
George Detwiler
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Dangerous Amusements.

[The following is part of a chapter from the book elsewhere referred to in this issue, entitled, "War on the White Slave Trade." This chapter is entitled, "Our Sisters of the Street," and is written by Miss Florence Mabel Dedrick, a rescue missionary for the Moody Church, Chicago, Ill.—Editor.]

Without a moment's hesitation, I would say after much investigation, one curse of our land to-day is five-cent theaters. Many nights have I worked outside of these, and investigated inside, and have seen these pictures not possible to describe in words, and have seen children, mere babies, of every age, flocking in and out of these theaters, many of them with older people or guardians with them, many entirely alone. More harm is done here in one night than can be undone in years.

Ice cream parlors of the city and fruit stores, in many cases combined, largely run by foreigners, are where scores of girls have taken their first step downward. Mr. Sims states that he believes the ice cream parlor even in the large country town is often a recruiting station and feeder for the white slave traffic.

Do not get the idea that we mean that all of these are connected with white slavery, but some of them are, and wise parents should be careful on these points.

There are restaurants selling wines and liquors where many young girls go as waitresses, which hold dangers for any girl.

Also, let me say here a word in warning. Look out for the signs that Satan is putting up all over our cities. If you are wondering what it is, look over my chapter to find it. Satanic entrances. "Ladies Entrance," "Family Entrance," which has been the "entrance" of many a precious girl to a life of sin.

The amusement parks are now becoming a serious menace to our young people. Shut up in a small room, hot and stifling, a girl gladly accepts a chance for an outing. All over these places Satan has his agents stationed, seeking victims.

Advertisements are another temptation in store for the country girl. It is, in these days, the devil's own invention, such alluring attractive offers.

One girl told me she owed it to this that she was a "white slave." She said she saw an advertisement in the paper for experienced servants for $5.00 per week. She was only getting $3.50. She went and found out to her sorrow after a few days that she was a prisoner in a house of shame.

A life full of subtle and fierce temptation is the life of a stenographer, and how many here are led astray by those who should protect them. One will say, "What is a girl to do? From all you have said, she would not dare to go anywhere."

One of the most fascinating allurements of city life to many a young girl is the dance-hall, which is truly the ante-room of hell itself. Here indeed, is the beginning of the white slave traffic in many instances. A girl may, in her country home, have danced a little, but here 'mid the blazing lights, gaiety and so-called happiness, she enters. She is told she is away and will become more graceful, no harm in it. You know the rest.

Had I a daughter or a sister, one of the places I would warn her against when going to the city would be some of our large department stores, not all, thank God, but alas, too many of them.

Many girls have a great desire and ambition to work in a store in the city. Unless it were a positive, absolute necessity, I would never allow her to do it, unless I knew beyond the shadow of a doubt that she possessed great strength of character. I hesitated in writing this, but I felt I must, or God would, indeed, hold me responsible, for parents have no idea of the girls who are ruined behind counters.

When told the small salaries they will receive, and a girl says, "Oh, I cannot live on that," the answer is, "We will see to that, we will provide another way for your support," and there is begum the downward career.

Fathers, mothers, did you ever stop and ask yourselves, how can these girls dress themselves the way they are required to nowadays in these stores and do it honorably on the salary that many of them receive? It will bear investigation.

A serious cause for the downfall of many girls is the small wages which so-called Christians are paying, which is barely enough for existence.

One father, not long ago, after some striking warnings, wrote saying he had been aroused to inquire after his little girl, her letters had been more and more infrequent, he was a trifle anxious, and wished her address looked up.

At a glance it was known at once where the girl was, the location being the center of Chicago's Red Light district.

When rescued it was a girl with a blighted, pitifully wasted life, a sad return indeed, to the old home. Once a pretty, pure, innocent girl. I find a majority of the girls gone astray are

(Concluded on page 15.)
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EDITORIAL.

Miscellany.

What is known as "The White Slave Traffic" has received much attention during the last few years, in the public press, on the lecture platform, and in halls of legislature. No doubt our readers are more or less familiar with what is its meaning. The agitation about this great evil has resulted, and will yet further result, in laws being passed that shall stamp it out. "War on the White Slave Trade" is the title of a new book, edited by Ernest A. Bell, whose design is to "Awaken the Sleeping and Protect the Innocent." There are thirty-three chapters of which the following are some of the titles:

History of the White Slave Trade; The Suppression of the White Slave Traffic; The White Slave Trade of To-day; Menace of the White Slave Trade; A White Slave Clearing House; The Traffic in Girls; The Auctioneer of Souls; The White Slave Trade in New York City; Barred Windows; How We Took Up the Fight; The Yellow Slave Trade; How Snakes Charm Canaries; Procuresses, and the Confession of One, etc., etc. The enlightenment of the people, so that they may know and be warned of this great evil which is so strongly entrenched, and carried on with such stealth and secrecy, is much needed, and is the purpose of the book. Bro. and Sr. A. L. Eisenhower, who have been located at Medway, Ohio, since last Conference, inform us that they are greatly interested in the welfare of girls and are undertaking a work on that line. They are contemplating the purchase, if the Lord supplies the means, of a "Gospel Auto-Wagon," and go from town to town, prosecute evangelistic work, and sell the book referred to in this note at a small margin of profit to help pay travelling expenses. The price of the book is $1.50, postpaid. They are inviting contributions to the "Gospel Auto" fund. They can be addressed as above.

It was our privilege to attend the dedication services at Elizabethtown, Pa., on the 23rd inst. The brethren have completed a very substantial, commodious, and suitable building for their constantly increasing needs in that growing town. The building committee is deserving of recognition for the excellent work it has done. The day of dedication was beautiful and the roads were also in good condition. The attendance was large, rather exceeding the capacity of the house, even though every part was occupied. Eld. Aaron Martin had charge of the meeting arrangements and the dedicatory service. Elders M. H. Oberholser and Henry Hesey took prominent part in the preaching. The brethren, Daniel Wolgemuth, S. G. Engle, and S. B. Wingert (Kansas), addressed the afternoon congregation on the importance of spiritual worship. Bro. S. G. Engle preached an able discourse in the evening, having for his text, Isa. 40:31. Other brethren spoke briefly among them several ministers of the Zion's Children, or Brinzer branch of the church. The services were inspiring, and we hope the place thus dedicated to the worship of God may be a place where many may be born into the kingdom of God.

Several of the brethren are out in the evangelistic field. Elder C. C. Burkholder of Upland, Cal., has gone to Filer, Idaho, to labor for the saving of the lost. Bro. J. B. Leaman also of Upland, Cal., has commenced work at Thomas, Okla. He can be reached by mail by addressing him at Abilene, Kans., in care of D. S. Wagaman after November 1. We are also informed that the brethren, Eld. D. R. Eyster and Bro. Henry Landis intend to visit Texas in the near future and under-take evangelistic work in the section where the brethren T. A. Long and J. H. Myers and Peter Fike are located. All of these workers invite prayer in behalf of the work.

Just as we were nearly ready to go to press, and too late for this issue, a letter came from Bro. J. W. Hoover, who for a year has been engaged in mission work in Northern Alberta, Canada, telling a little of the work up there, and that after November first they purpose to go on to Vancouver, B. C., and on to California for part of the Winter. His letter will appear in our next issue. Reports of love feasts came from Clarence Center, N. Y., and Springfield, O., but also too late for publication in this issue.

ANNIVERSARY.

Arnold's Practical Sabbath School Commentary on the International Lessons is advertised in our Sunday School quarterly at 34 cents, plus 10 cents for postage. We have been notified that the price for 1911 is advanced to 50 cents, plus the postage. Any intending purchasers will please make a note of this.

Announcements of Special Meetings.

A series of meetings will be commenced at the Antrim M. H. in the New Guilford district, Franklin county, Pa., on Sunday evening, November 13, 1910. All are cordially invited.

The brethren of the Ringgold, Md., district, have announced special meetings to be held in that district beginning December 11, 1910.

Special meetings will be commenced at the Mowersville M. H. on November 13. The brethren of these districts will appreciate the help of any brethren ministers who may be led to come to their assistance.

A communion service will be held at the Conoy M. H., Lancaster county, on Saturday evening, November 5.

A protracted meeting will be commenced at the Cross Roads M. H., near Florin, Lancaster county, Pa., on November 6, 1910.

A series of meetings will be held at Mechanicsburg, M. H., Pa., beginning November 6, 1910. Bro. S. C. Eshelman, of New Kingston, Pa., will conduct these services. A communion service will be held on the evening previous, November 5. A cordial invitation is extended to all.

The brethren of the Ringgold, Md., dist., have announced a communion meeting to be held at the Ringgold M. H., on November 12, 1910, services to
The brethren of Rapho dist., will hold special meetings at the Manheim M. H., commencing November 20, and at Mount Pleasant M. H., commencing December 4.

The "India Industrial Evangelistic Mission" was founded by Mr. and Mrs. J. C. Lawson in 1903 on the "faith" lines. These workers had twenty-two years experience in mission work in India previous to this venture. The mission is an indigenous, or field, mission and has its headquarters at Philibett, India. There are four centers, all in the United Provinces: Philibett, Dehra Dun, Missoorie or Landour, and Allahabad. In the mission, by God's grace, the following order is carried out: The Spiritual first, the industrial second, and the educational feature, important although it is, third. We find that God is pleased with this order. First things must come first. The orphans are taught on individual lines, such as printing, baking, carpentry, tailoring, dairying and poultry farming. It is contemplated to start other lines of work as soon as the help needed can be secured. Thus the industrial and spiritual are beautifully combined. These trades are simply means to the great end in view, the salvation of the people. Provided a native orphan has been fully saved, the industrial feature is a great help to make him or her, a strong Christian, coupled, of course, with daily instruction in the word of God. It is of great importance that these people be provided with something whereby they may earn an honest living in addition to making them Christians. James insists that faith and works be combined. India is the land of that terrible satanic weapon, caste; of frequent gaunt famines; where three hundred cities and villages where the missionaries know no trade and are called to purely evangelistic work. There is a large field open for them. The mission aims to preach the gospel (laying stress on it as the "uttermost salvation") to nominals and nominals to rescue orphans and widows; to give employment to those who, when cast out for Christ's sake, would otherwise have no means of support; to save from ruination many children born to India Christians, who otherwise must grow up in idleness, and by training all of these classes to habits of industry and true Christian- ity, raise up a self-supporting and self-propogating church.

Pastor Lawson, in writing to us, requests the Visrior family to join them in praying for the following: First things must come first. The orphans are taught on individual lines, such as printing, baking, carpentry, tailoring, dairying and poultry farming. It is contemplated to start other lines of work as soon as the help needed can be secured. Thus the industrial and spiritual are beautifully combined. These trades are simply means to the great end in view, the salvation of the people. Provided a native orphan has been fully saved, the industrial feature is a great help to make him or her, a strong Christian, coupled, of course, with daily instruction in the word of God. It is of great importance that these people be provided with something whereby they may earn an honest living in addition to making them Christians. James insists that faith and works be combined. India is the land of that terrible satanic weapon, caste; of frequent gaunt famines; where three-fourths of the people are poor tenant farmers, living from hand to mouth, and where, as Sir William Hunter says, 40,000,000 people are always hungry. (Are YOU always hungry?) It is therefore very necessary that great stress be placed on the teaching of handicrafts and small farming. God's people, generally, throughout Christendom, are heartily in favor of the industrial feature.

In this part of India there are hundreds of cities and villages where work ought to be opened; there are multitudes of people in India who have never heard the name of Jesus. This mission receives those missionaries who know no trade and are called to purely evangelistic work. There is a large field open for them. The mission aims to preach the gospel (laying stress on it as the "uttermost salvation") to nominals and nominals to rescue orphans and widows; to give employment to those who, when cast out for Christ's sake, would otherwise have no means of support; to save from ruination many children born to India Christians, who otherwise must grow up in idleness, and by training all of these classes to habits of industry and true Christianity, raise up a self-supporting and self-propogating church.

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their missionary band have died by a preventable disease.

"And there was another, a young woman, consecrated, devoted, very modest, with exactly the training you speak of. She went to South Africa and there married a young man whom I also knew well, who also had about the same qualifications as she had. In the course of time a little stranger was to enter the home. They were miles and miles away from any physician, nurse or white person. For days that dear young mother lay at death's door, simply because no one who was present knew what to do. Finally, in special answer to prayer, as the brother afterward said, she was spared and raised up. But when the news of some of these things came to the homeland from which these missionaries had gone, they promptly sent one of their number to a training school for nurses, that the need in foreign fields may be supplied.

"Coming nearer home, I suppose you know that our own Foreign Mission Board paid out five hundred dollars at one single time as hospital fee. At this rate it would not take long to spend ten thousand dollars. Why not spend that money in educating them how to take care of their health and build up strong and vigorous constitutions, and fully develop true manhood and womanhood?

"Our missionaries in Africa have been, and are still, working under serious disadvantages. Some time ago there was a newly expectant mother. As her time drew near they started in their ox wagon to a physician. But while on the road labor came on. While there were those in the company who knew Latin and Greek not one knew anything about obstetrics nor obstetrical nursing. What could they do but call a native "grandma" to care for one of our missionaries?"

We are told that some of these things came to the ears of our foreign mission board but what could they do? We had no Missionary Training School where these things could be learned; and they hesitated to send them anywhere else, even though they were indispensable.

"Do you know that two of the first infants born into the native Christian homes among our people in Africa have passed to the beyond? And the Visviroon reports another death, that of a dear, young, native Christian mother. Brother, do you know that by intelligent care these things are preventable?

"But why go so far away from home? On the last page of the Visviroon is reported the death of a child of cholera infantum. Now every one knows, or at least ought to know that this disease is preventable. I have just received a bulletin from the Kansas State Board of Health, entitled, "Save the Babies."

"All our missionaries, all the members of the Foreign Mission Board, as far as I know, favor such an institution, and are in favor of special training for the work they expect to take up. Missionaries who have not had such training feel their need. No one should undertake the rearing of a family without some special training on that line of work.

"Much of this education and training we should receive in our own home, at our churches, Sunday-schools; from our ministers, Sunday-school teachers, public school teachers, deacons and deaconesses. But what if the majority are silent, they themselves feeling their need and inability to give any personal help?"

"We all need more and better training for life's great work. Shall we not welcome all that comes unto us? Praying that God may forgive us our slowness in establishing a Missionary Training School and asking God's rich grace and wisdom to rest on those who have it in charge."

I am, your brother in Christ.

A Special Daily Text Calendar Offer.

We are anxious to receive many early orders for our New Idea Calendar of which we made note in the September 5 number. For 40 cents we will mail free one of the calenders, the price of which is 25 cents, and one of Andrew's Revised dinner-room motes, price 25 cents. On this motto, as revised, the reading is, "Christ is the Head of this Home. The unseen Host at every meal. The silent Listener to every conversation." It is very beautiful. We can also supply agents with all of the finest motes at very low rates. "Go-to-Bed" series and Wedgmont verse cards, also Rules for the day, 25 cents each, are new and beautiful. Write for terms.

OR, THIS STILL BETTER OFFER.

For fifty cents we will send the calender and the two motoes, the dinner-room mote and Rules for the Day—seventy-five cents worth for fifty cents. We would be pleased to have your orders early. Agents wanted. Write for terms.
The visiting ministers were Elder Jacob K. Kreider and Bro. Jacob L. Brubaker, of Lebanon county, and Joseph D. Keel, of Lykens Valley, who, together with our home ministering brethren, broke the bread of life in a most holy way, administering both saint and sinner, of their duties. "They were brethren; they were steadfast, unmovable, always abounding in the work of the Lord." 

HENRY F. ROSENBERGER.

Letter to the Saints.

May the Lord bless every reader of the Visitor. I praise the Lord this beautiful morning for victory in my soul. Truly the Lord is good to us. These words are very precious to me. I mean to be my best for God, no matter what the world looks bright. This old world surely is going at a fast rate. What will men and women see when they must account before their God and give an account of their living in this world? I am glad to know that my record is clear and the only way to be and do. I know that my record is clear and the only way to be and do just what God intends us to be and do. I know that my record is clear and the only way to be and do. I know that my record is clear and the only way to be and do.

MARY J. LONG.

A Texas Letter.

Last Spring during the love feast at Cross Roads M. H., in Lancaster county, Pa., the Lord in a very definite way gave me Ezekiel, chapter 34, as a message to the shepherds. We read that He tooketh the weak things of the earth to confound the mighty. Read I. Cor. 1:27 to the end of the chapter. How true this is. At the time when the Lord gave me this message I was very weak in body, so much so that I had to have help at once. Before the light came to me I would have sent out for a physician. Three times before my extremity was God's opportunity. Once in Texas, where I was at Saloon, and in the same family, once in Harrisburg, Pa. Every time the dear Lord showed me very clearly for whom to send, and, in answer to the prayers of God's servants the evil one had no way to let go, and the dear Lord impa led unto me of His strength. Praise His holy name for ever and ever.

I wish your earnest prayers for six pre­cious souls who have been especially on our hearts. The Lord is blessing some men and women are to the work of the Lord. We see every day how indifferent men and women are to the work of the Lord, but when it concerns worldly things how they make things move, no matter what the cost. Here it goes, hit o' miss. But oh, how careful we seem to be when we would help in some way. I mean to be my best for God, no matter whether I ever make a mark in this world or not. I feel as though it pays. May the Lord bless in all the work and especially in our missions. I hope some one will hear the voice of God to go and help in places where they are calling for help. I can't be at more than one place at a time, so pray that this may be kept in the center of God's will.

Anna B. Eisenmwer.

Medway, Ohio.

A Texas Letter.

May the Lord bless every reader of the Visitor. I praise the Lord this beautiful morning for victory in my soul. Truly the Lord is good to us. These words are very precious to me. I mean to be my best for God, no matter what the world looks bright. This old world surely is going at a fast rate. What will men and women see when they must account before their God and give an account of their living in this world? I am glad to know that my record is clear and the only way to be and do. I know that my record is clear and the only way to be and do just what God intends us to be and do. I know that my record is clear and the only way to be and do just what God intends us to be and do.

MARY J. LONG.
To be feeling melancholy,
That you make them bear your woes,
Have your friends become your foes
That you make them feel real blue,
Don't you think it awful folly
Turn your dark clouds right about
They have trials same as you
Every time they come near you?

Though the clouds o'erspread your sky,
Take it all to Him in prayer.
He can ease you of your care,
Tell to Him your tale of woe,
But your Savior wants to know
Do your best to make them glad;
'Stead of making others sad
So don't make them bear yours, too,
Othe is may take heart again,
"When the outlook is dark try the uplook."
If you fail, then they'll fail too.
Keep the silver lining out,
His promise will grow in the darkness,
The path winds around by the mountain,
The love of the Father surrounds us,
Then sing on the path leading upward,
For somewhere the sun is still shining
We never complain of life's hardships
It's easy to smile and be cheerful
A Cheerful Man's Sermon.
It's to be cheerful and be cheerful
When everything's pleasant and fair;
We never complain of life's hardships
But as soon as the blue skies cloud over,
And there is no light to be seen
As the way that was smooth has grown rough
We forget the liltwe songs we were sing¬
And our faces are doleful enough.
But some one can be cheerful when shadows
Are thick round the pathways they tread;
They sing in their happiest measures
With a faith in blue skies overhead;
They face, with a smile that's like sunshine,
The trials that come in their way,
And they always find much to be glad for
In the loneliest, dreariest day.

Thank God for the man who is cheerful
In spite of life's trouble, I say,
Who is brighter to-morrow
Because of the clouds of to-day.
His life is a beautiful sermon
And this is its lesson to me—
Meet trials with smiles, and they vanish;
Face cares with a song, and they fly.
—Eben E. Rexford.

Good nature is the beauty of the mind,
And, like personal beauty, wins almost
without anything else—sometimes, indeed,
in spite of positive deficiencies—Jona Hanway.
you profess to represent in the Sunday-school, in the Young People's Societies? in the Sunday-school Conventions? is He recognized in the schools and colleges, and theological seminaries of our land?

Brethren and sisters, beware of sending your children to school where Jesus Christ is not recognized. God will hold you responsible for the care of your children, both morally and spiritually. Therefore guard well their associations, especially in their school days, when their mind is yet tender and susceptible of being educated and trained in whatsoever their teachers may dictate, the great majority of whom are secret order men, who bring the name of Jesus Christ into disrepute. What will our young and rising generation think of Christ when they have these grand and popular themes set before them, which simply opens the flood gates of immorality and sends them out into the world without a purpose except to gratify their carnal propensities. Truly may we repeat, "What think ye of Christ?"

Clarence Center, N. Y.

For the Evangelical Visitor.

A. L. Eisenhower.

Copy of letter sent to the Testimony Publishing Co., Chicago, Ill.:

Gentlemen:—I received the booklet "Fundamentals," and read it carefully and prayerfully. I find that the terms used by these D. D.'s, "Doctors of Divinities," (Isa. 56:10), are of such a kind in that order that anyone might comprehend how to receive pardon or stand justified, he would need to be a Philadelphia lawyer. I am a graduate and hold two diplomas, but it looks to me that these men tried to spread themselves. If they would preach to a congregation with such language they would not bring a horse-thief or harlot under conviction, neither would it make a believer hungry or bring him under conviction for the experience of holiness. The pulpits are full of just such men as are quoted here with the result that people everywhere in these churches are freezing and starving to death, being fed on such dead theology having no divine life in it. The cry of poor souls everywhere is, "Our church is so cold and dead," and they are actually running after the more common and more ignorant class of people and preachers; and this class of preachers is having more calls than they can fill while these D. D.'s go out by the fifties.

And again, under the Holy Ghost, preaching souls are getting saved right along, while I know that the most intellectual preacher in Des Moines, Ia., has not had a convert in twenty years (his own testimony). I want you people to get the little book, written by Bishop Burns, title, "Crisis in Methodism." You can get it from the Christian Witness Co., Chicago, Ill., price 15 cents. I think by the time you get through you will stop printing such ammonia and quit pumping it into the churches and freezing them into a chunk of ice.

One more conviction: Paul wrote by inspiration. In Heb. 11:1 he says: "Now faith is." If he tells what it is he defines it. He says it is a substance (divine) and defines the substance. On page 113, of "Fundamentals," it says, "Not a definition." Say friends, don't you know that the most intelligent theologians of our land differ the most widely, while the more common people believe alike as pertaining to the fundamentals—salvation by faith, sanctification by faith, healing of the body by divine power by faith, the return of our Lord, Christ Jesus. (Acts 1:11.)

Oh, my dear brethren, we do not need more theology, but men who will spend their time on their knees in fasting and prayer until they get the pentecost baptism. As Jesus said: "Ye shall receive power after the Holy Ghost is come upon you."

Brethren, we can discover how this very pamphlet against which I am uttering this warning can bring in the higher criticism. (The higher critics are not friendly to the pamphlet-Editor). Oh brethren, we need to keep on our knees. I feel it my duty not only to warn people against it but to condemn it as unsafe. I feel it will guard in advance against an awful calamity which is just a little way ahead threatening our dear brotherhood. Pray for me so I may be kept humble and true.

A. L. Eisenhower.

There have been a great many attempts to blind the word of God, but yet it has not been bound. The preachers of the holy faith of Christ have been hunted to the death; they have wandered about in sheep-skins and goat-skins, destitute, afflicted, tormented; but the word of God has not been bound. When Hamilton was burned in Scotland, there was such an imetus given to the Gospel through his burning that the adversities of the Gospel were wont to say, "Let us burn no more martyrs in public, for the smoke of Hamilton's burning has made many eyes to smart until they were opened." So, no doubt, it always was. Persecution is a red hand which scatters the white wheat far and wide.—Spurgeon.

For the Evangelical Visitor.

Sin.

BY P. T. ALEXANDER.

Since there has been quite a little said on this subject through the Visitor, and different thoughts presented, I am led to express some ideas which I have received concerning sin. Yes, "Sin is the transgression of the law." I believe sin is the transgressor of the law, and if this be the case, then I am free to assert that the evil propensities within us are rightly termed sin. "Whatsoever is not of faith is sin." The thought here expressed is this, that our acts are from a principle within us and therefore we can do those things that in themselves are lawful and right, and yet at the same time be gratifying a principle of sin.

If love is the fulfilling of the law, which it is, then we can understand that righteousness is a principle of love, and no act of ours. That which proceeds from any other principle is unrighteous in the sight of our God. Hatred, the opposite of love, is a transgression and a transgressor of that law, both a principle within and an action without. The right or wrong of most of our acts can best be judged from the principle within. For instance, prayer is right; yes, it is good to pray always. What good is a hypocrite's prayers?

One thought Bro. Baker expressed in October 3 issue of the Evangelical Visitor in regard to Adam. "The tendency of sin, which was implanted in him at his creation was intensified by the fall." God deliver me from criticizing the thought he expressed here. Other writers expressed the same idea, namely, a tendency to sin within us, but asserts that "God created us thus." The proof (it seems to me) is lacking. Man made by God in His own likeness. God who "tempteth no man to sin," planting a tendency (desire to sin) in man. Yes, it's God's fault, after all, is what the devil has been preaching all these years.

Brethren, I believe in writing the old Gospel plow in to the beam and plowine yon, and pulling out all the roots of sin in our lives that that old serpent, the devil, planted there in the beginning, and planting a crown of the tree of life, so that we can feast on
love, joy and peace, gentleness and such like. I am a farmer; I never intentionally plant any weed seed, but how the weeds do grow, unless I keep plowing and digging them out. They won't let my corn make anything. It's just about that way with sin. If I have sin rooted out of my heart, and the tree of life (Jesus) planted there, I am persuaded, that if I keep the old gospel plow and cultivator going every day, a good crop of the fruit of the Spirit will be mine. And God help me to eradicate all the sin and sins I can.

Thomas, Okla.

The Reason Why—In Part.
By John C. Kincaid.

To the editor of the “Evangelical Visitor”:

Some time ago I read an editorial in your paper where a brother was much alarmed over the fact that your branch of the body of Jesus Christ (the true Church—Coloss. 1:12) is not increasing as rapidly as desired.

As you have invited opinions on this subject, perhaps this article, from one who, while not a member of your little flock, belongs to the fold (John 16), might be helpful to your readers.

Some years ago I was invited to a Mission of yours in my home city by a young man who was to speak there that evening. I was very much impressed by the manner in which your worship was conducted, the services, simplicity of dress and church edifice, and, best of all, the lives and countenances of the members, which is the best evidence of the indwelling of the Spirit of Christ. (2 Cor. 13:5.)

For no matter how much we profess to be followers of Christ, if we are not, our lives and countenances will witness against us, and this will be an obstacle in the growth of the place which such persons attend.

Would say that I have been attending the Mission quite frequently ever since.

Now, in reference to the question, as to “Why the young are not attracted your way,” is easily answered in 11 Timothy 3:4. There is no doubt but what if you followed the example of the modern day methods—fairs, female minstrels, theatricals, raffles, etc., you might have the benches filled on the nights that such events took place; but how about the nights given for prayer and praise to God! There would be very few present indeed. These orgies of the modern churches might increase the finances, enable the pastor to spend part of the Summer sight-seeing in Europe; also swell the names written on the church membership roll; but not the roll St. John saw (Rev. 21:27)—you have to come another way—(Rev. 7:14; John 3:3.) These devices of the popular churches are very helpful to supply talent for the operas, chorus girls for the stage, and music halls, which mean blasted hopes, wrecked lives and lost souls! Would it pay you to conduct such schemes? What would Jesus do with these abominations? Matt. 21:12, 13.

Now, I have noticed some things of which your shepherds should be warned.

Often invitations are given to your people to visit other meetings. While there are some places which you might attend and be helped and also help others, yet there is great danger on this line—more than you can imagine. What does the Head of His Church (Colos. 1:16—glad He is still, as always, at the head of His Church guiding and instructing all who look unto Him)—say on this matter? See Luke 17:23.

There may be several other things that should be carefully guarded against, but I have noticed since worshiping with you, this fact may prove the greatest danger of all and should be wisely considered by the shepherds of your flock, and may be the answer to all of our dear brother’s questions asked in his letter. Often persons are asked to lead your meetings and seek who, instead of building up, tear down; sowing good seed, tares; doing good, harm. In fact, teaching contrary to your own established scriptural views, which, although seeming­ly a few, have enabled you (to the worldly-minded) to become a peculiar people. (1 Peter 2:9.)

There are many who profess to be “workers” (so they are “working the people” and deceiving those who are not established in this way—Hebrews 10:14—in fact, they deny this work of grace). Satan is doing great havoc by this class. (11 Cor. 2:14.)

But let us always stand by the Word of God and not man. (1 Cor. 2:5.)

The young people are easily led astray by these “workers,” who are sometimes dressed in the height of fashion, loaded down with gold chains, rings, lodge buttons, flowers, etc. The young folks see these things and hear them declare how they belong to Christ, and the devil whispers in their ears: “See these people can do these things and are saved; why don’t you?” And the poison is injected to do its deadly work. It is well enough for these people and all other sinners to come in and hear the Gospel and get saved, but no one should teach who does not practice from the Book which they use to back it up. Let us stand by the truth! (St. John 8:32).

Because some other denomination may be increasing in numbers is no sign that should alarm us, because a Church’s strength is in the purity of its members— not numbers. And, as all things point to our Lord’s return soon, this event must take place (11 Thess. 2:2-4). There may be great increase into an organization of men and yet be a “falling away” from the Church of Jesus Christ. It is the Lord who adds to His Church. (Acts 2:47.)

Surely we are living in perilous times and need to watch and pray. Let us not pattern after the modern schemes and devices to increase our number, but take the advice of Paul, who saw what was coming in the future. (11 Timothy 4:2-4.)

The gospel is the only means by which we may be able to win the souls of both old and young, (11 Tim. 1:8-9). Feed your flock on the bread of life—which is far more substantial than the tales of “great workers.”

It’s the best remedy, my dear brother, known to win and keep children in the fold. If you doubt it read 11 Timothy 3:15-17.

For the Evangelical Visitor.

The Wicked Shall Be Turned Into Hell and All Who Forget God.

By Amanda Snyder.

I have read a few horribly sinful incidents and it makes my heart ache. I am a believer in the scripture which says, “Cry aloud, and spare not.” I wonder sometimes that God’s mercy is so great. Then the hymn comes to my mind, “Sin can never enter there.” And I am glad that sin will not go to heaven, for it is an awful thing here on this old earth. How men do go into sin even running poor dumb beasts to death, with lots of other dreadful things. My heart aches this evening, and I rejoice that God will make an end of sin. I saw a terrible sin. I feel I can hardly sleep. God help us to get sinners saved!

I wonder sometimes, what I am doing. But, bless His dear name, I see lots of good or I could not be here on earth. I thank God I am saved from sin. Do we every think what God has done for us? We, as saints, are seeking good heavenly things, and thank the Lord we have
them. We had a grand, heavenly feast at the river side on last Lord's day. Glory hallelujah! I often weep and even to-night know I am not worthy of how He blesses me to-night. I pray at a midnight hour, andweep for the lost of earth, the sinner who seeks hellish, devilish, things for enjoyment here, and goes to hell when he dies. Oh, the great contrast of heaven and hell! Can it be possible that so many will be lost?

I feel to give this awful incident which I read and is as follows:

Once holding meetings, a child of twelve years came to the altar. She was the picture of sorrow and sadness. Her large eyes were swollen and red and indicated that she wept much. The sweetness of her childhood innocence had vanished away and her face told the story of sin and shame; her little body was bent, and out of its natural shape. We talked with her about her soul, but could not get much satisfaction regarding her real condition and spiritual need. She seemed dull and stupid and almost unconscious of what she was doing. We tried to console her and told her of Jesus the great Friend of the lost and forsaken of earth. She wept at the mentioning of His name and told us that she gave her heart to Him and mentioned of His name and told us that she gave her heart to Him and would do the best she could. We could not understand just why she acted so strangely and unnatural until we were told the next day that the mother of this poor little girl was in prison for commercializing this poor little being of twelve years; and with that mother in the same prison were several men who were implicated in the awful crime. And to our horror we were told that not less than seventy men were guilty of sin with this mere child who was now ruined and on the way to become a mother. When we heard this our hearts were crushed within us; it was more than we could bear. We had not supposed that men could stoop so low as to commit so heinous a deed and crush beneath their cruel feet one of God's sweet flowers. We wrote these lines, with a bleeding heart, and trust mothers will take warning and guard the precious children whom God has put in their keeping. She came to the altar seeking several times. We saw a smile on her face the last few days of meeting. It will not be strange indeed if He sees best to soon take her home where her sorrow will end forever. She made an effort to sing from the song book that was given her. How glad we are that Jesus saw her, heard her, and will some day take her where sin cannot touch her, and where she will sing with the redeemed even though there be a minor strain in her harp and a pathetic expression on her glorified face.

Circumcision.

Instituted by the Jews as a religious and hygienic rite, the operation of circumcision has come down through the ages to be of late investigated as to its effect in cases of ill health in children of the male sex. Surprising results have been accomplished by this simple operation of removing the foreskin and it is a question if the operation should not always be performed at birth. With nurses and doctors as criminally careless or ignorant as they now are, many of them, it would seem advisable. Alarming results come from neglect of pushing back the foreskin and washing it out immediately after birth. Often before the mother is up and able to remedy it, the orifice in the foreskin has so closed that it is impossible to push it back and an operation is imperative. Often times inflammation sets in or the foreskin grows fast. At times the opening is closed so that the passage of water is painful and difficult and it also is said to effect the bowels so as to cause chronic constipation. The child is irritable and restless or dull and stunted. This simple operation has often been successfully tried in cases of dullness in boys and in cases of irritability.

One child was cross and fretful and always had to be amused constantly until taken to a physician and the operation performed after which even while the wound was yet raw its disposition became entirely changed and from that day a better, more contented child could not be imagined.

Many young mothers are ignorant of the rite of circumcision and even if present it is usually a mark of dullness in boys and in cases of irritability.

There are tears of joy. This may seem somewhat paradoxical. But there are tears of joy as certainly as there are tears of repentance. Science and philosophy may not be able to explain the mystery. But it is plain to

A Variety of Tears.

There are the so-called "crocodile tears." Such tears are false, unreal, unnatural, hypocritical. There are various motives for such weeping. The professional mourners of the Orient wept for what was in it. Dr. Phelps tells of a preacher who placed at intervals in the outline of his sermon the words, "weep here." At such junctures then he would weep. We fear there are some in our day who have practiced, and to a certain extent mastered, this art. To employ tears to arouse sympathy and excite pity when it is undeserved is wrong. Such tears are an abomination to God.

Then there are tears of remorse. Such are always unavailing. It is useless to weep over lost opportunities, or wasted privileges. Esau bartered his birthright for a mess of pottage. In vain did he seek the forfeited blessing with tears. "Hast thou but one blessing my father? bless me, even me also, O my father!" was his great and exceeding bitter cry. Here also belongs the unprofitable servant of the Gospel story. He proved untrue to his trust. His loss was irreparable and irrecoverable. And being cast into outer darkness, he wept in vain. So shall it also be in the end of the world. The angels will gather out of the kingdom all those who offend, and will cast them into a furnace of fire where there shall be wailing and gnashing of teeth. Such are tears of remorse.

There are also penitential tears. These are acceptable to God. They cause the angels of heaven to rejoice. Peter wept bitterly over the grievous sin which he had committed. How pungent has our sorrow been for sin? Did the tears gush forth copiously and unrestrained? There may be repentance without tears. But when these are present it is usually a mark that such repentance is genuine. How often have we seen the penitents bathe the altar where they had bowed with their tears. Jesus said, "Weep not for me, but for yourself." The sinner has a thousand reasons to weep over his sad and deplorable condition. And when the believer has occasion to weep because of some transgression or misdemeanor, let him weep. Blessed the man who has wept such tears.

There are tears of joy. This may seem somewhat paradoxical. But there are tears of joy as certainly as there are tears of repentance. Science and philosophy may not be able to explain the mystery. But it is plain to
those who have gone through the experience. When the first ray of light breaks in on the darkened soul; when the captive soul is set free; when there is the first consciousness of sins forgiven—then tears of joy are natural and come unbidden.

There are also tears of sympathy. But there are not as many of these as there should be. Many crave the sympathy of their fellowmen and never get it. We often say we sympathize with others. But is our sympathy deep and fervent? Is it genuine and real? The sympathy that is shallow and superficial is worthless. "Weep with those who weep," is the Apostolic admonition. There is too much rejoicing over a brother who has erred or fallen. How many evince a spirit of satisfaction over another's misfortune. How unchristian this is! See the Lord standing beside the grave of Lazarus. "Jesus wept" is the shortest, and also one of the most consoling verses of the Bible. Some say that such tears are a sign of weakness and femininity. But if Jesus Christ shed sympathy tears for others, it is not unmanly for us to do the same.

There are intercessory tears. Jesus said to the mothers of Jerusalem, "Weep for your children." Such tears are not in vain. Some of the greatest blessings that come to a prayerful soul are those that he receives while praying for others. And the one for whom intercession is made is certainly benefited. Parents should plead for their children, and children should pray for their parents. The pastor should intercede for his congregation, and the congregation for their pastor. We should weep for our country, for our homes, for our fellowmen. Can we think of Moses interceding for Israel and his intercession being void of tears? For three years Paul ceased not to warn the heathen by God's children there would doubtless be larger results seen in Christian effort and work. One reason why David prayed for a clean heart was, that the words of his mouth, and the meditation of his heart might be acceptable unto God.

"Foolish talking and jesting are 'not convenient,' or 'befitting,' as the R.V. reads. It is practically impossible to maintain a spirit of prayer, and he guilty of this sin, We have known the burden for the unused to leave the church because of the prevalence of this vile thing. It surely is 'not befitting' to unused persons to see those who profess to be saved exhibited in this habit; and whose efforts at quiet reverence are conspicuous and noticeable by all present. This is one of the sure and certain waves of breaking up a spirit of prayer wherever found, and is to be denounced when seen. The effort to instil love to be seen of men, and is used to further personal ends in the minds of those present. It is suitable to the casual mind and worldlings in general but in the spiritually minded it excites pity for those thus ensnared.

Especially is this true when seen in the Christian ministry. Some men have a reputation for joking and foolish talking. It is the current topic among their associates, and their estimate of their character. Truly 'foolish talking and jesting are not convenient (or befitting), but rather giving of thanks.' If the devil can bring to pass these things among the children of God, there will be little accomplished in prevailing prayer and soul agony for the unsaved, so essential in winning souls. How much we need to heed these admonitions of the Lord, and how gladly we will do so when Christ is enthroned in the heart, cleansing it from all sin! If we are named among the saints of God, let us appear as such, and manifest the same to those about us. And let all the people say, Amen.—Selected.

The Wounded Officer.

A father gives, in the Christian and Missionary Alliance, an account of a visit to his wounded son, on the sixteenth day after the battle of Gettysburg. The son was apparently near death.

As I entered he was aroused from his stupor, and beckoned me to his bedside, and threw his feeble arms around my neck.

"Oh, father, how glad I am to see you! I was afraid you would not come till it was too late. I am too feeble to say much, though I have a great many things to say to you; you must do all the talking. Tell me about dear mother and sister."

I soon received, by the appearance of those in the house, that there was no hope of his recovery. But as I could no longer endure the agony of suspense, I at last inquired of the doctor, "Doctor, how long do you think he can live?"

"Not more than four days. He may drop away at any hour."

"Have you, or anyone, told him of his real condition?"

"No. We have left that painful duty for you to do, as we have been expecting you."

As I went into the room with the dreadful message of death pressing on my heart, the eyes of my son fastened on me.

"Come sit by my side, father. Have you been talking with the doctor about me?"

"Yes."

"What did he tell you? Does he think I shall recover?"

There was a painful hesitation for a moment.

"Don't be afraid to tell me just what he said."

"He told me you must die.'"

"Not exceeding four days, and that you may drop away any hour."

With great agitation he exclaimed, "Father, is that so? Then I must die?"

"Then I must not die! Oh, I am
not prepared to die now! Do tell me how I can get ready! Make it so plain that I can get hold of it. Tell me in a few words, if you can, so that I can see it plainly. I know you can, father, for I used to hear you explain it to others."

"Twas no time for tears, but for calmness and light, by which to lead the soul to Christ, and both were given.

"My son, I see you are afraid to die."

"Yes, I am."

"Well, I suppose you feel guilty."

"Yes, that is it. I have been a wicked young man. You know how it is in the army?"

"You want to be forgiven, don't you?"

"Oh, yes! that is what I want. Can it be, father?"

"Certainly."

"Can I know it before I die?"

"Certainly."

"Well, father, make it so plain that I can get hold of it."

At once an incident which occurred during the school days of my son came to my mind; I had not thought of it before for years. "Do you remember while at school you came home one day, and I having occasion to rebuke you, you became very angry, and abused me with harsh language?"

"Yes, father, I was thinking it all over a few days ago, as I thought of your coming to see me, and felt so badly about it that I wanted to see you and once more ask you to forgive me."

"Do you remember how, after the paroxysm of your anger had subsided, you came in and threw your arms around my neck and said:"

"My father, I am so sorry I abused you so. It was not your loving son that did it. I was very angry. Won't you forgive me?"

"Yes, I remember it very distinctly."

"Do you remember what I said to you?"

"Very well. You said, 'I forgive you with all my heart,' and kissed me. I shall never forget those words."

"Did you believe me?"

"Certainly; I never doubted your word."

"Did you then feel happy again?"

"Yes, perfectly; and since that time I have always loved you more than ever before. I shall never forget how it relieved me when you looked upon me so kindly, and said, 'I forgive you with all my heart.'"

"Well, now, this is just the way to come to Jesus. Tell Him, 'I am sorry,' just as you have told me, and ten thousand times quicker than a father's love forgave you, will He forgive you. He says He will. Then you must take His word for it, just as you did mine."

"Why, father, I can get hold of this. I am so glad you have come to tell me how."

He turned his head upon his pillow for rest. I sank into my chair and cried like a child. I had done my work and committed the case to Christ. He, too, I was soon assured, had done His. The broken heart had made its confession, and heard what it longed for, "I forgive you," and believed it. I soon felt the nervous hand on my head, and heard the word "father" in such a tone of tenderness and joy that I knew the change had come.

"Father, my dear father, I don't want you to cry any more—you needn't; I am perfectly happy now, Jesus has forgiven me. I know He has, for He says so, and I took His word for it."

The doctor came in, and found him cheerful and happy—looked at him, felt his pulse. "Why, sir, you look better."

"I am better, doctor. I am going to get well. My father has told me how to become a Christian and I am very happy. I believe I shall recover, for God has heard my prayer. I want you to become a Christian, too. My father can tell you how to get hold of it."

The officer still lives, a member of the Church of Christ.—The Open Door.

Emotions.

Much can be said in favor of the emotional element in Christian experience and in Christian life. Religion minus emotion would be a cold and dreary thing. But it is equally true, that where the emotional element predominates there is lacking the element of firmness, of heroism and of consistency. Emotions have their place in the philosophy of life. They have a mission and functions to perform in the life of each individual and in the philosophy of the plan of salvation. A religion without the emotional element is a mere form, and necessarily consists very largely of ceremonies and operates mechanically. But on the other hand a religion in which the dominant factor is feeling is far from the New Testament type of Christianity. It lacks staying qualities, its devotees act largely as prompted by impulses, and usually by first impulses. Such personalities are unstable in their ways, and are unreliable and vacillating. Feelings are the involuntary actions of the mind. They are very unreliable, and often subside as quickly and as unbidden as they come.

No one can feel by trying to feel. To produce feeling the mind must be brought in contact with an object. Feelings like the pendulum in a clock swing to and fro. They are not a safe guide in matters of grave importance, of responsibility and of accomplishments, and yet there are many people who act, or do not act, more according to their feelings, than from principle and good judgment. They pray in public, they will testify or perform other Christian duties if they feel like it, but if they do not feel like it, duties often remain undone, obligations however weighty are ignored or set aside. A resume of the above is as follows:

First, feelings are involuntary actions of the mind. They do not come at the command of an individual, neither will they continue or subside at the individual's behest. They are largely a law unto themselves. The individual is not responsible for the existence of his feelings, but he is responsible for their proper use, control and guidance. They may prove a blessing or a curse to a person according as they are appropriated and used.

Second, feelings are unreliable, oftentimes disappointing and misleading. The word of God and the Holy Spirit must be the guide of the Christian, he dare not, he cannot depend upon his feelings.

Third, he who is governed exclusively by feelings and does not control them may become an abject slave to them. Feelings should be made use of, and not allowed to evaporate without translating them into some objective deed that will prove a benediction to mankind. And in order to realize such a result, opportunity must be taken by the forelock.

Fourth, to be governed by feeling is not the highest nor the safest impulse to heroic effort and achievement. "We walk by faith and not by sight," is a pertinent Bible injunction. "Sight-walkers" invariably walk by feeling, but "faith walkers" pursue their course, feeling or no feeling, "as seeing Him who is invisible." Faith is little influenced and certainly not controlled by feeling. Faith ventures, faith acts, faith appropriates, faith triumphs, with or without feeling. Let us preferably walk by faith.—Evangelical Messenger.
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A Good Spirit.

There are many people who have 
much to say about persons having a 
good spirit, and they pronounce their 
judgment in such cases with very little 
hesitation or investigation. The man 
who looks meek, talks smooth, and 
keeps quiet and never gets excited, is 
supposed to have a good spirit. Of 
course hypocrites and rascals come to 
understand this, and their chief aim is to 
maintain an unrefracted de 

denance; and while they are perhaps 
plotting the basest wickedness, they 
can smirk and smile, and murder while 
they smile.

There is nothing about which peo 
ple are more liable to be deceived than 
about this question of "a good spirit." 
Even to his disciples our Saviour said, 
"Ye know not what manner of spirit 
ye are of;" and if persons are deceiv 

ing regarding their own spirit, how 
much more likely are they to be de 
ceived regarding the spirit of others.

If any man undertakes to rebuke in 
iquity, expose wrong, and uncover 
hypocrisy, he is very likely to be de 
ounced as having a bad spirit. The 
man is indignant at wrongs which are 
perpetrated, and his indignation shows 
itself; while the men who do 
the wrong go on in the calmest possi 
ble manner, and dodging the charges 
which he makes and the accusations 
which he brings, think it sufficient to 
comment on his "bad spirit" and as 
sume an extra tone of sanctimonious 
ness, which in the estimation of the 
unthinking "covers a multitude of 
sins."

The fact is, the men who make so 
much ado about the "good spirit" and 
the "bad spirit," sometimes act as if 
they had no spirit at all. "You must 
control your temper," said one man to 
another, who was excited at some 
wrong. "Control my temper!" said he, "I 
control my temper, even half an hour 
more than you do in six months." There 
is very little temper in a pewter spoon, 
and it is possible for people to be so 
indifferent to right and wrong that 
nothing arouses them or affects them. 
Such persons allow evils to go on un 
challenged and unreproved, until some 
one, wearied of the outrageous acts of 
evil men, dares to speak out, and then 
straightway it is said that he has a "bad 
spirit."

There were, no doubt, hundreds of 
men who knew that Herod was a 
wrong-doer and a sinner, but there 
was one who dared to tell him of it. 
That man undoubtedly had a "bad 
spirit." He talked about the "genera 
tion of vipers" and "the damnation of 
hell," and, at least in the judgment 
of Herodias, as well as of some of 
the leading religious people, he was very 
hard and severe; and so John lost his 
life, while the men who allowed Herod 
to go on in his ungodly work without 
rebuke, had "a good spirit," and kept 
their heads out of Herodias' charger.

A good spirit is a holy spirit; but a 
holy spirit hates wrong, fights against 
evil, and rebukes iniquity, defends the 
right and takes the consequences, which 
are often very far from agree 
able.

The prophet Jeremiah, no doubt, in 
the estimation of the people had a 
very bad spirit. God said to him, "I 
have set thee for a tower and a for 
tress among my people, that thou 
mast know and try thy way. They 
are all grievous revolters, walking 
with slanders: they are brass and 
iron; they are all corrupters." (Jer. 
37, 28.) They had a revolting and 
a rebellious heart, and the prophet 
Jeremiah was hidden to rebuke them. 
To him God said, "Behold I have 
amade thee this day a defended city, 
and an iron pillar, and brazen walls 
against the whole land, against the 
kings of Judah, against the princes 
thereof, against the priests thereof, 
and against the people of the land. 
And they shall fight against thee; but 
they shall not prevail against thee; 
for I am with thee, saith the Lord, 
to deliver thee." (Jer. i. 18, 19.) 
No doubt the prophet had a "hard spirit." 
It required a man of iron and brass 
to stand against the iniquity that sur 
rounded Jeremiah at that time.

So God said to Ezekiel, "The house 
of Israel will not hearken unto thee; 
for they will not hearken unto me: 
for all the house of Israel are impu 
dent and hard-hearted. Behold, I 
have made thy face strong against their 
faces; and thy forehead strong against 
their foreheads. As an adams, 
harder than flint have I made 
thy forehead. Fear them not, neither 
mayest thou be dismayed at their 
looks, though they be a rebellious house." (Ezek. iii. 
7.)

The man whose forehead was 
harder than flint, hard as an adamant, 
doubtless was regarded as having a 
very hard spirit, but he was sent of 
God to tell the truth in the ears of a 
rebelliou people. The sweet-spirited 
men, who never had any trouble with 
anybody, could never be trusted to 
convey the message of God to 
rebelliou and a-estate Israel: an' so at 
the present time there are men of 
kind and gentle spirit who never make 
any trouble, but who never will do the
A blacksmith, about eight years after he had given his heart to God, was approached by an intelligent unbeliever with the question, “Why is it you have so much trouble? I have been watching you. Since you joined the church and began to ‘walk square,’ you have twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over. Isn’t that what the parsons tell us?”

With a thoughtful but glowing face the blacksmith replied: “Do you see this piece of iron? It is for the springs of a carriage. I have been ‘tempering’ it for some time. To do this I heat it red-hot, and then plunge it into a tub of ice-cold water. This I do many times. If I find it taking ‘temper,’ I heat and hammer it unmercifully. In getting the right piece of iron I found several that were too brittle. So I threw them in the scrap pile. Those scraps are worth about a cent a pound; this carriage spring is very valuable.”

He paused, and his listener nodded.

The blacksmith continued: “God saves us for something more than to have a good time—that’s the way I see it. We have the good time all right, for God’s smile means all, and his mercy covereth all his works,” yet the idea that his goodness and compassion encircles us, and we may take all we want of it, does not appear to impress humanity. If the plants and animals can find this goodness, why is man so stupid?

“No. We say that God’s Spirit fills the universe, and that “God is good to all, and his mercy covereth all his works,” while all things else have rest from weariness, and utterly consumed with sharp distress, we are able to find and appropriate to their own use the things they need, choosing and selecting with discriminate care the materials best adapted to their peculiar mode of living! No matter what is required for nest-building or home-making, they seem to procure just the proper articles, and fashion them in such a clever manner that man often marvels at their admirable architecture.

Did you ever watch a bird building a nest? How it flies about, gathering up whatever offers itself as a desirable addition to the dainty little structure! And each different kind of a bird making its own special kind of nest, taking exactly what it needs for that purpose from the encircling good.

Isn’t it the same in plant life? We put a seed in the ground, and soon it begins to absorb such elements as will help it fulfill its mission, sending down little roots to drink up the mineral essential to its growth. By and by appears a little head above the ground, and immediately commences to take advantage of the benefits derived from sunlight, dew and air. Knowing what is necessary for its growth, beauty and fruition, it eagerly accepts what is held out by the encircling good.

But man, whom God has made but “little lower than the angels;” man, with his high order of intellect, his advantages, experience, his boasted supremacy; man, made in God’s own image, does he recognize the encircling good? To our shame we must say, “No.” We say that God’s Spirit fills the universe, and that “God is good to all, and his mercy covereth all his works,” yet the idea that his goodness and compassion encircles us, and we may take all we want of it, does not appear to impress humanity. If the plants and animals can find this goodness, why is man so stupid?

Irritability.

Irritability is a state of mind into which almost everybody falls, or is tempted to fall, at one time or another; and it threatens the best and brightest people more often than those who are dull and apathetic. But no one has a right to think that “nervous irritability,” or even genuine prostration from overwork or worry, affords a good excuse for petulance or ill-temper. Anybody can be gentle and winning when nothing tempts him to be otherwise; when mind, and body, and all outward circumstances, are bright and sunny. But the time when everything seems to go wrong, when the brain is weary and the patience overtaxed, is the very time when we ought to keep our temper, and our words and deeds, under strictest control. If the irritable word springs to the lips, and the kind act makes all around us unhappy, we have no business to claim exemption from the charge of being both ill-natured and wicked, merely because we have been strongly tempted so to be. The time to measure our strength of character and gentleness of disposition—or at any rate our ability to “rule our spirits”—is when weariness within and annoyances without beset us most strongly.—Selected.

If Christ but ride upon a worm or a feather his horse will neither stumble nor fall.—Selected.
It was twilight; overhead the sky, unbroken save by a rim of light above the horizon, across which a band of bright rose color gave promise of a sunshiny day to follow.

To the shabbily clad old woman standing on the wharf no bright ray illuminated the dull grayness of the coming to-morrow. Unheeding the roseate bar of light dancing across the water, very free, and very happy, Grandma Morse was looking out into a vista of colorless, leaden days, stretching on and on, until the long-hoped-for end should come.

It is hard to find the glimpse of light in the future when one has just been turned out of a home, however poor, with nowhere to go and no friend to whom to appeal. And this was the condition which the lonely old woman was facing at that twilight hour.

A hand touched her shoulder and Grandma Morse found herself face to face with a big, blue-coated, black-mantled policeman. "Hadn't you better go home now, grandma?" he suggested. "I'll soon be dark, and you better go home now, grandma?" he asked, in a low voice. "Do you know where you are?"

"No, mam'lar, the girl answered. "I just came in from—today with Mr. Spaulding. He's got a place for me to work. We came here to get some supper. Isn't it a good place?"

The man across the table looked darkly at the little black-gowned woman who dared to meddle with his affairs, but was interrupted in the protest he would have made by the policeman who promptly arrested him "on suspicion."

He said he had worked for me in one of the stores, fathered the girl, as the deaconess led her away to a safe place.

Singing "The Ring Out the Bells." In a darkened room in one of the homes of vagrancy, was overcome with shame and misery.

"The matron was very kind and made it so comfortable as she could, but Grandma Morse, who had been arrested on a charge of vagrancy, was overcome with shame and misery."

Outside the clouds were breaking away, and one by one the bright stars twinkled out. The cheapest and last of them all peeped straight into the tiny window and sent a ray of white light over to the cot where the lonely, gray-haired woman lay, struggling with her sorrow.

At last, looking up, the dim eyes perceived the radiance of the cheerful, perverting star, and a gleam of hope pierced her own gloom and cheered the saddened heart. She thought of another cot, humble but her own, over which a bright star had once rested, and into her consciousness floated like a benediction the words: "Lo, I am with you always, even to the end." Comforted and quieted, the old lady sank into a peaceful sleep.

It was morning when she awoke, and the sun was shining brightly. Wondering at her strange surroundings, she arose and slowly dressed herself. Alone, in a station-house, with a terrifying prospect of the sun was shining brightly. Wondering at her strange surroundings, she arose and slowly dressed herself. Alone, in a station-house, with a terrifying prospect of the court-room and taking her place before the bar of justice.

Thirty years ago a barefooted, raggedurchin presented himself before the desk of the principle partner of a manufacturing firm in Glasgow and asked for work as an errand boy. "There's a deal o'runnings to be done," said Mr. Blank. "Your qualifications would be a good start for you."

Fifteen innocent girls. And only saved because a woman, brave and alert, found the first one before it was too late. How would the fathers of those girls, who were planning sooner or later to take positions offered by him in the city, feel when they learned that their neighborhoods remain blind to this danger to their daughters—Deaconess Advocate. Perseverance.
Deeper, deeper into Jesus,
Where the heart has touched the fountains
Drawing ever on His fulness
Though the branch may sway and

Deeper, deeper into Jesus,
Life of Faith puts it thus:
they reach out after the rich juices of the
"Deeper, deeper into Jesus,
trust in Him as a Savior; it is another to
is another thing to be matured in the
his knowledge and appropriation of the.
Chiist be kept distinct from the degiee of
appropriation of His fulness. It is im­
our state is the measure of our conscious
earth with a conesponding beauty and
one thing to be a child of grace, and it

Chiist (Col. 3:3) ; but, as a matter of ex­
slowly in Scotch business houses, but he

"Deeper yet, deeper yet into the crimson
Him. Judicially, every Christian is hid in
in process of time, he would take mine, if

"I gave him the place," the employer
said afterwards, "with the conviction that,

"Farewell Summer.
(The wild aster).

In the meadows near the mill,
By the wayside, on the hill;
In the fields that stretch to the
To the edges of the town,
And beside the house door,
"Farewell Summer" blooms once more.

Little asters blue and white,
Many as the stars at night;
Summer's flowers have blown away;
Now you come it will be seen.

When the fields are growing brown,
And the leaves come fluttering down.

How I love to gather you,
Purple flowers and blue and blue,
On the cloudy afternoons
When the wind makes pleasant tunes
In the orchard grasses dry,
Where the ripe and apples lie.

Dear to me are days of Spring,
And the Summer makes me sing;
But the best days of the year
Come when you besiege our door,
"Farewell Summer" blooms once more.

—Cecil Cawdewsh in October St. Nicholas.

Gospel Work in the Mountains.

My dear fellow helpers in the work of
the Lord—God bless you.

Only two months more, and another
year will be closed. I am glad to tell you that
God has greatly helped me in all depart­
ments of my mountain work.

You have helped me much with Bibles,
Testaments, gospel truth, clothing and
food to give out to the many poor desti­
tute homes. You will never know the
great good you have accomplished until
eternity reveals it. Your offerings have
brought sunshine and joy to many poor
homes. Surely all the merits of love were
done for the dear Master's sake. Some
day you will hear Him say, "As ye have
done it unto one of the least of these, ye
have done it unto Me." Well, let us hold
on by faith and much prayer, that the seed
thus sown will get in good ground and
bring forth much fruit.

I do thank you sincerely for the many
valued offerings that you have sent me to
help the poor. I have been able to sup­
ply many poor destitute homes with a
large quantity of provisions sent in to

number was put out with much prayer that

also, we have received and put out not
less than three tons of clothing and quite
a large quantity of provisions sent in to

giving years. When once children get

in Kansas.—Editor ]

[J. B. Mitchell.

EVANGELICAL VISITOR.

Gospel Work.

Religion belongs to the place of business
as well as to the church.—H. W. Beecher.

We may play, and dance, and leap
upon our worthy and immovable
Rock. The ground is sure and good,
and will bide hell's brangling, (shak­
ing into disorder), and devil's brang­
ing, (shaking into), and the world's assaults.—Ruth­erford.

My most passionate desire is to
have a clearer and fuller vision of
God.—Tennyson.
hamlets. There is need for the small
at this time and easily influenced.
ing saved her, for she is very tender
which a girl travels downward is
from the country towns, villages and
portable store. Through illness she
ent ways, going to a high-class wine
and a happier girl you would seldom
to hotel life. I took her to friends
suffered all the time. Finally through
room, so-called, then on the stage as
God's own way, lost this place.

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In order to help the 
we would like very much if the subscription 
list could be increased by a few
hundred names, paying subscribers. 
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price we will send the paper to new subscribers from now until the end of next year, thus giving it three months free. It is now time for a
goodly number of subscriptions to be renewed.
We would be very thankful
if those who renew would make an

eyor to a large concourse of people.

Reporting of Funds.
Chicago Mission.
Report for month ending October 15, 1910.
Balance on hand .......................... $2.30.

Receipts.
J. Garwick, Morrison, Ill., $1; J. Stoner, Morrison, Ill., $1; Abihle S. S. Kans., $27.77; Harriet Gough, Chicago, $5; V. P., Chicago, $2.95; Bro. Sicks, Ohio, $2; a friend, $2; Sr. P. S., Mich., $1; S. Sollenber ger, Polo, Ill., $3.30.

Expenditures.
Groceries, .................................. $25.32
Gas, ........................................... 664
Expressing ..................................... 2.60

Other Donations.
Abihle, Kans., Sr. Musser, 2 lb. apples, $2.14; P. H. Burt, Detroit, Kans., 1 bbl. apples and dried fruit; from same community we received $3.60 for fruit for canning; S. Sollenberger, Polo, Ill., 1 bbl. vegetables and butte; J. Stamp, Ind., 2 boxes cabbage and pota-
toes; Sr. Anna Stump and helpers, 3 bbl. choice clothing and one comforter.
We praise the Lord for the interest the dear ones are taking in seeking out the lost of earth; while it is but little we can do as individuals, yet, if each child of God but would be faithful and obedient to that which is their Father will have the power to do a mighty work would be accomplished for God.
We much desire the prayers of all saints; above all things we mean to keep our faith and hope in God who gave us our souls. We expect to begin a series of meetings October 23. The aim is that those who are saved and God glorified. We need the prayers of all who have His work and souls at heart.

Sarah Bert and Workers.
5901 Halld St., Englewood, Ill.
Messiah Bible School.
Donations received since last report.
Katie Smith, Grantham, Pa., 14 yrs. carpet; a sister, Harrisburg, Pa., 46 yds. floor oil cloth; Ezra Gish, Elizabeth twn, Pa., 7 bbl. sweet potatoes; Annie W. Meser, Grantham, Pa., 2 window blinds; tithe offering, Mechanicsburg, Pa., 50 cents; In His Name, $8.
P. J. Wurz, Steward.
October 27, 1910.

Marriages.

LEHMAN—WARFEL.—On September 20, 1910, E rra L. Lehman, of Sadsburg township, Lancaster county, Pa., and Anna May Warfel, of Padishe township, Lancaster county, Pa., were married at the home of the bride, Bro. Noah Z. Hess officiating.

Obituaries.

FAUS.—Albert G. Faus, son of Bro. Albert and Sister Annie Faus, was born September 17, 1902, and died October 1, 1910, aged 8 years and 2 days. His death was due to blood poisoning. Deceased is survived by three brothers and five sister s. General services were conducted at the Mastersonville M. H., Eld. Henry B. Hoff-

SMITH.—Abraham F., infant son of Bro. and Sister I. vin Smith, of West Donegal township, Lancaster county, Pa., died October 11, 1910, aged 4 months and 15 days. The father and one sister, Annie F., survive.

REPORTS OF FUNDS.
[October 31, 1910.]

LEHMAN.—On October 1, 1910, Bro. Benjamin Lehman, died at home of the blearied family, conducted by Elder Aaron and Bro. J. N. Martin. Text, selected by the father, Mark 10:14-15. Interment in the Mount Pleasant cemetery.

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BOMBERGER.—Sr. Casi Bomberger, of near Lebanon, Pa., died September 4, 1910, aged 95 years and 20 days. She was a bad girl, but naturally innocent, un

cry was, "To see my mother."
from mother telling her to come home.

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In order to help the Visitor we would like very much if the subscription list could be increased by a few hundred names, paying subscribers. Our offer is that for one year’s subscription price we will send the paper to new subscribers from now until the end of next year, thus giving it three months free. It is now time for a
goodly number of subscriptions to be renewed. We would be very thankful
if those who renew would make an

eyor to a large concourse of people.

You, dear friends, cannot love the right if you do not hate the wrong. I would not give a penny for your love to the truth if it is not accompan-
ied with a hearty hatred of error.
—Spurgeon.