
George Detwiler

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

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

The Lord clearly tells us in His Word. There is no abundant life delivered to anyone unless separation takes place first. Please turn to your Bible, Num. 3:6; 7: 8: "Take the Levites from among the children of Israel, and cleanse them." Take them from among the others. The Lord wants you to be Levites for His glory. First, He says: "Take them from among the Israelites." All were Israelites, but all were not Levites. The Lord wanted to take them away from among them. And again, Rom. 1: 8: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." For God's glory the Lord took Paul and separated him for the gospel. Separated: II. Cor. 6:17, "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

Now are you perfectly sure about this point—separation? It is the Lord's word. You must be separated. Now, separated from what? That is the point.

FROM WHAT SHOULD YOU BE SEPARATED?

You are to be separated from the following three things—from the evil of the world, the fashion of the world, and the habits of the world. First, you are to be separated from the evil of the world. Oh, many hundreds and thousands of people want the life more abundant and are praying for the Holy Ghost's power, but they haven't come to the point of God's condition. They think that they have done all, but they haven't done anything according to what God means—according to His will. So the Lord clearly puts here, "You have to come out from the evil of the world."

The evil of the world—one thing is sin. Rev. 18:4: "And I heard another voice from heaven saying, come out of her, my people, that ye be not partakers of her sins." Come out from other people's sins. You know if you live in any known sin, if you go on sinning and living in sin, there is no life more abundant for you; and there is no blessing from God. You must come out from your sin. Hundreds of thousands of people are going against their consciences and do lots of crooked things. There are many shady actions about you, and you don't come out of the evil of the world, its sin and uncleanness of every kind.

What are those evil actions? Not only sin, but something more. I. Cor. 10:6-8: "Now these things were our examples to the intent that we should not lust after evil things as they also lusted." That is sin. "Neither be ye idolators, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play." That is, spending one's life in eating, drinking and card-playing. You have to come out of those things.

They lusted after many things, and how many do that. (I. Jno. 2:16;) "The lust of the flesh and the lust of the eyes, and the pride of life is not of the Father, but is of the world." All those who are subject to these things must come out of them. Come out of the evil of the world! As long as you are living in the evil of the world there is no separation. The Israelites were God's people. The Lord brought them out of Egypt, but all the way through the wilderness they sinned against God. They didn't give up their sins, and the Lord brought this about to show you clearly that you should come out of these sins: the lust of the flesh, the lust of the eyes, and the vainglory of your life. All these things must be put aside. All these things God says should go out of your life entirely. Unless you come out of these sins you should not call yourself separated.

Again, not only the evil of the world, you have to come out of the (Concluded on page 11.)
Evangelical Visitor

A Bi-Weekly Religious Journal
For the exposition of true, practical piety and devotion to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

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BROTHERS H. S. MANER, Lancaster, Pa.

GEORGE DETWILER, Office Manager.

Editorial: The brethren of the Rapho, PA., dist., recently made choice of a minister to fill the place of the late Bro. C. O. Lehman, whose early passing away was a serious loss to the district. Bro. Allen B. Brubaker is the one on whom this new responsibility fell. May the choice have been directed by the Holy Spirit and may he by the grace of God be a power for good in that part of the vineyard.

Elsewhere in this issue will be found an article entitled, "An Accursed Craze." It is a warning of the dangers that threaten the rising generation from the five-cent theaters, the moving picture shows. The testimony in their favor is that they are money makers. We notice that Mr. Thomas Edison, the noted inventor, receives thousands of dollars as royalty for the use of his invention in this connection. The testimony, unfavorably, is that they are destructive of the rising generation on all lines, especially on moral and spiritual lines. It is true that the moving picture has educational value, but its use in the shows given is not for that end. If it were put on a moral and educational basis it would cease to be a money maker. The people that are in the business want the money no matter what becomes of the patrons, physically, morally or spiritually. "There is no fear of God before their eyes." "God is not in all their thoughts." Oh, must the rising generation be sacrificed on this altar of Moloch? Unless God intervenes the outlook for the conversion and salvation of the boys and girls of to-day, is not very promising.

Kindly notice that we have modified our special offer of our New Idea Daily Text Wall Calendars for 1911 and the two mottoes for 50 cents. On account of the postage we are obliged to make it 58 cents. Yet at that it is a very good offer, giving for 58 cents 75 cents worth.

Several of the Messiah Bible School and Missionary Training Home students are permitted to tell something of this new institution so recently launched, its opening and its workings. Bro. Haagan's effort is given in rhyme and reflects credit on the writer. Possibly another report from his pen, in prose, may appear in a later issue. Sr. Hess writes interestingly of the school, its opening and its promise of success, under God's blessing. Others of the students have written very good essays on the same topic, but we cannot publish them all. We are glad to have these very gratifying reports from the students. It shows that their estimate of the institution is very favorable. They find that the teachers are doing the best for them they can. It will be noticed that the number of students has increased quite encouragingly since the school was opened, and the outlook for an increased attendance for the Winter term is quite good. Visitors are at all times welcome, and we know of no better way to overcome any misgivings or prejudice that may linger with any of the brethren or sisters than to just pay a visit to the institution and witness its workings. The brethren who have charge of it are doing faithful and conscientious work and deserve the confidence, sympathy, support and prayers of all who love the Lord.

Brother and Sister Steigerwald, the South Africa missionaries, now on furlough, are expecting to come to Pennsylvania on about November 15, and will visit the different districts and hold meetings, as doors may be opened to them, in the interest of the foreign mission work of the church. They are expected to reach Chambersburg on the above named date and begin their Pennsylvania itinary in the Franklin county dis-
November 14, 1910

EVANGELICAL VISITOR.

districts. Bro. C. N. Hostetter, the F. M. B. Secy., is arranging with the districts for meetings. We hope they will find open doors in all the districts, and, with God's blessing, be a strong means of encouraging the missionary spirit among our people. We can stand a little encouraging on that line. The Treasurer, Bro. P. M. Climenhaga, adds a note of instruction to his report, in another column, as to what is expected from the districts in connection with the meetings. Read Bro. Climenhaga's note.

Thursday, November 24, has been set apart by President Taft as the annual Thanksgiving Day. We notice that Canada observed its Thanksgiving Day, with God's blessing, and be a strong encouragement to the districts. Bro. C. N. Hostetter, the F. M. B. Secy., is arranging with the districts for meetings. We hope they will find open doors in all the districts, and, with God's blessing, be a strong means of encouraging the missionary spirit among our people. We can stand a little encouraging on that line. The Treasurer, Bro. P. M. Climenhaga, adds a note of instruction to his report, in another column, as to what is expected from the districts in connection with the meetings. Read Bro. Climenhaga's note.

The launching of the Messiah Bible School and the calling of Bro. E. H. Hess to be one of the Faculty, made a change in the personnel of the Lancaster Mission workers necessary. Bro. and Sr. Hess had charge of this Mission from its beginning, but their resignation became necessary in order to fill the new engagement. Bro. and Sr. Amos Good, of Elizabethtown, Pa., felt called to more active work in the gospel field, so the invitation was extended to them to assume charge of the Lancaster school. On Sunday, November 5, the change in the working force was made. The services on this day were interesting. The afternoon service was well attended and profitable. In the evening the room was pretty well filled with children. Bro. Hess' have moved to Grantham, and Bro. and Sr. Good are occupying the Mission, and were chosen to the superintendency of the Sunday-school. They feel very much their want of ability and training for so important a charge and earnestly invite the prayers of the brethren and sisters.

Our Annual Bible Term.

The second annual Bible Term is announced to be held here in connection with the Bible School and Missionary Training Home the last week in January and first week in February of the new year.

Announcements of Special Meetings.

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.

A communion service is announced to be held at the Messiah Home chapel on Sunday evening, November 20. The ordination of the newly elected deacon, Bro. H. A. Garman, will take place at the morning service. There will also be a service in the afternoon, followed by the commemorative service in the evening. An invitation is extended to all. Come and enjoy the meetings with us.

The brethren of the Lebanon and Dauphin, Pa., dist., have announced special meetings to be held at the Fairland M. H., commencing December 4.

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

Change of Workers at Lancaster Mission.

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Calendar Talk.

We are mailing some of the New Idea Daily Text Calendars for 1911 to those who have ordered. In our effort to prepare this calendar it was our thought to make it helpful to all who are interested in the study of the International Sunday-school lessons. For this reason it is crowded with information pertaining to the lessons. It gives the Topic and Golden Text for every Sunday. It also indicates the Daily Home Reading Portion for each day, as recommended by the International Sunday-School Association, and associated with each day's date is a verse, usually selected from the daily reading portion, and which is intended as a stimulus to not fail to read the whole portion. We hope our friends will be pleased with it, and will order largely.

Of course there are calendars and calendars, but each Christian home should have a calendar that will stimulate to the reading of God's word and to the service of God. It is hardly befitting for a Christian home to be decorated with calendars showing nude, or scantily dressed, portraits of women, or other equally inappropriate pictures. Such things are not void of exerting influence and the influence is not for good.

Our special Combination offer of sending the calendar and the two mottoes, the Revised Dining Room motto and Rules for the Day, for 50 cents, ought to bring us many orders. However, we must modify our offer a little. In order not to do so at a loss to ourselves we are obliged to make 75 cents, as the postage on the mottoes is more than we anticipated. So all orders that are received after November 15 should be on the 58 cent basis. It means you receive 75 cents worth for 58 cents. We would like to send out several hundred pairs of these beautiful mottoes. Those who ordered on the 50 cent basis will receive the goods.

Bible School Information.

To all the readers of the Visitor.

Greeting: No doubt many of you have been looking for a report of the Bible School in the columns of the Visitor. As previously announced the school opened September 26. Up to the present time twenty students have been enrolled and we know of more that are coming before long. The Lord's blessing is apparently on the work. We praise His dear name for sending us consecrated young brethren and sisters, who take up the work with so much earnestness, in order that they may be better prepared for His service.

Besides the secular studies, we have two Bible classes daily, one of which is attended by all the students. A number of brethren and sisters have been to visit the school and have expressed their appreciation of the work. We are always glad when brethren and sisters come to visit the school and extend a hearty invitation for all to come to see us. We thank all the dear ones who have given of their means for the support of the school. We ask a special interest in your prayers.

Your brother in Christ,

P. J. Wiebe.

Harrisburg, Pa., Nov. 7, 1910.

Can it be true that no one, no district, no Sunday-school throughout the Brotherhood thought of and about the Des Moines Mission and its needs during the month of October? It would seem so from the report. It ought to jar us sufficiently to try to make amends by doing better.

"Love never asks how much must I do, but how much can I do."
NEWS OF CHURCH ACTIVITY
IN THE
HOME AND FOREIGN FIeldS

Addresses of Missionaries.

Africa.
E. N. Engle, Mtshabezi Mission, Gwanda, Rhodesia, South Africa.
Harvey J. and Emma Frey, Elizabeth English Mission, Gwanda, Rhodesia, South Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Alice Lenti and Sallie Doner, Matoppo Mission, Bulawayo, South Africa.
Myron and Ada Taylor, H. Frances Davidson, Cheona, N. W. Rhodesia, South Africa.

The following are not under the F. M. B.:
Isaac O. and Vickie Lowo, 4 East Jeppes Extension, Johannesburg, South Africa.


The following are not under the F. M. B.:

Ramabai Home, India.

Our City Missions.

Philadelphia, 3423 N. Second street, in charge of Bro. Jesse and St. Docia Wengen. The time was spent in the preaching of the word, singing and testimony. On Saturday evening a very solemn memorial service was held, in which was observed the ordinance of feet-washing, and the partaking of the broken emblems of the Lord's body and shed blood. Sunday evening seemed to be the crowning of the services; the presence of the Lord, as it were, filled the room and shouted out from the camp. Hallelujah!

We are not at all discouraged for we know the Lord is with us. "If God be for us, who can be against us?" (Rom. 8:31, 32.) Blessed be the name of the Lord. Amen.

EFFIE ROHRER.

3423 N. Second St.

From Texas.

To the readers of the Visitor:—Once more we greet you in all Jesus' name—the name ever sweet to all of God's dear children. Since my last writing I have been very busy on various lines. Our meetings, especially at one place, are well attended, so that the school-house is too small to comfortably seat them. The interest appears to be growing, for which we praise God.
OUR colony is also growing. Brother Joseph Bucher from Indiana moved here lately and a number of others are coming. Lately the Mennonite Brethren have bought considerable land. Elder Garber and one of his brothers from La Junta, Col., bought. The elder built and intends moving here this month. Two Colemen brothers came lately from near Kansas City, Kan., and are getting ready to make improvements. Two Mennonite Brethren are building a large store-building and have applied for a post-office, all of which will be very convenient for the colony.

We have been somewhat delayed with the building of our meeting-house, but we are glad to say that money enough has been subscribed, and promised, to pay for the lumber, and considerable labor is promised. The people around us are certainly very sociable and kind and quite helpful. The landlord of the Delaware hotel, who is a painter by trade, stated that when the building of our meeting-house, but the parties were not at home, so I had to go the full journey. But since I have many open doors and am well provided for. When I was up north I forded the Puddle river twice and swam the Pembina River once. But we expect some hard travelling in this western country. But the work is too much for me, so I drop it by November 1, and we will go to Wool, no great distance. We are building a large store-building.

We can sympathize with those who are isolated from the brethren, like Bro. J. H. Myers, of Victoria, Texas, and others. Occasionally we receive letters from dear brethren, and we are not at home, so it cheers us up to read them. Soon after we came here I wrote for the Visitor of our trip, and I received several letters of encouragement. The first one came from Sr. Michael Shirk, of Goshen, Ind. Other letters came from Bro. D. V. Heise, of Clarence Center, N. Y., and to my surprise, one from our aged brother, David Climenhaga, of Stevensville, Ont., then also from Bro. Asa Bearss and Sr. Levi Winger, Bro. and Sr. J. Heise, Cashstown, Ont., and D. W. Heise, Gormley, Ont. Also a letter from Bro. Church, Sask. All of these we enjoyed very much and we were much encouraged by them. Some may think it strange that I give all these names, but they don't know the value to us of these messages of interest and love. We treasure them highly. If they knew the good they have brought to us they would not wonder. We read them over, then our daughter, Jennie comes to our place, and she must read them also, and it does her as much good as us. Reading matter is not so plenty here as in the East, so we enjoy the letters. The Visitor is very welcome. When it comes so that he obtains no sympathy and it is

In His Name,
T. A. and Mary J. Long.

P. S.—Sr. Long wishes to add that she has tried to carry out her promise to write letters to many who requested when she from dear brethren. O how it cheers us up. If they knew the good they have brought to us they would not wonder. We read them over, but now as I am sitting in the sick room with only our little girl is we'll all. May the good Lord bless us all.

J. W. and Harriet Hoover.

A great deal has been spoken and written about the poor African bride, how she is sold to the highest bidder and made the slave of the purchaser. This and similar statements have gained for the African girl much sympathy and a desire on the part of some people to liberate her from such thraldom. The bridegroom and husband has generally been looked upon as the oppressor, so that he obtains no sympathy and it is generally supposed merits none. Ancestral laws and customs, however, are responsible for much of the evil which exists between the husband and wife, but in a different way. When a Matebele wants a wife, he must pay for her. She is worth something to the father, as she is living and can do hard work, and she will be worth much to the husband as she will do most of his work. Then, too, the father, with the price of his daughter, can buy another wife for himself. This is one line of reasoning, but there is another. If the husband does not pay for his wife, then his own children and hers do not belong to him but to the wife's father, or guardian, and the real parents have no control over them. On the other hand, he pays the stipulated price of sheep, goats, cattle or money, demanded by the father, he sets his wife free from her heathen father and is obliged to pay the

We come to the readers of the Visitor in the name of Jesus who said, "I am the way, the truth, and the life; no man cometh unto the Father but by me." (John 14:6.)

It is quite a long time since I gave any account, through the Visitor, of my mission work in this north-west field. Alberta. I will say first, we, my wife and I, are enjoying good health for which we certainly praise God. Since we are here the Lord has answered the ways taken of labor in His vineyard. I have been at work about every Sunday during the year that we have been here—sometimes I have served in the forenoon and afternoon at services, sometimes miles apart. So I have been busy every Sunday. On November 1, I will have finished my term, having been employed to look after this field by the principal of Alberta College. After November 1, we purposed taking a trip to Vancouver, B. C., and perhaps in California if the Lord will, and so spend the Winter season or at least a part of it. In staying here we have not had opportunity of associating much with our brethren as we had in the East. Still the Lord has used us in this field to some good we hope, although it meant some long hard walks. One Sunday I walked sixteen miles to the place of preaching and after service walked home again, making thirty-two miles. I had counted on staying over night, but the parties were not at home, so I had to go the full journey. But since I have many open doors and am well provided for. When I was up north I forded the Puddle river twice and swam the Pembina River once. But we expect some hard travelling in this western country. But the work is too much for me, so I drop it by November 1, and we will go to Wool, no great distance. We are building a large store-building.

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Hints on the Work of the Sunday-School Teacher.

[A paper prepared and read by Bro. J. E. Bowers at a Sunday-school meeting in Dickinson county, Kansas, and is here printed by request.— Editor.]

By way of apology, if such it may be called, it is hardly likely that I can bring anything new to you upon this subject. Possibly we can, as spoken of in II. Pet. 1:13, stir up your minds by way of remembrance. First of all a teacher should be a converted person. If we have not been converted ourselves how can we teach others, and lead them to Christ? Notice the words of Paul in I. Cor. 2:14, “But the natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them because they are spiritually discerned.” Jesus Himself says of such in Matt. 15:13, 14, “Every plant which my heavenly Father hath not planted shall be rooted up. Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.”

Paul says, “The husbandman that laboureth must first be partaker of the fruits.”

From these scriptures we can readily see the need of not only ministers but Sunday-school teachers, being converted and filled with the Spirit of God, to teach aright.

A teacher should know his lesson, not only his lesson, but be a student of the Word. Much value should be placed upon the most important thoughts of the lesson. Maps, objects and blackboard should be used wherever possible to illustrate the lesson. One of the highest achievements in teaching, advocated by the most distinguished Sunday-school workers, is for the teacher to know his lesson so well that no lesson help or Bible be used, but the thoughts of the lesson be given from memory. Have you reached that point, my fellow-teacher?

A teacher should study his pupils and have a love and interest for them. Encourage the dull and restless, and by asking questions, or give personal work, strive to awaken interest. Don’t ask questions at random, but give them personally so the bashful and slow of speech will have equal right with the bright forward one. Don’t do all the teaching. In all my teaching I have advocated to never tell a pupil what you can draw from him. It will create interest, self-confidence, and lessen timidity.

Again a teacher’s daily life should be exemplary. What would you think of me standing before my class with tobacco juice on my mouth, the smell of tobacco smoke or whisky on my body? How could I successfully teach a temperance lesson? In like manner how can I speak of the evils and dangers of theater-going, dancing and novel reading, if I am an attendant and advocate of them myself. “Do as I say, but don’t do as I do,” will not be profitable teaching in Sunday-school work.

A teacher’s final goal should be the conversion of his pupils. Pray much to God for wisdom, skill and knowledge for your teaching. Let Christ’s likeness so permeate your being that your deportment will bring conviction to your pupils. As Bryant has so beautifully portrayed, “So live that when thy summons comes, to join the innumerable caravan, thou canst not do so with joy and not with grief.”

In conclusion let the request of the following chorus be our prayer:

“Lord, lift us up and let us stand,
By faith on heaven’s table-land,
A higher plane than we have found,
Lord plant our feet on higher ground.”

For the EVANGELICAL VISITOR.

The First Day of the Week.

BY P. T. ALEXANDER.

The writer, a short time ago wrote to one of the largest publishers of Sunday-school literature, and asked this question: “From what authority have we it that the resurrection of Jesus was on Sunday?” The reply was, “Matthew 28:1, states that beyond possibility of misunderstanding, it seems to us, ‘In the end of the Sabbath, as it began to dawn toward the first day of the week,’ and I believe they thought I was very foolish for thinking the other hand, kept this feast on the 16th day of the first Jewish month and ended on the fourth day of the third month. These weeks were followed by Pentecost. (Sivan. 5.) Now Pentecost, as all understood, was fifty days after the resurrection, and, now, we know that the resurrection took place on Abib 16, which was on the first day of the sacrificial week, containing 49 days.

I call them sacrificial because they have an end, as I quoted. Numbers 8:26: “After your weeks be out.” So when I read Matt. 28:1, my mind is directed to this specified week, and when I read history and learn that Sunday never came into prominence until two hundred years afterward, and then not among the Jews, but among the Romans (who at that very time would not permit the Jewish nation to keep their own law), I do not see how Matt. 28:1 has anything to do with Sunday. The Jewish Christians of Asia Minor observed the 16th of Abib in commemoration of the resurrection of Jesus. The Romans, on the other hand, kept this feast on the Sunday following the full moon after the Spring equinox. The controversy began in the second century, under Victor, bishop of Rome, and ended about A. D. 325, when the council of Nice, “out of complaisance to Constantine the Great, ordered the solemnity of Easter to be kept everywhere on the same day, after the custom of Rome.”

I can find only one sensible reason for this controversy which is this, the Romans did not reckon time as the Jews did, and for this reason could not keep this feast, as the Jews did. The year of the Jews was as long as the Roman year (365 days). The Sabbaths and fasts were upon fixed dates, throughout the Jewish year. The first, eighth and fifteenth of Abib were always the Sabbath. The
Sabbatical weeks following were on fixed dates. Sivan four and five was a Sabbath each year. Not two Sabbaths, but one Sabbath two days long, thus taking up the odd day at Pentecost and thereby allowing the Sabbath to fall upon fixed dates each year. The Jews had no names for their week days for this reason, if they had named the days of the week there would have been a confusion for the law definitely located their Sabbaths upon fixed dates in the year, and the year not being a multiple of seven, no name could apply to a day of the week for more than one year at a time.

The first ten Sabbaths of the year were definitely located by the law upon fixed dates. These were their weekly Sabbaths. The law also located four weekly Sabbaths in the seventh month. [Sabbath month.] If one Sabbath only had been definitely located upon a fixed date in the year, it stands to reason that all the rest likewise would have been upon a fixed date, but we have no less than fourteen weekly Sabbaths located upon fixed dates in the year. Now, with this plain difference between the Roman and Jewish mode of reckoning, how are we to understand that Matt. 28:1 is authority that the resurrection was on Sunday?

If there were any historical proof that Saturday was the Jewish Sabbath, that evidence would be sufficient, the assertion of man, is not history.

Roman historians are questionable authority on Jewish laws. Tertullian knew this when he wrote concerning some that in his time kept Saturday, saying they “Go far away from Jewish ways, of which they are ignorant.” It is possible that in this particular year the Jews’ sacrificial week, and the Roman Nundinae (Sunday) began on the same day, that is, Abib sixteen, and the Roman festive day were on the same date that year, but were they?

Thomas, Okla.

“The poor among men shall rejoice in the Holy One of Israel.” (Psa. 29:19.)

What a blessed day that will be when the wage-earners need not look to any Union or Federation to defend their rights. Let us rejoice for that day will soon come. It is especially promised that the Millennium King shall attend to the sorrows of the poor and him that has no helper.” (Psa. 72:13.) Then the ideal of true government shall be realized.—Mrs. Needham.
share in your charity freely, at least don't fail to order one of our books, "War on the White Slave Trade." I hope to write on the subject later. To those who are not in sympathy I would say bear with us, and don't hinder us in this important work. It is hard enough to work as it is even when we all are a unit.

Brethren, pray for us; we need it so much. As I come to see things, and how they are going, I can say I am glad I came home. I love my brethren as never before. We beg to remain your brother and sister in Christ. We hope to hear favorably from many.

A. L. Eisenhowar and Wife.
Medway, Ohio.

[It may be a question with some of our readers whether it is wisdom to permit the discussion of Bro. Eisenhower's concern and kindred subjects in these columns. In several instances we have declined to publish articles on related subjects for the reason that the Visitor is not a medical journal, and, in the estimation of the editors, the articles, however important, were hardly appropriate for a paper of the nature of the Visitor. That there should be men and women so lost to all that is good, as to engage in a business way in a traffic of women and girls for immoral purposes, seems to us almost beyond belief, but there seems to be no doubt about the fact, and it is a matter of congratulation and rejoicing that recent laws make it possible that these inhuman traffickers can be ferreted out and punished. But it is also true that all through the land parents of people who are defiled and unbelieving are continually wanting to learn more.

This composition is to give you a little of an idea of the opening and progress of The Messiah Bible School and Missionary Training Home, at 46 North Twelfth street, Harrisburg, Pennsylvania.

On Tuesday evening, September 27th, a little band gathered together in the chapel at Harrisburg. The evening was spent in singing, prayer, and a few very interesting talks by Bro. P. J. Wiebe, Bro. E. H. Hess and Bro. S. R. Smith, on what school life should be like and how long the brethren were busily engaged trying to launch the school. Our hearts were truly filled with praise to God that He had so wonderfully laid it on the brethren's hearts and also helped them lay the plans for its launching.

On Wednesday morning, September twenty-eighth, we, that is all the members of the school, orphanage, and also a few sisters of the Messiah Home, met at the chapel for our first morning worship, and to ask God to help us in our first day of school.

It was opened by prayer and the power of God and we are glad to say there has not one day passed but what we first gather together and ask God's special blessing and help for the day. It seems we have so learned to trust God that we cannot undertake anything without first asking Him about it, even in our separate rooms, and it is wonderful how He is undertaking for us. It is so blessed when we can get to the place that we can cast all our cares upon Him and know He is caring for us.

Our first day of school opened with twelve scholars, but we are glad to say that the days went by they still kept coming in and at this writing there are eighteen enrolled.

We have all the studies that are necessary, and best of all we have two special periods each day for Bible study, which has given us to see how little we really know. No wonder Paul said to the Romans, "Of the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments and His ways past finding out." Even although we do realize His ways are past finding out we are glad we can find some of the hidden mysteries by searching out His word, and, best of all, we never get tired of it, but are continually wanting to learn more.

The keynote of our Bible School is "But sanctify the Lord God in your hearts and be ye ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." We are glad to say that nearly all of us have been saved through the precious blood of Jesus and we live together as a happy family in the Lord.

I think the pupils are all trying to do their best in all things and the teachers are careful not to give us more than we are able to do. Everything is moving along nicely; there is no confusion, but Christ is all in all.

Our desire is that not only Harrisburg may hear and be helped by the school, but that it may go to the uttermost parts of the earth.

By this time we have all come to the conclusion that it is a good thing to have a school under the Brethren where we can sing and pray every day.

How To Be Saved.

Some years ago, a lady was travelling with her husband to Kansas. As she was crossing Illinois, she saw in the saloon of the car a beautiful young lady reclining on a sofa, and asked her, "Why don't you come out and enjoy the scenery?"

"I am very ignorant," she replied; "I never thought much on the subject, or had any friends to help me."

The tears began to flow. The lady closed the door of the saloon and sat down by her side, and, like Philip, "preached Jesus" to her; then she opened her heart freely: "I have been a gay and fashionable girl," she said, "fond of the ball-room and other giddy pleasures; a few months ago I attended a ball with an intimate friend, and walking home with our thin shoes in the rain, we both took cold. That friend is in the grave and I know I am not prepared to die. I have had no meeting to go to, no Christian friend to consult. I have read in the Bible that I must be converted; but I could not tell what it was to be converted, and I am still in darkness; can you tell me?"

"It is to come right to Jesus, with a humble, contrite heart, and rest yourself on Him. He invites you, and is willing and waiting to receive you. Are you willing to give yourself up to Him and be His forever?"

"Oh, yes! willing and anxious. The
Then we will be as was Samson. Then we will be as was Samson. Then we will be as was Samson. Then we will be as was Samson. Then we will be as was Samson.

Worldly Conformity.

To conform in manner of life to the world of unrighteousness is fatal to the divine life of the Christian. To maintain fellowship or association with God we must turn our backs on this present evil world. This is a common expression, and yet it contains a truth as unalterable as the law of the Medes and Persians. We cannot walk with the world and with God at the same time.

But what is meant in the Bible by the world? The Christian must transact ordinary business; is expected by God to do a good, honest day's work, and usually comes in contact with sinners daily and hourly. How can he still keep separate from the world? We answer, If we submit ourselves to God He will teach us how to keep ourselves unspotted from the world, and we will realize that we are daily walking in the footsteps of Jesus who was “holy, harmless, undefiled, separate from sinners.” (Heb. vii:26.)

The Spirit of God is a sensitive Spirit, and unless we walk in godly fear and reverence, that Spirit will be grieved and finally driven from us. Then we will be as was Samson when shorn of his hair, our strength will be gone and we will soon be taken by the enemy and our eyes put out.

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it home upon every conscience. Jesus Christ, the healer of sick bodies, came into this world chiefly to save sin-sick souls. He preached heart repentance and holy living.

The Experience of the Apostles.

Paul and his fellow-apostles did not go about lecturing on sociologies, even in that corrupt age. They grappled with the mightier problem of man's utter heart-depravity, and wrought for nothing less than man's souls, and their entire regeneration by the Holy Spirit. That is the prime office of the gospel of redemption. The wonder-working gospel of atonement, faith-regeneration, and supporting grace—which is God's masterpiece—has no more run out than the fresh air and sunshine.

An admirable object-lesson for ministers may be found in the successful career of Richard Baxter, in the manufacturing town of Kidderminster. When he went there the town was overrun with wickedness. He did not ignore the bodily needs of his parishioners—for he had great skill in medicine, and showed great assiduity in caring for the sick. He did not ignore their domestic and social conditions—for he labored for the cleanliness and comfort of their homes. His chief aim, however, was the salvation of their souls. As he honored the gospel, God honored him, and gave him great spiritual power. After several years of genuine apostolic labors, Kidderminster was not only reformed; it was revolutionized. New streets made new homes and a new state of society. Baxter said that, instead ofprofanity and drunkenness and Sabbath-breaking, he could walk the streets on Sunday evenings and hear the sounds of psalms or Bible-reading in well-nigh every dwelling.

Human nature—whether in man- or in hovel—has not changed since Baxter's day, nor since the Apostle's day. Christianity has not changed, and never will change. It provides for the life that now is, and infinitely more for the life that is to come. The infinite God knew what He was doing when He gave to His sinning, suffering children a gospel that converts the heart and renovates the whole man, through the coming of Christ Jesus. To His ministers He trusts this life-giving gospel—not to be altered or overlaid or venerated, much less to be apologized for or concealed. The sublime purpose of this gospel is to bring God to man and man to God. Its two principles—as Pascal well said—are the corruption of human nature and redemption by Jesus Christ. As time can never "antiquate" these two principles, the precious gospel is as fresh, and as strong, and as indispensable and powerful as when it was thundered from the lips of Paul.—The Christian.

A Mighty Adversary.

But when I became converted, and began to study the Bible, and to grow intelligent in regard to God's great plan of redemption for the human race, arguments against the secret oath-bound lodge loomed up before my mind, of whose depth and magnitude I had little dreamed. I came to see that both God and man had a mighty adversary in the prince of darkness. I came to see that he was not merely an evil influence or principle, but a personal, spiritual being, at the head of a great kingdom of beings like myself. I came to see that while he was not omnipotent, as God is, yet notwithstanding, in the persons of the human race, he is practically ubiquitous, and able to be in many places at the same time. I came to see that he is not necessarily a gross and crude opponent, but one of refinement and intelligence, and that his purpose is not the destruction of the human race; far from that; but its conservatism, and its advancement along lines agreeable to him, though imicinal to God. I came to see that Satan could be moral and religious, and benevolent and philanthropic. I came to see that Satan could uplift men in many ways, and that indeed it is his policy to do so, even to the extent of deifying man; even to the extent of deifying man as his representative on earth. I came to understand his method, and perceive that in many respects it is that of a mockor, or a counterfeit of the true God. Satan could make the first mother believe that he was a truer friend to her than the God who created her. He could gratify her taste for good things, dietetic and aesthetic, and fire her ambitions for the improvement of her mind. He could cultivate religiousness in man and lead him to worship and express his gratitude to God for the loaves, while restraining him from the one thing needful, namely, the offering of an atoning sacrifice. He could intoxicate the antediluvian world with his civilization. Its greatness is even now commanding the wonder and admiration of the century in which we live. He could show men the foolishness of alarm, until they were swept away from earth by a mighty deluge as an expression of God's wrath against sin. The whole system of paganism was, and is, a vast counterfeit, and so near alike is it to the religion of the Bible, that even now no small portion of all the worldly-wise men are in doubt as to whether paganism is not derived from the same source as the Bible, and whether, with all its grossness and gross incidency, it is not as good as Christianity. Now that is what Satan can do; it is what he is doing.

It was with these thoughts in mind and this revelation of satanic power, and the place of Satan in history before me, that my attention was turned in a new way to the subject of the great oath-bound lodge, of its history and underlying principles. I had known nothing in any positive way, and while prepared to refute it for extravagance, for a waste of time, for the corruption of morals in some cases, and as a preventative of attendance on the house of God, yet I thought but little beyond this concerning it. The benevolent features of the lodge seemed commendable. Many friends fellowshioed it: brothers in the ministry threw the cloak of their approval over it, and yet it occurred to me that both the church and the world might be better off without it; yet how much better off, it had not come in my way to particularly inquire. But my eyes have since been opened, so that I discern the cloven foot as clearly in this system as in some of the others I have named.—J. M. Gray—Selected.

"Hold fast the confidence and the rejoicing of the hope, firm unto the end." (Heb. 3:6.)

You are like a builder helping to hoist a huge beam by ropes. There is a delay; your hands are very tired; but if you relax all may be lost. You have long sought to uphold the Lord's coming. You are growing discouraged and weary. Hold on a little longer. Hold steadfast. Soon, very soon, and the Top Stone of Grace will reach its elevation. Hallelujah!—Our Hope.

"I rejoice at Thy word, as one that findeth great spoil." (Psa. 119:16.)

Surely this man was a full believer in Scripture. Fancy a King, with all riches at his command, glorifying more over a bit of sacred writing than over the rare trophies of war. Why? Because every precept contains a promise; and every promise contains a title to an everlasting kingdom. Let us fight for the Word without; and for its supremacy within us.—Selected.
The Life More Abundant.

(Concluded from page 1.)

fashion of the world. Rom. 12:1, 2: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind." Now there you see you have come out of the fashion—the conformity to the world—clean out, clean out of it. There must be a real line drawn between you and the world, because you are "a peculiar people." God calls His own "a peculiar people," "chosen generation," and if you just walk according to the fashion of the world, there is no separation.

Many people dress according to the fashion of the world, and they walk according to the fashion of the world; they mingle, they shake hands with the world; there is no line drawn.

God can't see any difference between you and the world, and while on Sunday they go to church, on Monday, Tuesday, Wednesday, Thursday, Friday and Saturday they are all in the world. You can see them on Sunday at church; on Monday at the theater; on Tuesday at the concert or some other musical; on Saturday they prepare for Sunday. What preparations do they make? They prepare their clothes, and tell the washerwoman, "Bring all our things up on Saturday; we have to get them ready for Sunday." That is the preparation. Oh, may the Lord help you!

When I went to England I found there a clock in the church at Stroud. It would only go on Sundays. I asked one of the ladies: "What is the matter with this clock?" She said: "This clock goes only on Sunday." I said it was a very good lesson for Sunday Christians. I tell you many a worldling sees there is no line drawn between them and you. You walk as they walk, speak as they speak, dress as they dress. They don't believe in you. What is the life of Christians? They can't see it because you walk as they do.

What do they see in your life? Haven't you got into the fashion of the world and follow it? Come out of it. It may be your hat, collar, button, watch. Whatever it may be, I tell you if you want the abundant life you must come out of it. Take your hat, for example. You know thousands and thousands of birds have been killed in Australia. What a cruel thing! When I went to Australia I found many of those ladies with birds on their hats, and I never thought about it until I came to America and was told it was a cruel thing, and I really agree with you. They had the fashion of the world; they mingled with the world. Oh, may God show you anything in your life which is following the world! Out you come! There is no abundant life unless you come clean out of these things. It may be your hat, yes, or it may be the brushing of your hair—the fashion of the world. Many people go to the looking glass and spend an hour before it; they want to beautify themselves more than God intends. That is it. It is a nice thing to be neat and tidy and clean, but oh, how many just spend their time daily before the looking glass! You may be too careful about keeping yourself in the fashion of the world. Even the point of your moustache may be too much in the fashion of the world; many people are too careful about that. If you want to be a "peculiar people," you must be a real, out-and-out nation for God. In these times there must be a clean-cut separation. Fashion of the world—you must come clean out of it.

And not only that, but also from the habits of the world. Heb. 12:1: "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside the weights, and the sin which does so easily beset us." Now there—every weight. Weights are not sins, but weights check your course, you know. If you have got three weights, one in this pocket, one in that, and one behind you, how can you run your race? Weights are not sinful, but they will become sinful if you do not put them out. It begins with weights; afterwards, when you go on indulging in weights, you are sure to fall into sin. What weights have you? Some people are under the bondage of smoking. It is a weight. According to His Word, I. Cor. 6:13: "All things are lawful unto me, but I will not be brought under the power of any." Set aside every weight. The Christian has no business with those things which God calls weights.

You must set aside all weights, my dear brethren; unless you do, you cannot run your race! Separation means cutting loose from all these things—the evil of the world: not only so, but from the fashion and habits of the world.

There was a lady in Australia who wanted to have this life more abundant, but she couldn't get it. She had something in her heart that she didn't want to give up. She was praying, praying, praying, praying, but never succeeded. I said to her: "You have not found this life more abundant?"

She said: "No, I haven't; I wish I could."

I said: "Have you entirely separated yourself from all uncleanness as far as you know?"

"Yes," she said, "I have."

"Oh," I said, "be sure, be sure. The Lord is going to fill you up if you are right with Him."

She came to me the next day and said: "Brother, I want to tell you something."

I said: "You need not tell me; go and tell God. But if you think I can help you, tell me."

She said: "This is it. I am engaged to a young man, and he is not a converted man. The Lord seemed to speak to me over and over again: 'Give him up, give him up;' and there was a fight between me and God. I said: 'I can't give him up.' God said: 'He is an unconverted man—you have no business with him.' So the fight went on day after day, and she said she had been made very miserable the previous night over the matter. She asked me what ought to be done. I said to her: "Do you want Christ or that young man?"

"Oh, of course, I want Christ."

"Then let the young man go. If the Lord tells you to let him go, let him go. He can find you a good young man—a converted young man; let him go."

She just left it to the Lord, and when she came to me the following morning, I could see her face beaming with joy, because the Lord had taken possession of her as soon as she came clean out. It is wonderful!

Oh, friends, if there is even one thing in your life, let it go. Make an entire separation! Be a clean people, a peculiar people, a chosen generation! People will see, when you are really separated, a peculiarity about you. There will be a peculiarity about your look, about your dress, about your walk, in your face, everywhere in all points of your life. Oh, God help you! If there is one thing lacking in this point, come out!—Living Water.

"Honor is but the reflection of a man's own actions shining bright in the face of all about him, and from thence rebounding upon himself"
EVANGELICAL VISITOR.

NEWS OF CHURCH ACTIVITY.

(Continued from page 5.)

required sum, even though he be married by Christian marriage. He is expected in addition to bear all the expense of a na­tive idea of a wedding, even a dress for the bride. Then because he wears clothes like a white person, and tries to live in a little more respectable manner than his heathen neighbors, they think he must have a great deal of money, and they charge him with more than others. Some are required to give three cows, which at the lowest figure means $150. A few days ago I received a letter from a westside bridegroom who is trying to arrange the lobala (pay) for a wife. He writes, "Oh, it is hard to be married among the black people." But ac­cording to the law of the natives and of the white people who allow it, he must pay it if he wishes to free his wife from her people and get control of his children. This does not signify that he is going to make a slave of her. Now let me tell you something of the bridegroom among the Bantongs of this part of the country. English law among the Matebes carries some weight and makes Christian marriage possible, but he has not yet reached that stage in this part of the country. We have been clearly warned by the government not to inter­pret with native customs in the least. If a young man wants a wife he looks around until he sees a suitable person. He then tells his mother to try to arrange a marriage for him with that girl. The mother speaks to the mother of the girl, who in turn consults with other members of the family. If the suitor is regarded with favor, the mothers again talk over the matter and arrangements are made for the wedding. Thus far the bride-elect has not been consulted. She is then seized and informed that a certain person is to be her husband. She is expected to scream and object, but that does not count. The day is set for the wedding. The groom prepares the pay. This consists of hoes,—perhaps twenty in number,—calico, beads and other ornaments, money, and a spear or two for the best. The mother and some other women go first and carry these presents to the home of the bride. The groom and best man follow. For several days the relatives of the bride to the number of thirty or forty come to the wedding and each expects a present from the groom. These the best man dis­tributes. All the while a continuous storm of abuse is heaped upon the head of the bridegroom. Day and night it continues. Everything detrimental to his character or objectionable in his actions is brought forth. The result is not unlike a political campaign in America, except that here the campaign is conducted by word of mouth instead of through the newspapers and stump speeches. If the husband is not able to endure it all he must take refuge in the veldt until the storm has blown over or nearly so. The climax is reached when his cloth­ing is finally taken from him.

Humiliating as this has been for the bridegroom, it is probably a still harder task, and that is to gain the con­sent of the bride. Up to this time she has had no part in the exercises except that she has been "armed" food for several days by her relatives. He is, according to na­tive marriage, the husband of this girl, but he may have to try a month or even a year to induce her to come and live with him; at last he may be obliged to send some men to carry her to his home by force. It often happens that she never goes to his home, in which case he may go to live in her home, at least a part of the time. If a man has the time and the money, it is not unusual for him to have two homes. Living at the home of the bride is not very pleasant, even if the wife treats him well. He is expected to treat the mother-in-law with very great respect. He is not supposed to sit down near her. If he does, he must not look up in her pres­ence but keep his eyes modestly fixed on the ground. This mother-in-law gave birth to his wife, hence he must reverence her.

Thus while the wife has no choice in the matter, she has yet a great deal of liberty, nor does her opposition always imply a dis­like to her husband. It is customary for the bride to oppose and she would be sub­ject to a great deal of ridicule and perhaps persecution, if she did not do so. There is a case of this kind here at present. A fine young man has lately been married, but he found out before marriage that his suit was acceptable to the girl. This was done through a friend of both. Since the marriage it has been very dif­ficult for him to get the bride to even talk with him. She seems to be one of the best in the neighborhood, but her cus­toms seem to be embedded into their very life that it takes time and courage to shake them off. In this case the husband is gradually winning the bride, and we trust that ere long she may be willing to come with her husband and have Christian serv­ices in connection with their union.

May she and others have your prayers that they may be willing to shake off their old life and accept in full measure the new life in Christ Jesus?

H. FRANCES DAVIDSON.


The Bible School.

By R. C. H.

To help the cause most dear
To every Christian heart,
The children of the heavenly King
A Bible School did start.

To help all struggling souls,
Along life's rugged way,
And bring them to the feet of Him
Who lights the darkened day.

To help them know the book,
Or rather what the book is,
That they may know that it is theirs,
Eternal life to have.

To help them know the Word,
God gave His waiting bride;
To tell them of His matchless love,
And make them spotless white;

Of Him who on the cross,
Their sins and guilt did bear;
And then went to His Father's throne,
Bright mansions to prepare.

For those who wash their robes,
And make them spotless white;
In the shed blood of Calvary's Lamb,
And pure in His sight.

Their duty never shrink.

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REPORTS OF FUNDS.

Foreign Mission Funds.

Receipts for September and October, 1910.

GENERAL FUND.

Lebanon, Pa., district, $41.10; Rosebank S. S., Kans. (special for Bro. and Sr. Eyster, Africa), $49.70; Andrew Gony, Iowa, $80; C. Greenback, Ont., $5; Carland Mission, Mich., $25; New Guiford S.S., Pa. (Special for Africa Sunday-school), $1; Pleasant Hill S. S., Kans., $20; Mowersville, Pa., dist. (Special for India Mission), $27; Bethel S. S. Kans. (Special for Jesse Eysters), $81.15; Markham, Ont., S. S. (Special for Isaac O. Lehman’s), $14; Pleasant Hill church, Kans. (Special for Isaac O. Lehman’s), $117.35; Markham brethren, Ont., offering taken at Steigerwald meetings, $75; Maple Grove, Howick, Ont., offering taken at Steigerwald meetings, $237; Notwatt Brethren, Ont., offering taken at Steigerwald meetings, $17; Dr. and Mrs. F. C. Rice, Ont., offering taken at Steigerwald meetings, $20; Carland Mission, Mich., offering taken at Steigerwald meetings, $21; Willis S. House, Mich., offering taken at Steigerwald meetings, $32.

EXPENSES.

Bro. and Sr. Steigerwald, for car-fare, and expenses for one month at Battle Creek Sanitarium, $75; Ada Taylor (special from Bethel, N. Y., Harrisburg, Pa.), $5; Myron Taylor, $12.88; Matope Mission (special from Bethel, Kans., S. S.), $20; special for Africa S. S., $5; special for I. O. Lehman’s, $14; special for I. O. Lehman’s, $117.35; special for Jesse Eyster’s, $14.50; special for Jesse Eyster’s.

Other Donations.

Bro. and Sr. Steigerwald, for car-fare, and expenses for one month at Battle Creek Sanitarium, $75; Ada Taylor (special from Bethel, Harrisburg, Pa.), $5; Myron Taylor, $12.88; Matope Mission (special from Bethel, Kans., S. S.), $20; special for Africa S. S., $5; special for I. O. Lehman’s, $14; special for I. O. Lehman’s, $117.35; special for Jesse Eyster’s, $14.50; special for Jesse Eyster’s.

Jabobk Faith Orphanage.

Report for August, September and October, 1910.

RECEIPTS.

Rosebank S. S., Ramona, Kans., $20.75; John Frymire, Thomas, Okla., 75 cents; Mrs. Annie Shirk, Sedgwick, Kans., $4; Bethany S. S., Thomas, Okla., $13.75; Valley Chapel, Kans., 50 cents; $5.30. In His Name, Abilene, Kans., $7; J. E. Landis, Thomas, Okla., $5.30; J. J. L. Halderman, $1; Mrs. Eugene Eyre, California, several articles second-hand clothing. Sewing Circle at Ramona, Kans., 13 little girls’ sleeve aprons, 1 burrito wrapper, 4 night gowns, 2 new quilts, 3 bed sheets, 1 pillow, cases and several other articles.

The Girls’ Sewing Circle in Sr. Fanny Bolser’s Sunday-school class, Abilene, Kans., 4 Baltus for the children.

Bro. T. H. Lile, Texas, 2 boxes of second-hand clothing and 4 new quilts.

Sister Haldeman, Hope, Kans., 13 yards of oiling flannel and 1 yard of cashmere. Sister Nancy Lenthal, Abilene, Kans., 10 pairs stockings, 6 yards outing, 3 spools thread.

Mrs. J. E. Landis, 3 pairs of shoes and some clothing; Mrs. Shaw, Thomas, Okla., a bag of second-hand clothing. Sewing Circle, Kans., 3 comforters, 1 quilt, 1 pair black woolen aprons, 13 little boys’ waists, 1 child’s dress.

Bro. H. Hartman, 1 quart of beef.

The people of the community have also given liberally of fruits and some cabbages, also several bars of soap. May the Lord abundantly bless all who have so kindly contributed.

We praise the Lord for His goodness to us, and feel that we can never repay Him for what He has done for us in giving us our Savior and Redeemer; but to live our lives as a sacrifice, and to labor day by day, as unto Him in the work of the Lord. The new Orphanage building is all under, and the flooring is being laid, and we are looking to the Lord for the means to fully complete it.

Five more children have been received into the Home, and others are expected, which means more work for Sr. Edith Hall. The demand of Hope, Kans., came and faith­fully labored for several months, and her help was much appreciated, but owing to the ill health of her parents has returned home.

Sr. Mary Frymire is now with us, and is a faithful helper, but as we are in need of more help the brethren are kindly coming in and doing what they can in the way of sewing and mending.

And we trust the Lord will bless all, who are thus doing what they can for Him. The Lord is working in our midst, and saving the children. Last Sunday three of the children were baptized and united with the church. Will you help us pray for these precious lambs, that they may be nourished and grow strong in the Lord, and be a help to others in service.

E. N. and E. Adella Engle.

Thomas, Okla., Nov. 3, 1910.

Philadelphia Mission.

Report from October 10 to November 7, 1910.

RECEIPTS.

Air Hill S. S., Pa., $4.44; offering, $4.87; a brother, Chambersburg, Pa., $5; a brother, Philadelphia, Pa., $1; a sister, Caledonia, Mich., $1.50; a brother, Mt. Joy, Pa., $1; a brother, Florin, Pa., $5; a brother, Philadelphia, Pa., $1; a brother, Mt. Joy, Pa., $1.50; a brother, Swalm, Pa., $5; a special for love feast, $47.69. Total, $324.17.

EXPENSES.

Provisions, $18.50; gas, $3.25; other expenses, $4.05; poor, $2.38; expenses for love feast, $25.22. Total, $30.58.

Balance on hand, $30 39.

RECEIVED AND EXPENDED FOR COAL.

Home Mission Board, $28 30; Brethren and sisters of Philadelphia Mission, 12 50. Total, $40 80.

E. H. and E. Adele Engel.

Thomas, Okla., Nov. 3, 1910.

Balance on hand, $20.59.

Noe. EXPENSES.

Water, $3.45; gas, $2.90; kindling, $2.50; produce, $1.25; groceries, $2.10; gas, $1.35; incidental, $10.10. Total, $10.74.

While it appears that we have been over­living this month in a financial way, the Lord has still blessed the work in quite a remarkable manner.

Three Christian men who were longing for spiritual food in some of the fashionable and worldly churches and were glad to find a place where they could find God will pay us a visit. The wife of one of these, who makes no profession, but otherwise is a noble woman, has decided Sunday night to give her heart to God.

Our dear Brethren do not think because the Mission is in any way souls have found their way into our congregation. Three Christian men who were longing for spiritual food in some of the fashionable and worldly churches and were glad to find a place where they could find God will pay us a visit. The wife of one of these, who makes no profession, but otherwise is a noble woman, has decided Sunday night to give her heart to God.

We remain yours and His for service,

E. N. AND E. ADELLA ENGLE.

25 Howley St., Buffalo, N. Y.
Evangeline Visitor. [November 14, 1910]

Our Young People.

Your Little Brother.

Many young people have younger brothers, little brothers sometimes, in their home. In every such case there is a responsibility which is not recognized. If older brothers and sisters knew the influence they have over their little brothers it would make them very thoughtful.

It is a belief of the Jews that to every person was assigned a guardian angel, who watched all the steps from birth to death. Perhaps this is true. It certainly is a very comforting thought. Whether it be true or not that particular angels are assigned to care for people's lives in their journey through this world, it is no doubt that you who exercise over your little brothers, little brothers sometimes, in your home. They are God-given to this world of men, their influence you are to exercise over your little brother at home, who needs guidance, encourage, and stimuli. Far more than you know he watches you, and is influenced by your every movement. He will be impressed much more also by what you do and what you are than by any teaching he may receive.

It is important that you know just how to make the most of your influence over him. You cannot do it by perpetually nagging at him; neither can you give him one of the merriest things in the life. He is not alone. He is not alone to be watched all the steps from birth to death. He has a friend, an angel, and you are his friend. If he is not good, if he is not wholesome, he is not alone. It is not a pretty name, and it was a name of beauty, where he shall be worthy to be a friend of Christ's little ones.

Messianic Orphanage.

Report for October, 1910.

Receivings.

Bro. Samuel Whisler, Ashland, Ohio, $2; Sr. Daniel Kaufman, Landisville, Pa., $3.50; Sr. Ernest A. Ditson, Collingwood, Ont., $3.; In His Name, Berea last Sept., $2; Bro. Herman E. Bolten, Hope, Kansa., $3; Bro. Samuel R. Wingert, Hope, Kansa., $1; Zion Sunday-school, Abilene, Kansa., $3.50; Souderton, Pa., S. S., $12.50; In His Name, May: In His Name, May, two sisters, Mansfield, Ohio, $2; Union Grove congregation, Elkhard, Ind., dist., $17.50, to apply to debt remaining from last year.

D. M. Book,
Secretary and Treasurer.
Hummelstown, Pa.
all your own affair. You must spare and hoe and plant and tend it yourself. And the seed you must return to me in the Fall.

"So it shall be," agreed Ya Tou.

Never was such gao-liang seen in the village. The boy farmer toiled all day over his bit of land, watering hoeing and weeding. At last toward evening of that day when his father gave orders that thereafter no one in his family was to work on the first day of the week. "It is the Jesus Christ Rest Day, and we must keep it," he said. But Ya Tou soon learned to like the rest and enjoy the prayer and praise services held in one of the rooms on their place, so that he did not mind losing one day's work in seven after all.

The beautiful stalks of grain grew more and more luxuriantly, until the day arrived when the gao-liang was ready to cut. Ten feet tall stood the stately stalks, each with its golden-brown clusters of precious grain. "Daddy, can we cut it to-day?" he besought his father.

"This is Saturday," was the reply. "We'll teach him to worship the Father in spirit and truth. Serve him right," Mr. Chin was saying. "We'll teach him to worship the foreigners' God."

"To be sure," echoed another voice.

"Not now; perhaps because he is a Jesus-Church man he won't keep even a guard in his grain fields on their 'Rest Day.' Why, everybody guards his grain fields! Serve him right!"

Ya Tou dashed around the corner, and stopped in consternation. Three men were stealing his grain! He drew near the patch, he heard voices, and recognized one as that of Mr. Chin, who hated him and his father because they were Christians.

"Serve him right," Mr. Chin was saying. "We'll teach him to worship the foreigners' God."

"It seemed to Ya Tou, now called John, that a great peace and a great happiness had come into his heart, and he looked at his father with a smile.

"I am not sorry about my gao-liang," he said simply.

"Hail—hail!" came the mother's warning voice from outdoors, for a sudden Summer storm had come up.

"God is protecting us, you see," said John's father. "Even Mr. Chin cannot cut gao-liang now!"

Monday morning early they all went out to the fields, afraid that their grain might have been seriously injured by the storm. But the hail had been as sparingly and tenderly the corner of their land, and their grain was safe.

John was delighted. "The Heavenly Father did protect us," he rejoiced.

"Yes," assented his father, "and your grain is so good that you can buy a magnificent Bible, after returning my seed!"

So that is how God rewarded Ya Tou for keeping Rest Day.—Paul Patton Paris, in Sunday-School Times.

The Cup.

Blinding the desert sunlight on scurr and sanddrift fell;

Hemmed in his cavern fastness the hero of Israel

Sighed for a draught of water from Beth-lem's ancient well.

Yet when they brought and gave it, who loved him better than breath

Unto the Lord he poured it out—the bare

Nor touched to his parching lips the cup

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by one of these hell-traps in St. Louis, than this craze. The writer passed that will people hell more rapidly hundred," said the doorkeeper. "How and asked how many it seated. "Six waters in New York City, but there are two hundred and fifty moving picture there are seventy-six regular the­ second crowd of eager spectators must keep some miserable secret from men they want for their companions, search out and win the girls and wo­ a prey of the children and must be hurled back to the gates of hell.—The Vanguard.

Men detest women who angle for them. They like both girls and women to have reserved; they like to do the wooing themselves; they want to search out and win the girls and women they want for their companions, sweethearts, or wives.

Never allow any familiarity of your person. Oh, do remember that for every act you do which is not pure and good, for every undue intimacy you allow you will suffer all your life long. Keep the sweet purity of your lips, your hands, all of it for the man you love and marry.

Try to think what a priceless gift you place in his hands when you can give yourself unsullied, untouched, and pure.

Think what it will mean to cheer up that gift for him and what you must suffer when that day comes if you must keep some miserable secret from him, or, in telling, dread the pain of shock and surprise and disappoint­ in his eyes when he finds you are not the pure, beautiful girl he has thought you.

Think what that will mean to him. He will say, "If she isn’t pure and good then I don’t believe there are any pure women," and he will judge all others by you. Perhaps he may even doubt his own sister because of you. Think if Jack should ever doubt your goodness and purity because of some other girl.

Remember you are always responsible for man’s judgment of women. Remember that you are man’s pro­ tector. That will be a new thought to you, for you have always thought of man as woman’s protector, and so

far as physical strength and shielding her from harm or trouble go, he is. Man should protect woman from all the rough edges of the world, from all hard work and hardships that he can, but woman must also protect man—from himself; from the emo­tions and feelings which rise in him and threaten to swamp his will and judgment.

Man’s nature is different from wo­man’s. He loves with strength and passion, and his passion is more easily aroused. Girls who themselves are good at heart and virtuous in act will deliberately play upon a man’s feel­ings and then claim to have been “in­suited,” to be very indignant and angry when he attempts greater familiarity than he would ever have dreamed of attempting if the girl her­self had not invited it. And if the man goes from her to some impure woman and beamishes his body and soul because this girl aroused the feel­ings that he could not or did not con­trol, is she any better than he—or the other woman?

The girl who allows a man to kiss and caress and fondle her, to hold her in his arms, is just as guilty of his downfall as he. She may say she “didn’t mean anything,” and that she “never thought of such a thing” and all that, but there is no excuse. She should have thought, and she did mean something. She is responsible.

These are the things that make men lose their respect for girls and women.—American Motherhood.

"Make me to hear joy and gladness that the bones which thou hast broken may rejoice." (Ps. 51:8.) A broken bone gives no comfort till it is reset. If our souls are out of communion with God, there is no joy apart from restoration. But it is the same hand which binds up and heals, that has broken. Let us cry, Anoint my ears that I may hear God’s heavenly reason for my chastisement.—Selected.

ECKMAN.—Frances A. Eckman was born April 5, 1897, and died October 24, 1910, aged 43 years, 6 months and 19 days. She was the daughter of the late Isaac and Delia Eckman. The following named siss­ers remember Mrs. Frances Eckman, of New­ Danville and Mrs. Charles Groff of

obituary.

HAUN.—Mary Haun, relief of the late Alexander Haun, died at Sherkston, Wel­land county, Ont., on July 20, aged 70 years, 7 months and 20 days. Sr. Haun was converted and baptized by the Brethren at their church at Fairport, New York, and lived a consistent Christian life ac­cording to the doctrine of the Mennonite faith and died in peace. She was buried in the cemetery adjoining.

HARNISH.—Lizzie H. Harnish, wife of Jacob T. Harnish was born May 27, 1878, and died October 24, 1910, aged 32 years, 5 months and 7 days. To this union were born five children, four of whom are with her husband, to mourn her loss which is great, but the husband can truthfully say his loss is her gain for she had Jesus for her friend. She was a member of the Mennonite church. She was the child of the late Bro. Abm. M. and Barbara Hess. The following named brothers and sisters survive: Conrad Z., Noah Z., Enos H. Hess, Mrs. Paris Engle and Mrs. J. G. Mann. The funeral was held at the Byerland church. The services were conducted by Jacob N. Martin of the Brethren. The body was placed in the Mennonite Brethren Church, Luke 10:12. Interment in cemetery adjoining.

YINGST.—Martha, daughter of Grant and Sr. Martha Yingst, of Harrisburg, Pa., died after an illness of fourteen days with scarlat fever, on November 1, 1910, aged 4 years, 6 months and 3 days. She was the oldest of three children born to these parents, and was a child of much prom­ise, being unusually intelligent and inter­esting. Her life was brief but she has gone to where there is no sickness or sorrow can ever come. "For of such is the kingdom of God. There remaineth no sickness of the child, her parents and two younger sisters, twins; also grand parents with other relatives. On account of the sickness no public funeral could be held. A brief service was held at the grave when Brother J. C. Dick spoke words of comfort to the bereaved family. Interment in Paxtang cemetery.

SHULTZ.—Cecil Dwight Shultz, only son of Mr. and Mrs. Charles Shultz, of White Side country, was born October 1, 1909, and died September 8, 1910, aged 11 months and 3 days. Cecil was bright and the very picture of health; the joy of the home and also of the neighborhood. That sweet voice, the pleasant face, the blue eyes, dainty large fingers, and those chubby little feet, which had just taken their first steps, were all so soon the silent emblem of the grave of death. His death was all the more sad, being the result of a burn, caused by an overturned lamp. He only lived twenty-five hours after it had happen­ed. Mrs. Shultz’s dead baby is Miss Alice Stoner, daughter of brother and sister Daniel Stoner, formerly from Maryland, both members of the Brethren in Christ church. We desire to give praise to God for the way they bore up under this bone of deep sorrow and af­liction. Services were conducted by Z. Livengood, Text, 11: Samuel 22; part of 23rd verse.

Strasburg, and Mrs. Noah Z. Hess, with whom she had her home. While she lived there a rocking chair above mentioned, she re­ mained in her innocence because of lack of know­ledge. She was in no way to blame. The funeral was held October 26, from the home of Noah Z. Hess. Services were conducted by P. Pleasant church, near Mt. Joy, Pa., conducted by Eld. Henry B. Hofer and Bro. Henry O. Mus­ter. Text, 1 Kings 4:20. Interment in the adjoining cemetery.