. Pray for us that we may be in the order of God, and He through us may be glorified and our fellowmen encouraged to go forth in the battle against sin.

Yours in the name of Him who gave Himself for us.

T. A. LONG.

Conviction Needed.

(Continued from last issue.)

I am satisfied, in my own mind, that too much music, even of the best sort, is not good. Mr. Wesley in his day had need to warn the people of "part singing," exhorting them to simplicity, and the singing of the "air," warning them against attention to harmony for the sake of harmony; that is, music for the sake of music. Convicted men do not feel like singing. The gospel sung to them in a spiritual way with the same motive and purpose that a man would preach, might, perhaps, be the vehicle of conviction. But there is a great deal of deception upon this line, even. Much of the so-called "feeling" produced even by the best singing, is deceptive and evanescent. Men "feel good" under the influence of pathetic song, when they ought to feel anything else but "good." They ought to feel as a man in St. Louis said he felt after hearing Bishop Marvin preach on one occasion at a little church. He said he felt on his way home as if the houses would fall on him and crush him to earth. Many thoughtful men have seen and deplored the fact to which I am alluding. An awakening, or a renewal of the so-called "feeling" produced by these things, does not argue that the dog is religious because he howls for the same reason. The deep-toned organ, the solemn tolling of the bell, will produce a kind of feeling with men; but they will do the same for a dog; and because men will weep on account of the feeling produced by these things, does not argue that they are religious any more than the dog is religious because he howls for the same reason.

The singing, the preaching, the praying, the reading, ought all to tend to produce thought—to bring a man "upstanding" before the bar of his own conscience. What says the apostle, "quietness and confidence in these days of hurry and worry!"—Tract.

Imaginary Troubles.

"We are so impatient of discomfort of any sort," says Forward, "that we run here and there in search of remedies for troubles that would heal themselves with a little wholesome letting alone. Half the worries that spoil the day and make restless nights, half the dangers that we foresee for ourselves or our loved ones, half the changed demeanor in friends over which we grieve, are imaginary, or but fleeting clouds that will pass with a little time. There is wondrous healing in rest and patience, and a depth of meaning we have never yet fathomed in the words of the prophet, 'In quietness and confidence shall be your strength.'"

O, for more recognition of the value of calmness and deliberation, of "quietness and confidence" in these days of hurry and worry!—Selected.

Ah, believers, you are a tempted people! You are always poor and needy. And God intends it should be so, to give you constant errands to go to Jesus.—McCheyne.

Every day I see more clearly how great a mercy it is to be kept from open sin and apostasy. If you are thus kept be thankful for it.—Payson.
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NEWS OF CHURCH ACTIVITY.

(Continued from page 5)

Orphanage to quickly make one more, and even accompany us to the depot, as did also some more of the brethren and sisters. Of late years traveling has been rather tiring to me, especially long distances, for I so fully decided to take a berth for the long journey. But I got along very nicely without it last night, although I did not sleep very much. God's blessings come on our needs for soul and body; all we need to do is to ask in simple child-like faith and believe and receive. (John 10:7; Mark 11:24; James 2:14; Mark 15:38.) We are ever in prayer that the Lord may, by His grace, continue to lead us and guide us through all things.

We should all heed the admonition of our editor in behalf of the Philadelphia Mission. I was glad to hear of a soul being saved recently. Our address now will be Victoria, Texas. We hope to hear from some of the dear brethren and sisters as it will mean much grace and faithful prayer to go among the southern people who are so dear to us, and help and bake and do general house work on account of the slaves in former years. It is not my first experience in the South. After the World's Fair we spent some time around Dickson, Tenn., where we did not meet one single woman who could bake bread. And when they wept to me that they would not be able to get any yeast, and said, "Surely we will go to St. Louis for the same." I am glad, however, that where the brethren have gone forth bread and yeast can be gotten readily.

Under your prayers and by the help of God you will hear from us again. We are now at St. Clair.

Your sister,

Mary J. LONG.

A Letter.

Greetings to all the saints: The words found in Joshua 19 are precious to me at present: "Have not I commanded thee? Be strong and of a good courage. Be not afraid; neither be thou dismayed: for the Lord thy God is with thee; he will not fail thee nor forsake thee." Bless His dear name.

I am glad that we have something solid to rest on—Christ and His word. There is nothing that can overthrow the word of God: for it is forever settled in heaven and shall not pass away. Surely this should encourage all of us. It does me. Some one may say, "Well, if I could only understand it!" Well, if I don't understand it all now. It is not of any private interpretation, thank God! A great many people would know more if they would get the indwelling Spirit, so that as they read the word it would be revealed to them just as God intended you and I to know His truth. And we need those among us who are able to teach. I trust we all will think of whether our hearts are full of oil, so if Jesus should come that we would not be among those who were advised to go and buy from those that sold. Oh, sometimes I wonder, Are we really looking for Him to come? It seems the world is so busy in these days that even we as God's children scarcely have time to wait much on God. I wonder what will become of the crowds that are filling up our parks every day and some at night. Today as I am writing, they are just a few steps from our door just reveling and trying to satisfy their empty souls, yet there is no one that fully desires to do good. The church and the world are all together.

September 5, 1910.
There is no separation or distinction any more, only among a few. I am truly glad that I am among the few who "Dare to be a Daniel." Bless the Lord. I am so glad for what the Lord has done for me. Truly what I am is what the Lord has made me, and I am so glad that what He can do for one He will let others see and know that He has a chance. Oh, so many times we meet people who tell us they would give anything in this world if they could get such an experience, and they are not even willing to do what the Lord says if He shows them through the word just as plain as it could be told them by anyone; they think they must have special leadings. I say we don't need any special leadings when it is written in plain words. What more do we want? I expect to go on, and I know Jesus went before me, so as long as I keep following the track He laid down I know I will come out all right at the end. I am glad to know the record is clear to-day. Bless His name!

The Lord is speaking to precious souls in these parts. Some are really getting help from the Lord in which we thank Him. I was so sorry to miss the meeting in Springfield last evening; husband took very sick about noon and we had special prayers for him and what we could do in spite of all we could do he seemed to get worse. I thought perhaps he would get so that sister and I could go, but he kept getting worse. The last chance to go was the six o'clock train, so sister went and I sent with her for special prayer and as they prayed he got to resting and is so much better. I think he will be round in a few days. This is truly a good sign, though He tests us and tries us. But that don't discourage me for He is going to remain in the field as long as our health will keep us as long as He is not through with us. It was a chance for them and also for us, to see the country and its people. Oh, so many times we meet people who have a tried people. I wish to write a little more concerning the work in Springfield.

Of course you know ere this that Sister Heisey and I were permitted to visit Macha during June, which is the vacation month. We had a pleasant visit of one week here, during which time we were decided that Bro. Taylor's and we go on a little outing, up north of here among another tribe of people, who have not yet been touched with the gospel, except what Bro. Taylor gave them during his stay among them for a few weeks last year. This would give Bro. Taylor a change from home and its cares, and give us a chance to see the country and its condition.

We accordingly arranged to stay out for a week or ten days. We left home on Wednesday afternoon taking eight boys with us, one for herding the oxen, one to cook for the boys, one to help us carry water and wood and build fires, one to lead the oxen while trekking, one to help drive, and the others to help to hunt. As this was also a mission vacation for them from school.
they divided their work among themselves.

The first evening we camped about nine miles from here, where the workers have put up a hut for the accommodation of those going up monthly to conduct services with the people living in the villages at that place.

The next morning we were on the road early, trekking until about ten a.m., when we stopped to get breakfast and rest the oxen during the heat of the day. Bro. Taylor was taken cold during the night, which resulted in lameness and a severe pain in the right shoulder. We made a linden of vinegar and salt, and after a few applications, he fell down to the left and had a sun-bath, covering him with his large, heavy overcoat. He fell asleep and perished freely, and after getting again, found he was feeling much better. The perspiration also relieved him of the symptoms of fever, which he was feeling. Shortly after our arrival at this place an Indian, who has a trading camp not far from there, called on us, and gave us a large bottle:

About sundown Bro. Taylor came in with a wild hog which he had shot. These are about the size of a domestic hog. At supper time we decided to go on farther North, where the people were more raw, so that we should get a better idea what such are like who know nothing at all about God, excepting to stay there only for Sunday, and then turn home again on Monday. After supper we started out again, expecting to travel until late that evening, and arrived at the place the next morning, and have services then, this being Sunday. So Bro. Taylor started out ahead of the oxen, to avoid a large hole which he had seen close to the path and as the grass was high he feared the boys might drive into it. He had scarcely gone five minutes until we felt the wagon give on the left side where I was sitting. (We three were sitting on the right side of the wagon, facing towards the driver - Mary in the center and Adda on the right). Soon we saw the left back ox turn over and fall off into a hole, and realized the wagon was also going over. Adda stood up and called out, "Myron, we are going over," and thus we tumbled over into a large hole grown over with grass. After the crash was over, we found ourselves faces down under the wagon turned completely over on the box. Mary and Adda were close together and could speak to each other. Mary immediately called to me whether I was all right. Bro. Taylor ran back when he saw the wagon going, and got there immediately after it had happened. By a bit of hitting they were soon out, but I was fast under the heap of hay in the back of the box, which was finished, we found that one of the bottles of fresh milk, which we had with us, had not been spoiled, and the wagon straightened out.

The next morning after the work of getting the things, and the wagon straightened out, we finished, we found that one of the bottles of fresh milk, which we had bought at the kraal was standing on its head with only a thin cloth tied over it, and nearly all of the milk in it yet.

On Sunday we had some milk at the kraal but not where we had intended to go. Sunday evening we turned back on our, home-ward journey, and camped for the night a few miles farther on, close to the place where we look breakfast on Saturday morning.

On Monday and Tuesday Bro. Taylor and the boys went hunting and got an eland, which is a deer (or antelope) larger than a horse, some of them weighing 1,800 lbs.

Tuesday evening we started again and traveled until about 9 p.m. On Thursday evening we came to a nice river about six miles from Mача. We stayed there for the night, and on Friday we tried our luck at fishing. The wind was a bit high, so they did not bite well. We each caught one. Mine was about one foot long. Oh, by jingo! If you knew what a must of a thing it is to catch any food in that tribe that is where we live. When the streams dry up, during the rainy season, the people catch the large cat or barbel fish with baskets made of willow. We have never watched the Southern Cross as it passes over us. The top of the wagon of course was mashed flat. The food box which was about two feet high stood in front of us, and another box just back of where we were sitting, and when the wagon tipped these were thrown out on the shelving of the wagon box and thus helped to support the wagon box else we would have been crushed.

We felt very grateful to our Heavenly Father when we ill got out and saw the condition we and the wagon were in, and yet not more real damage done. We camped in one large bed by the fire-side that night, with a hyena crying close to us first on one side, then on the other side. I was a bit nervous that night, and I may tell you I was as nervous as I did that long night. The next morning after the work of getting the things, and the wagon was straightened out, we finished, we found that one of the bottles of fresh milk, which we had bought at the kraal was standing on its head with only a thin cloth tied over it, and nearly all of the milk in it yet.

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a walk, for the first time to-day, though he still has his head dressed.

While we were gone Sister Davidson had an attack of fever. The weather is beautiful. Sister Davidson and David are busy with the school. David expects to return home with us for a visit among his people.

I was greatly grieved on arriving home to find a letter, telling me of the death of the young mother whom I stayed with for a few days before coming up here. I left her at sundown on Tuesday evening and on Wednesday evening at sundown she died. Poor Mahujah! He had quite a hard time getting his wife. Her people were opposed to him, because they wanted her to marry into polygamy. It was one of the cases that had to be settled by the Commissioner and now they lived together only a bit over one year. The last I heard the baby was doing well. They were feeding him on thick milk while I was there.

June 28. As you see this letter has been resting. We are on our way back to Bulawayo, stopping at Victoria Falls. They are grand. The spray or mist is very heavy, and the water ran off from our umbrellas as in a heavy rain. There are many tourists here from the South.

We left Macha on Monday afternoon. Adda had expected to go with us to Choma, but as David went with us, they would not let Sister Davidson alone. We were quite disappointed that she could not go, but so it is. They meet us all, at various times, but we can rejoice in that salvation is no disappointment. However, I want to say we had a pleasant visit at Macha, and all along the line. Getting away from work a spell does one good. I feel I have received much benefit from this short visit.

Yours in His service,
ELIZABETH ENGLE.

REPORTS OF FUNDS.

Chicago Mission.

Report for June and July, 1910.

Balance on hand, ........................................ $3 79

DONATIONS.
H. M. B. Treasurer, $25; E. E. Engle, Kansas, $3; Benthen, Mansfield, Ohio, $8; Sedgwick, Kans., S. S. $5-20; Shelly, Shannom, H., $3; Homer Engle, Kansas, $2; Sarah Custer, Ohio, $1; Harriet Baker, Penn., $1; J. Leaman, Upland, Cal., $1; Nellie Wagner, Indiana, $3; Y. P. S., M., $1-25; Total, $56.25.

EXPENDITURES.
Groceries, .................................................. $25 00
Gas, .................................................................. 7 42
Total, ................................................................ 32 42

DONATIONS FOR INTEREST.
Thomas, Oka., S. S., $10; Zion S. S., Kansas, $30-25; In His Name, $10; Magdalena Huntenber, Michigan, $2; H. M. B. Treasurer, $10.00.

Interest paid out, ............................................. $15 25

COAL FUND.
M. Rock, S. S., Pennsylvania, $10; Asa Joyce, Kansas, $10; W. H. Kreider, Shannon, $5; In His Name, $10; H. M. B. Treasurer, $25; Mr. Miller, Shannon, $5; J. Garwick, Morrison, $2; Rose Bank, S. S., $10. Total, $75.31.

Notice.—In making shipments of any kind, please make your placing note to ship to Englewood, Ill., and not to Chicago. Chicago freight offices are eight miles distant and the cartage almost double that from Englewood and it is often difficult to procure goods.

We are glad to report victory through the all-prevailing name of Jesus, and praise God for the realization that His hand is leading. It is blessed to know “He is able to keep that which has been committed unto Him.”

We are encouraged to press the battle to the very gates and desire an interest in the prayers of all God’s little ones that many precious souls may be rescued from the bonds of sin.

Yours in His service,
C. H. I. STUMP.

Dying Unto the Self-Life.

Self dies hard; it is the last thing crucified in a life of self-abandonment to God. The self must die, if the Christ-life is to be our possession and life, in its fulness. Selfishness is a deep-rooted evil, the patent of which is the self-life. The self-life will bear an abundant harvest of selfishness—selfish thoughts, selfish motives, selfish purposes, selfish aims, selfish ambitions, selfish inspirations, selfish deeds. The reason why so much selfishness is seen among men is because so many live selfish lives.

Salvation unto the uttermost includes redemption from the self-life. As the self-life goes down, the Christ-life will go up, and asserts itself more and more. There are many manifestations and ramifications to the self-life. This life is the leading hindrance to spiritual growth, spiritual power, and spiritual victory. How much of self enters into our everyday life! How we judge everything by that standard, and value opportunity and circumstances by our own selfishness! Many a person who thought the self-life dead found, under provocation, that it still lived and asserted itself. What slaves we are to self! How ready we are to spring to its defence! How ready to obey its behests!

But this self-life can be slain, must be slain at the cross, if we would be entirely the Lord’s. The self-life is a sinful life, it robs God, and robs the soul of their dues and enjoyment, and robs the world of the needed influence and force which emanate from a Christ-life. We must die to the energy of the self-life in our Christian activities, if we would measure up to our opportunities of usefulness under the empowering influences of Divine grace, and the sanctifying influence of God’s Word, and His ever-present Spirit.

How the opportunities of doing good glimmer in the light of the Christ-life! What a charm life itself has for such a self-crucified soul! What an influx of joy, peace and hardships, smile at reproaches, glory in unfairness, rejoice in persecutions, when the trend of our whole life is towards God, and we rejoice in that higher Christ-life. The deep substratum of our life must be flooded with the Divine life, and must control and guide every faculty of our being. This will produce in us a keen moral sensibility that will flee from evil and wrong, as from a venomous reptile and a destructive fire. It acts instantaneously when the temptation to wrong presents itself. It is the safest, the best, the most useful and God-pleasing life to live.

Paul says: “I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me.”

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Why not attain to it, dear reader? Why not go up and possess the land? Why should you tarry when the glittering height of gracious possibility lies before you? Why not venture upon the almightiness of divine grace and scale the heights? Why let the self-life dwarf your efforts and rob you of enlarged experiences of grace, and increased opportunities of usefulness? Why not cross the “Rubicon” now? and cry out, “the die is cast.” Burn every bridge behind you, and dwell in the land of plenty—plenty to feast upon—to do—and to achieve. Difficulties will then dwindle into nothingness, furnishing opportunities for God to show His power, the canvass on which “God paints the frescoes of His unrealized tenderness.” Opportunities for Him to manifest His skill in removing barriers. May we be able truthfully to say, “For me to live is Christ,” as our thought-life, motive-life, and aim-life. —Evangelical Messenger.

To lift the heart in worship helps to surmount many worries.
He Feared the Gate.

Late one stormy night the old doctor was summoned to see a man who had been attacked with sudden illness on the cars, and had stopped at a little inn near the railway station about three miles from the village. The patient proved to be "Squire Joyce," from the neighboring county, whom the doctor slightly knew. He examined him carefully, and gave him medicine taken from his saddle-bags. Then he arose to go, smiling cheerfuly down at the anxious face of the sufferer.

"You will, I think, find yourself better in the morning—able, I hope to go on your journey," he said.

"Yes. Stay a minute, doctor, I want you to be honest with me. I have had seizures like this before. Shall I have them again?"

"It is probable."

"I want the truth—all of it. I may die in one of them to-morrow?"

"Yes. Or it may not be for years. It is uncertain. Do not waste your life in anticipating them. We must all go through the same gate some day."

"The same gate—yes! But beyond the gate—what is there?"

"No," said the man. "No, I am not afraid of the dark room to which I am going. I do not ask to know what is there. In all these later years of my life I have felt that He cared for me. My confidence has been assured that in my hours of trial He has never failed me here. I sincerely believe He will not fail me yonder."

"But I—I—do not know Him."

"He knows you. I think I am authorized by the declaration of the Bible to say that His hand is stretched out to you. I think, too, that I can reverence you take it, You can accept Him as your Saviour, Guide and Teacher if you will. That done in sincerity, you will not fear the gate nor all that lies beyond."

Youth's Companion.

Receiving the Holy Spirit.

Dr. Spencer of Brooklyn, was once passing through a village and was specially invited to an inquiry meeting to say a few words to each inquirer. One lady, a total stranger, told him with tears in her eyes, that she had not come to Christ; she could not tell why; her heart was hard, and she feared she would never be saved.

"How long, madam, have you been in the church? Interment in Springfield cemetery. The parents have the sympathy of the entire neighborhood, it being their only child.

"That was true, sir, that was true," replied Dr. Spencer, very tenderly, "for three weeks, sir," she said, sobbing aloud. "Then,"

Dr. Spencer, of Cholera Infantum, on August 21, 1910, in Willoughby township, Welland county, Ont., aged 44 years, 10 months and 6 days.

BARNHART.—Mable Hellen, only child of Mr. and Mrs. Albert Barnhart, of Shiloh's Point, Ont., was born August 15, 1910, and died August 16, 1910. Funeral service was held on Saturday at the home of the parents, conducted by Bro. Sullivan of the M. E. church. Interment in Providence cemetery. The parents and sisters, all grown up but one. Funeral took place from his late residence on Tuesday afternoon.

KREGAR.—Sister Margaret Kregar, of Unionport, Ohio, was born August 15, 1910, and died August 16, 1910. Funeral service was held August 21, 1910, at the home of the parents, conducted by Bro. Sullivan of the M. E. church. Interment in cemetery adjoining. 

BURGER.—Levi Burger died on August 14, 1910, in Bertie, Ont., at the home of Abram Storm, aged 64 years, 10 months and 6 days. Her maiden name was Barnhart, one of a family of thirteen. She suffered a long time with dropsy, yet bore her affliction in Christian faith until the time of her departure. She leaves to mourn, husband with no children, and four brothers and five sisters. Funeral was held on Sabbath at the Brethren's M. H., and interment improved by A. Bearss. Subject, "The Vital Question." Interment in adjoining cemetery.

OBITUARIES.

BARNHART.—Mable Hellen, only child of Mr. and Mrs. Albert Barnhart, of Shiloh's Point, Ont., was born August 14, 1910. Dr. Spencer went through his sermon as if no one was listening, and some months afterward the colored man told him that the doctor went straight to the point and con­verted him. "Whenever, sir," he said, "you talked hard about sin and the sin­ner, I looked around to see who was being hit, and there was no one there but myself, so I had to take it all." Many a sermon would bear fruit in our lives, if we would only apply it to ourselves—selected.

O, Lord, do Thou Thy shepherd protect, Be Thou our Stay and Guide. Let Satan's wiles have none effect, But keep us near Thy side. We're but a feeble few, O Lord, the wolves are fierce and the sheep; Oh, keep us faithful to Thy word, The desert way along. Full well we know Thou'st stronger far Than man's or Satan's power, Do man that naught our peacefulness shall mar, Thou dost Thyself engage.

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