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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. 10:7.

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The Rum Traffic.

Whence comes this spectacle in Christian lands? How has this alien grown up about our Christian altars to such dreadful proportions? It is here, and confronts us everywhere. It is the cancer on the face of Christendom, the blistering shame on the Christendom struck with judicial blindness, that she sleeps? Are her eyes holden that she cannot see? There are armies marching and countermarching, with banners on which are emblazoned dynamite, anarchism, communism, nihilism, no-Sabbath, "down with the church and State," recruited from the dram-shop. Are we so deaf that we do not hear the tramp of the gathering legions? Nations that license murder for pay will be murdered for plunder; nations that fancy their sorceries will cease. The conflagration is now upon us. It is a life-and-death struggle. The Government is the final resort. It belongs to the department of crimes; and must, of necessity, be met by criminal law enforcement, or by abstinence of the well-disposed.

There is but one remedy. We have had experience enough to have learned what this is. The nation must put an end to transforming men into beasts by law, and must put the beasts who do it into a limbo where their sorceries will cease. The conflict is now upon us. It is a life-and-death struggle. The Government is on the side of the beasts; the people make the Government. Shall the rum fiend still carry on his carnival of death? Shall the rum minions, at the still, behind the bar, at the bar, in the gutter, or in the mansion, rule? Or is there enough of manhood among us to save Christendom from the damning shame? The answer we make to that question determines fate. If Christianity has not power to save Christendom where is our hope? With what face, then, can we go to the heathen? There is no devil worship in Africa more degraded, more lost, to all sense of shame than the devil worshiper of rum; no high priest of the sorceries of heathenism more diabolized than the minions of Christian States authorized to manufacture and vend the poison.

Paganism can muster no miscreants from all her realms more debased than the rum army; no festering pest-house—not even an opium den—more deadly to virtue than the Christian rumhole. Must it be endured longer? Must the race be doomed to go into the future with this millstone fastened about its neck by legislators of Christian States? Are our tyrants too much for us? Then farewell to hope.

Who doubts that there is a remedy for this state of things? It is not unknown. This evil is rampant not of necessity, but we have not the courage or desire to apply the remedy. It is simply needed that right-minded people combine to do the work; and in this, as in every case of a crying evil, the Church must lead in the reform. This is her most peculiar province. It comes in the line of the great class of moral issues of which she is the recognized guardian.

It cannot be effected alone by moral suasion, by sermons, by prayers, or by abstinence of the well-disposed. It is a case where the arm of the law, and force repressive, is the final resort. It belongs to the department of crimes; and must, of necessity, be met by criminal law faithfully executed.—Randolph S. Foster, Bishop of the Methodist Episcopal Church.

"Think how faithfully we shall try to perform our daily work if we first ask God what he will have us to do! The kingdom of Christ will come 'on earth as it is in heaven' when men and women pray to know, and endeavor to do, the will of God."

The pleasantest things in the world are pleasant thoughts; and the greatest are in life to have as many of them as possible.—Bovee.
EVangelical Visitor

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EDITORIAL.

MISSCELLANY.

For a week during the month of February Dr. J. M. Gray, Dean of the Moody Bible Institute of Chicago, conducted a course of Bible Study in this city. One course of study was along prophetic lines. His teaching was strongly pre-millennial, showing the fallacy of so much of present day teaching that the world is getting better and will soon be entirely Christian and ready for the return of the Lord. Following hard on these meetings came a Christian Citizenship Convention. Here the burden of teaching was improvement by reform legislation. Legislate away the evils and bring in the good. One thing that has great prominence in these days is the movement towards universal peace, as if that were soon to be realized. The ten million dollar gift by one of the multi-millionaires of the United States, to be employed in educating the nations paceword, is hailed as promising the time near when nations will learn war no more, and this at a time when Europe is an armed camp, when England is adding dreadnaught after dreadnaught to insure her supremacy, and when the United States is spending her millions to be in readiness to meet any foe, should one venture the attack. This thought is also being brought into the present course of Sunday-school lessons when the Lesson Committee supplies a Universal Peace Lesson from Micah's prophecy, which plainly awaits the return of our Lord Jesus Christ and which describes Kingdom blessings. On this lesson G. Campbell Morgan comments thus: "That will indeed be a great day for the world when nations no longer lift up the sword; and when they learn war no more. "Out of Bethlehem Ephrathah the King has been manifested, and for a while, in the counsels of the nations, "He is rejected. His servants have "seen Him and wait that second advent wherein He will establish His Kingdom. While they wait they "must desire peace, and exert all the "influence they have toward the es-tablishment of peace. Yet it is well "that they should remember that the "peace of the world will never be es-tablished by the activities of human "policy, although politically those who "name His name must be on the side "of peace. Universal peace will never "be granted to this sinning world, save "as it is brought into subjection to the "throne of God; and it will only so be "brought by the King Himself when "He appears. Our work then for "peace should be the fulfillment of His "purposes, whereby we may hasten "His coming." The times of the end are no doubt upon us, the time when they are saying, "Peace, peace," the time when according to Peter, scoffers will say, "Where is the promise of His coming?" The time that Jesus had in view when He said, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." (Lk. 21:34.)

It will be noticed that the woman's covering, as referred to in I. Cor. 11, has been receiving a larger share of attention by writers in these columns lately than for some time previous. It is evident that in the minds of a good many the adherence to the practice of this custom, or teaching, occupies quite a large place. We notice that among its ardent advocates and defenders there obtains a difference of opinion as to its name and import, and seemingly it requires quite a measure of charity to exercise the needed patience with each other as brethren. Now while it would not be deemed wise to publish opinions that criticize the position the church takes on this question, it is after all true that among the patrons of the Visitor there are those who would, seemingly, like to give it a whack now and then. It is evident that a great variety of opinions obtain on this question. One says the expression, "We have no such custom nor the churches of God," means that neither "we" nor the "churches of God" have a custom of the woman being covered. Another interprets it to mean that neither "we" nor the "churches of God" have a custom of contending about the matter. One thinks if our people would acquaint themselves with oriental customs they would know more as to the meaning of these things. We are given credit for being pretty good people on some lines but not well-informed on other lines. With some of the covering, seemingly, possesses salvation merit, others teach that it has no such merit, that the wearing of it is not an essential in a person's salvation. It appears to be evident that universal oriental custom was, and, we understand, is largely so yet, that women appeared in public or in assemblies, veiled, that a woman's appearing unveiled was an outrage on the prevailing sense of decency, and a Christian woman would discredit her Christian profession by appearing unveiled. It also appears to us that the apostle lifts it out of the status of being merely a local custom, so as many claim, by his reasoning in verses 3 to 5. God the head of Christ; Christ the head of man, man the head of the woman. And Bro. Elliott has well said in answer to those who contend that the hair is the covering Paul has in mind, that if that were true then did Paul write a lot of "complicated nonsense," something that we are not ready to judge him guilty of. The second term of the newly established Messiah Bible School and Missionary Training Home has been finished. The exams are finished and the standing of the students is determined. We believe we are not mistaken when we give it as our opinion that very good work was done by the school. As far as we know the school family has gotten along fairly smoothly, and both students and teachers have honestly endeavored to make a creditable showing. The Spring term starts out with quite favorable prospects. We cannot say whether the number of students will increase or not as some probable ones may not be able to come. We hope the institution may continue to grow in usefulness and be worthy of the friendship and esteem of all, especially of the Brotherhood. It no doubt would be to the interest of such who are
teachers, and who desire to reach a better standing in their profession, to take advantage of the opportunity which the Spring term offers to them for such improvement.

Pennsylvania is to continue to be distinguished as being one of the few States in the Union that is politically controlled by the distillers and brewers, being denied Local Option privileges. Two years ago the legislature turned down the effort of the reform element to swing it into the reform column and the present legislature has also shown its submission to its master. It is not that Pennsylvania could not have prohibition of the liquor traffic. When once the professioned Christian voters who are in favor of destroying the monster evil will unite on this question and all vote one way prohibition will win, but so long as people vote their party ticket, being deceived by empty promises of reform, so long will this oppression last. Until recently there was maintained by the liquor people in the upper story of the capitol a completely equipped saloon. The friends of the liquor people, in the legislature were furnished with a key and they could go in and help themselves free.

It will be noticed that another city Mission has been opened. The California Brethren have shown commendable courage and zeal in launching the work in San Francisco, and we sincerely hope that the effort will meet the divine approval, and the sympathy and support of the whole Brotherhood. It is however evident that the monthly rental of fifty dollars will be quite a drain on the treasury. It would seem to us that the early acquisition of a suitable property would be a pressing question. Our other city Missions are all housed in their own homes and so are very much better fixed than if they were subject to a heavy rental. San Francisco will be handicapped seriously if it must continue to live in rented quarters. May God prosper the work in every way according to His own will and for His own glory. May Jesus the Savior manifest His saving power in San Francisco as also in every place.

We learn from Bro. Hess, who took part in the speaking at the Anti-Secrecy Convention in Chambersburg, Pa., that the meetings were well attended and the speaking was of a high order of merit. A point that was especially emphasized was that where a person is truly regenerated by the operation of God, and consecration is fully and genuinely made by the individual the lodge will be discarded without any diction from the church that he must do so. This reminds us of a remark of the late H. L. Hastings in speaking of sanctification as a second work of grace. While he did not teach it that way, he had observed that when ever a tobacco user got this second work the tobacco dropped out. The convention passed a number of very strong resolutions, which, including a report from Bro. Hess, may appear in a later issue.

We have received a number of articles in answer to the inquiry as to the meaning of I. Cor. 14:34, 35, and I. Tim. 2:11, 12. We hope to find room for these opinions in our next issue. Possibly by that time more articles will have reached us, and we may be able to give them all in one issue. Whether this symposium will in any way settle the matter to the satisfaction of all, or whether, indeed, any of them agree with the position of the church on this question, remains to be seen. It is still true as it was long ago that there are, "Many men of many minds."

Just before we went to press with our last issue, but too late to make room for it, we received a request to call for special prayers, in behalf of several persons from Sr. Anna B. Eisenhower. She writes that the Lord is still talking to precious souls. She gives the following names, Lewis Deen, Mrs. Johnson and Mrs. Crosby and five others whose names she does not mention. In this connection we may also say that Sr. Mary J. Long writes us that in her last communication she requested the prayers of the saints for her companion, but failed to request the same for herself and now presents a request for prayers in her own behalf.

Bro. Amos. C. Higgins writes us that he was privileged to visit the Wainfleet, Ont., dist., during the time of Eld. J. R. Zook's meetings at that place. The meetings were fine, and times of power. During the first two weeks about thirty made a start for the kingdom and fifty sought for the fullness in Christ. Bro. Higgins' address is Buffalo, N. Y., Sta. C. Gen. Del.

In announcing the love feast at the Montgomery M. H., Jacob M. Myers says a cordial invitation is extended to all, but especially to ministers. Come to Greenscastle, Pa. Persons coming by train or trolley should inform Bro. Myers at Greenscastle, Pa.

Bro. D. B. Martin, whose address has been Coleta, Ill., informs us that they have moved about thirty miles farther east, and their address is now No. 403 Bradshaw street, Dixon, Ill.

Notice.

To the Bishops and Overseers of the different Districts in the Brotherhood, Greeting:

Please bear in mind the decision of General Conference 1910, under Art. 10, Sec. 3 and 4, page 28 and 29, Conference Minutes 1910. This decision has reference to work for General Conference, such as unfinished business and general church work, and does not include the reports of the different Boards, Missions and charitable institutions, etc. The latter, however, should not be reported later than May 1. Please bear in mind that General Conference has a four-year instead of a three-day session, beginning Tuesday, May 16, with a preliminary meeting Monday, May 15, at 10 a.m., followed by a Sunday-school session at 1:30 p.m., which will be the first Sunday-school session ever held in connection with General Conference.

By referring to the above decisions of General Conference, it will be noticed that all matter for Conference as above stated shall be ready by April 15, and no later than May 1, the work shall be forwarded to the different Districts throughout the Brotherhood for inspection so that delegates may be instructed in reference to the work that will come before Conference. This all means considerable work and as there are only eleven working days between May 1 and the time of Conference, it is necessary that prompt action be taken in order to be ready with everything for the convention of Conference.

I would also call attention to Art. 41, page 45, Conference Minutes 1910, of whom S. G. Engle, Philadelphia, Pa., D. W. Heise, Gormley, Ont., and J. B. Lehman, Upland, California, constitute a committee that the Districts will not fail to report the votes on the changing of this part of the Constitution and By-Laws, so that Conference can act.

S. R. SMITH,

Just as we were going to press a postal card reached us from Bulawayo, S. Africa, with the information that on February 14, 1911, a young son was born to Bro. and Sr. Myron Taylor, of the Macha Mission. All parties concerned are doing nicely.
The Lord wonderfully manifested His
Spirit in the light of His word, and, praise His
name, He has become more precious to us
than ever before.

Some among the young people have
taken a stand for Christ, and also one
married couple who confessed to have
found Jesus as their Savior. We pray the
Lord to deepen their love for God and
their hearts and lives which they owe to Him,
and may the Savior become precious to
them.

The brethren and sisters there were those who sought the Lord for the
deeper things of God and to know Him
in His fulness. The Lord graciously met
their needs according to His precious promises.

We were also glad to have Dr. Stump
with us who was here a little over a week. We
pray her visit may prove a blessing to her
as well as to us. The gracious Father
manifested Himself to us abundantly through
our brother, declaring His truth with power.
May the Lord reward our brother, His servant,
and keep him faithful and humble; and may
we ever keep pressing on the upward path
through the inspiration of His truth gain-
ing new heights every day, and not settle
down on blessings by the way. I am to
to express myself as does the Psalmist:
"Bless the Lord, O my soul, and forget not
all His benefits. Who forgiveth all thine
iniquities, who healeth all thy diseases."

Amen.

What the Lord is Doing for Us.

I am impressed to tell to the readers of
the Visitor what the Lord has done for us
as an "Aid Society." I had often wished that
I might live near a mission so that I
might help to make clothing for the poor.
It never occurred to me to start a sewing
class until a year or so ago, when I spoke of
it to my class of young ladics, and they
seemed delighted. Then the thought arose
to what I would have to do if I had been
determined whether anyone would come. But
a few of us came together at my home and we
organized as well as we know how for a term
of three months. The meetings were opened
by reading a portion of scripture and prayer.
All we had to start with was a few
patches. We had no stated fee. Each one
gave what she could. Some of the sisters
and also sisters of other churches carried the
work at heart joined in with us.

We met every two weeks.

Since that time we have sent away to dif-
terent places six barrels and boxes of
cloting, several times in suit cases. At one
time a dear lady handed us fifteen dollars.
This we sent to a sister who was in great
need. Some have donated clothing to make
over. We actually made new goods. We now
meet all day, and have a nice time together.

We have not always had smooth sailing;
we have had our testing times and hind-
rances. Enemies have misrepresented us
and friends have misunderstood us. We do
not call this strictly a class work, for, like
in all other good works, some hang back.
We have never been able to have the class
present at all, and at times been able to
interest some sufficiently to induce them

Addresses of Missionaries.

Africa.
H. P. Steigerwald, Grace Steigerwald,
Mary Heisey, Levi and Dottie Doner,
Mac- tope Mission, Buffalo, South Africa.
Myron and Ada Taylor, H. Frances
Davidson, Choma, N. W. Rhodesia, South
Africa.

Harvey J. and Emma Frey, Elizabeth
Engle, Mshabezi Mission, Gwanda, Rhodes-
ia, South Africa.

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

Jesse R. and Malinda Eyster, Germiston,
Transvaal, South Africa.

A. L. and Mrs. A. L. Musser, Maggie
Landis, Sen Villa, Madhapur, E. I. R. India.

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

D. W. and Mrs. D. W. Zook, Raghunath-
pur, P. O., Manbhopur Dist., India.

Elnina Hoffman, Kedgaon, Poona Dist.,
Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road,
Bombay, India.

Central America.

Mr. and Mrs. J. G. Cassel, Huchuetten-
ango, Guatemala, C. A.

Our City Missions.

Philadelphia, 3423 N. Second street, in
charge of Brother Jesse and Sister Docia
Wenger.

Buffalo, N. Y., Mission, 25 Hawley
street, in charge of Brother George Whis-
ler and Sister Effie Whisler.

Chicago Mission, 6069 Halsted street.

Des Moines, Iowa, Mission, 1225 W. 11th
street. In charge of Eld. J. R. and Sister
Anna Zook.

Toronto, Ont., Mission in charge of
Dr. T. S. Heise, Gormley, Ont.

Jabobk Orphanage, Thomas, Okla., in
charge of E. N. and Adella Engle.

Love Feasts.

Pennsylvania.

Cross Roads, Florin Sta., May 10, 11.
A cordial invitation is extended.

Montgomery M. H., May 10, 11.

Grater Ford M. H., June 3, 4.

Mechanicsburg, May 27, 28.

Silverdale M. H., June 10, 11.

Graters Ford M. H., June 3, 4.

Silveidale M. H., May 13, 14.

Montgomery M. H., May 10, 11.

Cross Roads, Florin Sta., May 10, 11.

D. W. Heise, Gormley, Ont.

In charge of E. N. and Adella Engle, R. R.

Our City Missions.

Meetings at Oakland, Mich.

Our meetings at Carland, Mich., were
commenced February 5, and continued until
the 21st. The brethren and sisters there
continued from Sunday, February 12, to Sun-
day evening, February 25.

A hearty invitation is extended.

Meetings at Gormley, Ont.

A revival meeting, conducted by Bishop
J. R. Zook, of Des Moines, Iowa, began on
the evening of February 8, and continued
until the 21th. The saints at Markham
continued from Sunday, February 12, to Sun-
day evening, February 25.

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

A series of meetings, conducted by Bro.
Vernon L. Stump, of Chicago, was con-
tinued from Sunday, February 12, to Sun-
day evening, February 25.

The Lord wonderfully manifested His
Spirit among us through His preached
word by which we are made to rejoice.

The Word came to us with no uncertain
word by which we are made to rejoice.

The brethren both contracted a severe
cold and felt unable to do justice to the
work, so the meetings closed on the even-
ting of the 19th.

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

A series of meetings, conducted by Bro.

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to come, but we bless God for the faithful few.

In our outstart when the enemy would bring up objections I promised the Lord I would sew alone, but, bless His name, that time has never been, even though there are not always the many.

Sometimes they have come. Some of the girls have gone to homes of their own, others moved away, others in school, etc. It is certainly praiseworthy the way those girls have taken hold. They come through heat and cold, at times they walked a good distance, and, while most of them were unconverted they cannot realize the good they are doing. Only eternity will reveal it.

Letters are received from some of the mission workers to encourage us in our work. True this takes time and often we must sacrifice our own interest, but we are always repaid when we do it for the Lord.

I will mention a few testings. One time I was cutting on the last piece of goods we had and the enemy met me with, "Why do you do the next piece of work?" But before I got through an old sister came, bringing three pieces of goods. I just said, "Praise the Lord." At another time I found myself wondering. Then these lines came to mind, "Cease from man and look above thee, Trust in God and do the right." Just as if some one had spoken to me. In this way we have often been strengthened. We do not doubt for a moment but what the Lord has been our Helper, and showed Himself in many ways. We were in need of a sewing machine and a year ago last Christmas the Lord brought the Vicar and others, presented me with a very nice sewing machine. Again this promise was verified, "Before they call I will answer and while they are yet speaking I will hear." Kind friends have remembered us in different ways. Some of the young men have given us money and clothing, and we find that young people are willing to work if you give them a chance.

Recently, at the close of a busy day when the workers had gone to their homes, and I thought of new duties the Lord had laid upon me in that time might crowd this out, I could hear this voice I was not able to see it all at a time, but by reading it again and again we receive more light upon the reading. I thank the Lord for the wisdom and understanding He is giving me as I read in my Bible. But my desire is to learn more of the good things of God, and to live as a light to the world and a salt to the earth, for God's children must live a pure and holy life. Thus it means more than to say we live for Him, for we must live it out. In Gal. 5:19-21, we can read about the things that will not inherit the kingdom of God. Then if we read the latter part of this chapter, we can see a vast difference between these and the fruit of the Spirit. My prayer is that I may be rooted and grounded in Him and delight myself in His service, for when we are in the service of the Lord we bear the fruits of the Spirit. I praise my Master for the wonderful power He has given me to overcome things, that I know I could not overcome of myself. But at times when we are not watchful and prayerful enough Satan will tempt us again. But thanks be to God, we have the victory in Jesus. The song comes so forcibly to my mind which also seems like a prayer.

"I'm pressing on the upward way, New heights I'm gaining every day; Still praying as I onward go, Lord, plant my feet on higher ground.

CHORUS—
"Lord, lift me up and let me stand, By faith on heaven's table land, Still praying as I onward go, Lord, plant my feet on higher ground."

Oh, if only the unsaved would know the peace and joy that can be obtained by serving the Master they would delay no longer. We can sing praises to God for hearing and answering prayer in behalf of the unsaved. While I was attending revivals meeting in our own church, also in sister churches, meaning the ones I helped reach Jesus Christ and Him crucified, I was made to rejoice over the unsaved turning to the Lord. My prayer is that they may realize what can be obtained in serving the Master in all its fullness. Oh, unsaved friends, whoever you are, turn to Jesus while He is calling, for your life here is nothing to be compared with eternity.

"To be saved from the night, from eternity's night And to walk 'mid the splendors above, To dwell with the Lord, and abide in His light, Enjoying His mercy and love."

Remember me in your prayers. "The effectual fervent prayer of a righteous man availeth much.

Yours in the service of the Master,
Lizzie Bakenhore.
Derry Church, Pa.

A Sister's Letter.

By God's hold I will endeavor to write a little for the Visitor. Recently last writing the Lord has saved two of my children and my husband. Praise God. I feel encouraged to go on in the good old way. I praise God for all He has given and ask for more and more. It was joyous here, it is glorious now and better on before. Many of the dear brothers and sisters who read this will rejoice with me in this that God saved two of my children and my companion. My heart rejoices to read the testimonies in the Visitor. There is Bro. and Sr. Hoover up in Alberta. As I read of their work in the West I was reminded of the time they were here. They will rejoice because they know me and my family. It is my dear daughter, Hattie, and my son's wife that came to God. Bro. and Sr. Hoover will remember them and know of the latter part of this chapter, we can see a vast difference between these and the fruit of the Spirit. My prayer is that I may be rooted and grounded in Him and delight myself in His service, for when we are in the service of the Lord we bear the fruits of the Spirit. I praise my Master for the wonderful power He has given me to overcome things, that I know I could not overcome of myself. But at times when we are not watchful and prayerful enough Satan will tempt us again. But thanks be to God, we have the victory in Jesus. The song comes so forcibly to my mind which also seems like a prayer.

"I'm pressing on the upward way, New heights I'm gaining every day; Still praying as I onward go, Lord, plant my feet on higher ground."

March 20, 1911.

EVANGELICAL VISITOR.

"A Sister's Letter.

Dear readers of the Visitor: I was impressed to write, and will, by the help and grace of God, do so, hoping it may encourage some one of God's children, especially those who are not permitted to meet with God's children so often. I believe we too often forget those who are deprived of church going privileges, but, thanks be to our heavenly Father, I have experienced very blessed seasons at home when I was alone. We who can do, and realize the blessed privilege we have, thus by a letter through the Visitor's columns, and remembering those in prayer who have not the privilege, as we have, we can lighten one another's burdens. Sometimes while reading the blessed testimonies, my heart has such a longings to meet with them and to talk about the goodness of God. This beautiful morning I look out across the fields and see the snow made to glisten by the bright sunlight making it almost too bright for vision. Just so it is when we read the word of God and see all the pureness that shines out in it. We are not able to see it all at a time, but by reading it again and again we receive more light upon the reading. I thank the Lord for the wisdom and understanding He is giving me as I read in my Bible. But my desire is to learn more of the good things of God, and to live as a light to the world and a salt to the earth, for God's children must live a pure and holy life. Thus it means more than to say we live for Him, for we must live it out. In Gal. 5:19-21, we can read about the things that will not inherit the kingdom of God. Then if we read the latter part of this chapter, we can see a vast difference between these and the fruit of the Spirit. My prayer is that I may be rooted and grounded in Him and delight myself in His service, for when we are in the service of the Lord we bear the fruits of the Spirit. I praise my Master for the wonderful power He has given me to overcome things, that I know I could not overcome of myself. But at times when we are not watchful and prayerful enough Satan will tempt us again. But thanks be to God, we have the victory in Jesus. The song comes so forcibly to my mind which also seems like a prayer.

"I'm pressing on the upward way, New heights I'm gaining every day; Still praying as I onward go, Lord, plant my feet on higher ground."

"Aris, and go toward the South. which is desert."
(Acts 8:27.)

Go away from the revival in Samaria, where thousands hear you (verses 5-9), to plant up one man and we like to do things en masse. It is easier to fight tuberculosis in a sanitarium, than in a home. It is pleasant to participate in a monster gospel campaign, than to sit beside one woman on the road. But Christ's special seal has always been on the "one-by-one" work.—Selected.

"You ought to say, If the Lord will, we shall live and do this or that."
(Jas. 4:13.)

It is quite common to hear lay persons talk of plans they have made for years to come. You rarely hear such say, If the Lord will, or If Providence permits. Is this right in view of our Scripture text? Especially unbecoming is it in those believers who are looking for the impending coming of the Lord. Nor is it right in any, since all believers are but Pilgrims under marching orders.—Selected.
To All the Bishops.

In the month of January the following notice, or request, was mailed to all the Bishops in the Church as their name and address appears in the last directory.

To Bishop

To all the Bishops of the Brethren in Christ, Church

The Committee appointed under Art. 41, Con. Minutes 1910. To formulate a necessary to bring the subject before

GORMLEY, ONT., Jan. 6, 1911.

The Evangelical Visitor.

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It brings a thrill of joy and thanksgiving to our heart when we are permitted to be in such an assembly, when, above all, it is dominated by the Spirit of God, and can feel that the Holy Spirit is present filling the hearts of the saints and manifesting itself to the glory of God and His cause. We believe that under such conditions the prayers and exercises will rise as incense from the holy altar, to the throne of God, and He will condescend to meet and to bless His own.

Deroit, Kan.

For the Evangelical Visitor.


By N. T. Franklin.

"How long halt ye between two opinions?" There had been droth in the land from the day that Elijah prophesied; the prophets, no doubt, kept telling the people it was because of their sins, while, no doubt, the Baal prophets said differently. Now Elijah appears on the scene and says, "How long halt ye between these two opinions?"

People are still halting, not willing to choose, going from day to day, and year to year. The Holy Spirit is saying, "Choose ye this day." "To-day is the day of salvation." Many are looking for signs. So Elijah prayed, the fire fell, and the people said, "The Lord, He is the God." But oh, how soon forgotten! We never hear of one of them being converted, though every false prophet was slain, the king being persuaded.

The rain came pouring down at the prayer of Elijah, yet the king and all continued to go on in sin. Why? Because they had not made God their choice. They yielded through seeing demonstrations and left when they ceased. They, like King Nebuchadnezzar, said, or acknowledged, the God of heaven but went on in the old realm.

We must choose God because He is God and the one to whom we owe our existence. Some are, to-day, choosing the money god; others, the 'god' of fashion. Some drink, some tobacco, some pleasure, some fame.

But there are still a few that are willing to choose Christ and suffer the ridicule and scorn because of being misunderstood, and because they choose to please Him who said, "Look unto me all ye ends of the earth and be ye saved."

It is well to choose the right way, though the way seems hard, the road rough. Yet He went the way before us, and we can safely follow on.

Many are falling out by the wayside because they failed to choose Jesus for their daily companion. Some are like the good sister who said if she were convinced that God did not make tobacco she would give up her pipe, but when thoroughly convinced said, "Well, I like it, and I don't believe God will shut me out because I use it."

The Lord said, "Give me thy heart." Paul said, or prayed, "That your whole soul, body and spirit be preserved blameless." The poet says, "Live for self you live in vain; live for Christ you live again."

Better choose to go the whole way; take up the cross daily and follow Jesus. We are commanded that whatever we do we are to do it to the glory of God.

So every dram we take, every cigar we smoke, every unnecessary garment we wear, every place of amusement we go. Yes, and in all our dealings and in all our words, our eating, etc., we are to do all to the glory of God.

Choose the narrow way. Why? Because it is safe while we are on it. There are those that are continually falling by the wayside. But there is no use to fall: it only shows that we became negligent. None ever fell, pushing on in God's way. Those that fall are like the children of Israel; they have, or get, some other places or other gods to worship. Or, to be more plain, they do those things that satisfy the flesh. We must deny ourselves if we expect God to keep us, and pour out His Spirit upon us. There are many ways that seem right but only one is right. Some live on hallelujah street on Sunday and selfish street the rest of the week, so when trials come they go down. So it is good to live this self-denying way.

Many have a form of godliness, but show by their lives they are void of the power. So we need to walk in the light, or, as the colored man put it, "Keep in the middle ob de road." The time is here, no doubt, when judgment must begin at the house of God; so let us lay aside every weight, and so we may be able to walk with God. Let us not be weary in well-doing, for "we shall reap if we faint not." Let us choose the right way, and not heap to ourselves teachers, but obey that form of doctrine that is able to keep us from falling.

I can praise God for peace and victory in my soul. I want to be ready when Jesus comes. I am living for Him. I want the prayers of all who read these lines. I hope they will help some one.

For the Evangelical Visitor.

Ignorance.

By Carl Baker.

Having been impressed to write a little to the Visitor (feeling my ignorance and owing to continued articles in it) I put it off until now.

The Lord has blessed me with health, strength, food and rainmaking up to the present time, for which I praise Him, and hope to trust in Him for the future.

The Bible, the Spirit that He gave me, and the letters which I receive, have been great company to me through these winter months.

I have not been permitted to listen to the preaching of the gospel for, at least, three months.

I praise God for a contented heart with His presence.

"For as much as we are the offspring of God we ought not to think that the Godhead is like unto gold or silver or stone graven by art and man's device. And the times of this ignorance God winked at; but now he commandeth all men every where to repent. Because he has appointed a day in the which he will judge the world in righteousness."

I will class myself with those who are looked upon as ignorant, for God looks upon us as ignorant and unconscious of all His ways.

In God is all the fulness of wisdom and knowledge. We are as nothing in His sight, yet precious, and are become branches in the vine, Christ Jesus.

We have an open way to the fountain of wisdom and knowledge. The way to the fountain is the secret place before the Lord, not made with hands. Through highmindedness and worldly wisdom we may resort to other sources and get expert at turning the Bible to suit our own imaginations. Yea, we may compass land and sea to make one proselyte and think we are hastening the coming of our King. But if I understand rightly, his coming is after the workings of Satan and many shall be deceived through believing a lie.

We have the testimony of those who were ignorant but walked with Jesus. When they spake they made the people marvel. Why? Because they used sound words that could not be condemned. Where are the men of sound speech that cannot be condemned? Everywhere we see men rising to condemn one another.

The wisdom of to-day is rocking to sleep the wise and learned men. They have become willingly ignorant.
Therefore they are accountable of the sin of ignorance.

Quite a while ago I noticed an article in the Visitor which received a little criticism setting the author down as ignorant, for the simple reason that he opposed what he thought wasn't consistent for the brethren.

I read a piece not long ago of a man who had always opposed theater going. His forefathers had looked upon the place as an open door to hell; yet not long ago he attended a few plays and everything was so real that he decided to let his daughter go on the stage. He also thinks it is the place for any one to get wisdom. So we see how Satan is working in the last days.

It seems as though when sin entered the world and death by sin, that death and sin passed upon all people and that all have sinned, yet as to what sin is and how it is that it has reigned over all, seems to be a question hard to understand.

Recently we were told that sin was more than the transgression of the law, or something else besides transgressing the law on account of 1. John 3:4, calling it also the transgression of the law. Now I will give a similar verse, Ruth 15, "And Mahlon and Chilion died also both of them." What more does that also mean? or was it just to put more stress on what had been said, as in the former Scripture, if we transgress the law we commit sin?

Eve transgressed God's command by listening to the voice of Satan. The serpent said, thou shalt not surely die: the fruit shall make you wise, etc. Then she took of the tree and did eat. She listened to the voice of Satan and became wise. So we see sin (listening to the voice of Satan) has followed the human race down until now we see it in children and in grown people. Christ Jesus has made full atonement for all sin. Then we that are justified are freed from sin. We have become new creatures through Christ we shall overcome death, the grave and the last that is born within us.

The world needs a few ignorant people like Peter and John who are willing to be taught by the Spirit of God. For what man knoweth the things of man save the Spirit of man, even so the things of God knoweth no man, but by the Spirit of God. I am your brother looking for His coming.

Kinderley, Sask., Feb. 12, 1911.

"Follow after the things which make for peace." (Rom. 14:19.)

Some men can give millions to promote peace which will never be realized till the Prince of Peace is come. You cannot do that; but to-day, in the office, in the home, wherever jangling factions clash, do your best to keep calm and reasonable. That is the kind of peace that the Lord Jesus desires you to promote. And the concrete results of such practical peace will be astonishing to the fighters.—Selected.

For the Evangelical Visitor.

Humanity and Divinity of Christ.

By J. R. Zook.

Humanity—He was bom of a virgin.

Divinity—He was conceived of the Holy Spirit.

H.—He was obedient to his parents.

D.—Three days in the temple with the doctors of law, not only asking questions, but also answering them to the astonishment of all, when but a child in years.

H.—He was baptized by John the Baptist, as a man.

D.—John exclaims, "Behold the Lamb of God that taketh away the sin of the world."

H.—He attends the wedding at Cana, in Galilee, as a man.

D.—But He turns water into wine like a God.

H.—He commands the fisherman as friend.

D.—The results are great miracles.

H.—He became weary and tired and falls asleep in the stern of the boat.

D.—He rises, rebukes the wind, and speaks tranquility to the waves—a great calm.

H.—He walks over the country, meets a funeral procession, and sym-pathizes with the sorrowing widow of Nain.

D.—The dead young man hears and responds to His call, and is restored alive to his mother.

H.—He becomes hungry like a man.

D.—But He fed the five thousand with a few barley loaves and two fishes.

H.—He made inquiry as a man.

D.—Yet He read the most deceitful hearts without human aid—a wonder.

H.—He walked to and stood by the tomb of Lazarus, and wept with the brokenhearted sisters.

D.—He calls with a loud voice, and the dead man bounds forth with life and health.

H.—He rides forth to yonder side, starts to walk up the country.

D.—Meets and undevils (casts a legion of devils out of a man possessed) legion, restores his reason as well as his soul. He also delegated power to His disciples to cast out devils.

H.—He climbs up the mount of transfiguration to pray.

D.—He is most effulgently trans­figured into His resurrection glory, and communicated face to face with Moses and Elijah.

H.—They came to arrest Him as a man in the garden.

D.—But they fell backward to the ground.

H.—He commanded men to follow Him.

D.—Whenever they refused they went away sorrowful; that cannot be said of a mere man.

H.—He died as a man.

D.—But He rose from the dead as a mighty God, making the atonement valid, planted the morning-glories of the first resurrection on the grave of every believer. And according to prophecy His body did not see corruption.

For the Evangelical Visitor.

It Shall Be Well With Them That Fear God.

By Peter Stover.

Ecc. 8: 12: Though a sinner do evil a hundred times and his days be prolonged yet surely I know it shall be well with them that fear God which fear before him.

Matt. 7:3: Why beholdest thou the mote that is in thy brother's eye but considerest not the beam that is in thine own eye. But all is not well that looks well, neither is all ill that looks ill. A man may look like a bright saint and be a great sinner.

Heb. 12:6: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. The fear of God is here put for the whole of religion and is the same as the love of God under the gospel.

Matt. 22:37: Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. A man who truly fears God does not dread Him but loves Him so well that he is afraid to sin against Him. (Gen. 39:9.)

The fear of God inspires its possessors with confidence in God in poverty. Isa. 37:3: Trust in the Lord and do good so shalt thou dwell in the land and verily thou shalt be fed.

Firmness in mind and sickness. Isa. 41:3: The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

Courage in time of danger. Acts 20:24: But none of these things move me neither count I my life dear
unto myself so that I might finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

And with a holy assurance in the time of temptation. I. Cor. 10:13: There has no temptation taken you but such as is common to man, but God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.

Under every circumstance and in every condition, living or dying, it must, yea, it shall, be well with them that fear God. Isaiah 3:10: Say ye to the righteous that it shall be well with him; for they shall eat the fruit of their doings.

Those who fear God are such as have believed the record given of the Son of God. I. John 5:10, 11: He that believeth on the Son of God has the witness in himself: he that believeth not God hath made him a liar because he believeth not the record that God gave of His Son; and this is the record that God has given to us eternal life in His Son.

All such are born of God. John 1:12, 13: But as many as received him to them gave he power to become the sons of God, even to them that believe on his name, which were born not of blood, nor of the will of man, nor of the will of God. These are the sons of God. I. John 3:1, 2: Behold what manner of love the Father has bestowed upon us that we should be called the sons of God: therefore the world knoweth us not because it knew him not. Beloved, now are we the sons of God and it doth not yet appear what we shall be but we know that he shall appear we shall be like him for we shall see him as he is.

Sin makes a man a coward but the fear of the Lord inspires him with courage. Prov. 28:1: And the wicked flee when no man pursueth but the righteous are as bold as a lion. May the Lord's blessings go with these few lines is my wish and prayer. From your unworthy brother, 3426 N. Second St., Phila., Pa.

"We are members of His body." (Eph. 5:30.)

This is the climax of all union. Every other Spiritual figure to express oneness with Christ fails. As servants we may be dismissed. As friends we may prove traitors. As bride we may be divorced. As vine we may be cut off. As temple we may be razed. But nothing can sever the head from the body and life remain. So is the believer linked to Christ.—Selected.

For the EVANGELICAL VISITOR.
Something of These Last Days.

JOHN H. MYERS.

"Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:30.)

In the twenty-first chapter of Luke's gospel we have the thought of giving offerings brought to our mind and the spirit of giving. It is an easy matter for a rich man to give because he has it to give, and the promising of giving is often to be seen, or to see it published in the papers of to-day. But let us look at the rich man and the poor widow. They both observed the custom and command to give but He who knew the spirit of both said that the poor widow had cast in more than all they all because she gave till she felt it for she gave all. What a difference of spirits in the two parties who gave. Our blessed Lord also spoke of the temple there at Jerusalem and how it was adorned with goodly stones and gifts. But He said that the days would come when not one stone should be left that should not be thrown down. This no doubt to their minds seemed almost incredible, but nevertheless it came true. Then Jesus speaking of the last times that should come said we should take heed. We surely are in those days of higher criticism, denying the word of God. They are doing what Peter writes in his epistles, bringing swift destruction upon themselves. It would not be so bad if one man was deceived or in error, but he will try to lead others in the same way of destruction. This we are made sadly to experience in our own Brotherhood.

Said Paul, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness." Peter says, "If the righteous scarcely be saved where shall the ungodly and sinner appear?" Why, judgment must be come said we should take heed. We surely are in those days of higher criticism, denying the word of God. They are doing what Peter writes in his epistles, bringing swift destruction upon themselves. It would not be so bad if one man was deceived or in error, but he will try to lead others in the same way of destruction. This we are made sadly to experience in our own Brotherhood.

Our blessed Christ speaks of wars and rumors of wars in these days that shall come upon the people. Yes, of earthquakes, and we are having divers persecutions. Our laws protect us or we would be slain for our faith and the testimony of the resurrection. I feel sure there is just as much evil done now to the faith of Christ's doctrine as when they were slain by the thousands. There were more added to the faith than now. Those martyrs who suffered for the faith had that, mouth and wisdom that Jesus said He would give them (verse 15) that their adversaries could not gainsay nor resist. Where are the witnesses of today? We don't exempt the preacher behind the stand. They don't cry out against sin. The old adage is true, "Pride goeth before destruction and a haughty spirit before a fall." Oh brethren, wake up, preach the word, be instant, in season and out of season (verse 14); reprove sin and you will not get patted on the shoulders and it whispered in your ear, that was a good sermon.

Well, Jesus said of these last days, of the things coming to pass in this twentieth century, such fearful sights that men's hearts would fail them. But what did he say of us, the church? Why, that we should lift up our heads for our redemption draweth nigh. Hallelujah.

He, Jesus, further on spoke of the fig tree putting forth its shoots or leaves, and we know that Spring is near. So we know that the kingdom of God is nigh. We read (we are a reading people) but many do not understand so like the eunuch that Philip met who needed to have some one to teach him. That is just the spirit of to-day. People want to know but they don't go to the right place to get knowledge: they go to man instead of asking God or going in the Spirit to their closet and pray and listen to the Holy Spirit. Yet be not deceived. Jesus said, Not all that say Lord, Lord, shall enter into the kingdom of God. In verse 34, we are admonished to take heed to ourselves and watch lest we be overtaken by surfeiting and drunkenness. We may not be drunk with intoxicating drink but with the cares of this life. Never has there been such an unrest since our United States is populated, seeking homes and trying to get possessions (35). "For as a snare shall it come on all them that dwell on the face of the whole earth (36), "Watch ye, therefore, that ye may be accounted worthy to escape all these things that come to pass and to stand before the Son of man. Amen."
shall come to pass, and to stand before the Son of man."

"Beloved, that word watch seems so enticing. You know, when we look and watch at a place we expect something to happen or we expect to receive some gift or something we like; the watching we are speaking of is the near return of our blessed Lord. May we, His children, have the spirit of John the revealer, who prayed and said, "Even so, come, Lord Jesus. Come quickly." To the watchful child of God these things spoken of above will not be a snare. No, Paul writes to the Thessalonians, "But ye, brethren, are not in darkness that that day should overtake you as a thief."

Your brother looking for His near coming.

Victoria, Texas, Feb. 23, 1911.

For the Evangelical Visitor.

The Will of God.

By J. O. Lehman.

In everything give thanks, for this is the will of God in Christ Jesus concerning you." (I. Thess. 5:18.)

Paul had struck the key note of heaven upon earth when he recognized himself in the will of God, however great the odds against him, or however glorious the conditions confronting him. It was all one to him, for he was in the centre of God's will. Being there "he knew that all things work together for good." If the abiding in the will of God in all things will bring me nothing but good, then Paul concludes, why not praise Him under all circumstances? In passing through all those perils on land and sea which he enumerates in II. Cor. 11:23-27, he likely was tempted to think, how can all this be the will of God for me? One thing was settled with Paul that led him on to such wonderful victory in Christ and which always put a shout in his mouth. My soul shall make her boast in the Lord. The humble shall harbour hope. Hope is the anchor. Faith the cable. Ships rock on the tide. So do we in daily experience. But if the cable be not rotted, the swaying ship will hold her moorings.

—Selected.

A Few Letters—Arranged.

Bro. P. H. Doner, of Cashtown, Ont., is moved to write approvingly of some of the recent writings in the Visitor. He writes that of late there have been many useful hints and also gospel truths in its columns, and wishes these may be blest to all hearts and all that may profit thereby. He writes approvingly of Bro. A. Ebersole's writing that gay dressed people say the plain dressed people are just as proud as they. The article appeared in the issue of January 29th. Another article that he wishes to call attention to was written by Levi Hershey where he wrote that the world sees too much lightheartedness, pride, worldly lust and attendance at places where Christ is not manifested. In this connection, he writes, "When the Lord made me a new creature in Christ, old things passed away and all things became new and I had no more desire to go to places where the Christian should not go. May the Lord always keep the fashions of the world from us. I love this way with all my heart. I wish to say with Amanda Snyder, Amen and amen. Praise the Lord for such a testimony. Cleanse the platter inside and the outside will become clean. I also agree with her about the German singing. Too many of us are too ready to forget our mother tongue, and perhaps seek for the gift of tongues. II Tim. 3:16, 17, says: 'All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works.'

He draws attention to the article of A. M. Engle on the covering in the issue of January 9th. He was very glad for the brother's remarks thereon. "May the good Lord give us all understanding hearts, that we as brethren may not trim our hair too close and so become too much like the world and cause the sisters to seek liberty and dress like the world. I know a man who was converted some time ago. The first time after his conversion when it was necessary to cut his hair, before going forward his wife asked him whether she was to cut it short—shingle—as before or not. It was cut short but not many days later he was fully convinced that his hair was
cut too short. He was not able to re-
joice and sing as formerly while en-
gaged in his work. Suddenly these
words came to his mind, ‘Cover my
defenceless head with the shadow of
thy wing.’ The tears commenced to
flow, and the thought came to him
whether his hair had been cut too
short. If so, ‘Lord forgive me, I will
never have them cut this way again,’
and the Lord sent the joy to his heart
again. He was able to sanctify the
Lord God in his heart.

“My mind was directed to the sec-
ond chapter of Titus where Paul ad-
monishes Titus, ‘But speak thou the
tings which become sound doctrine,
that the aged men be sober, grave,
temperate, sound in faith, in charity,
in patience.’ Young men are to be
soberminded. Himself was to be a
pattern of good works, uncorrupt in
discipline, grave and sincere. ‘For
the grace of God that bringeth salva
tion hath appeared to all men, teaching
us that denying ungodliness and worldly
lust, we should live soberly, righteous-
ly and godly, in this present world.’
In considering the import of these
verses I have often wondered how any
one can recommend shouting or laugh-
ing in the worship of God. We read
that foolish talking and jesting are
not convenient, but giving of thanks
is. Laughing and jesting, it seems to
me, are closely connected.

“In Titus, verses 7 and 8, we read,
“That being justified by His grace we
should be made heirs according to the
hope of eternal life. This is a faithful
saying, and these things I will that
you affirm constantly that they which
are good and profitable unto men, and
hope of eternal life. This is a faithful
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A brother writes of his concern
about some things on this wise:
People buy land but before they
pay any money they must know
whether it is unencumbered, and
they can obtain a good title, but they
forget that God holds a mortgage which
is entered in the court above and if
the interest is not paid annually it
will continue to compound and must
eventually swamp him.

He wonders then how much would
be the Lord’s share of a check for
two thousand seven hundred and
eighty-four dollars and eighty-four
cents ($2,784.84) and by which the
owner is able to add big houses and
farms to himself while the using of the
product results in ill-smelling men,
sickly wives and bare-footed children.
The priest refused a contribution of
fifty dollars from the saloonkeeper to-
wards building a church, because it
was blood money. So he questions
whether tobacco money is not also
blood money, but rather thinks if it be
used for the support of missions it
might redeem the act in part, but being
used in the opposite direction it makes
it all the worse. He is puzzled to
know just how to reconcile things
when he observes how everybody is
hoarding his wealth and the missions
are starved in face of the fact that
everybody is proclaiming that we are
in the last days. He relates the story
of the boy who trusted the Lord to
clothe him if he would serve Him.
Somebody twisted him about his poor
clothes saying that the Lord was evi-
dently not giving him as good clothes
as He should. The boy’s answer was
that no doubt God had told some one
about it but he forgot it. He also re-
lates the story of the grand lady who
saw a box standing barefooted in the
snow at the display window of a shoe
store looking wistfully at the goods in-
side. She had her driver to stop and
then asked the boy why he stood
there in the snow. His answer was
that he was asking the Lord to give
him a pair of shoes. Her kind heart
was touched and she took him in and
washed his feet and put on them
stockings and shoes. Then he says he
wonders why not more of our plain
carriages stop to ask barefooted chil-
dren why they have no shoes on.

We are not sure that we are able to
understand just what the brother has
in mind that ought to be corrected;
perhaps our readers will be able to
read between the lines.

The Holy Spirit Stationing a Preacher.

It was about the year 1830 that a
young girl, Elizabeth H., left home to
go to Great Falls, now Somersworth,
N. H., to work in a cotton mill which
had been recently erected there. She
had become discontented in school,
having seen her young friends who
had worked in the factory, come home
with their fine dresses and gold neck-
laces and silver combs, and she longed
to go away from home and work, and
procure such things, which seemed so
very pleasing to her childish eyes. Her
judicious mother urged her to remain,
and obtain an education, but she was
anxious to go; and her father, who
worked in the mill, consented, and
came home one time and said that he
had found her a place to work. Her
mother wept as she parted with her,
but she said:

“Well, Elizabeth, you will go, and
your father is willing; and I can only
give you into God’s hands, and pray
for you.”

She went to the factory, and entered
a boarding-house where there were
one hundred and ten girls, with hard-
ly a Christian among them. They
were giddy, wild, and gay, and she
there heard what she never had before,
oaths and curses from the lips of wo-
men.

Elizabeth was a great reader, and
having exhausted her stock of novels
and romances, she one night went into
the adjacent room occupied by a
Methodist girl, to get something to
read. The girl loaned her a tract,
“Serious Thoughts on Eternity.” She
read it through in a few minutes, and
went to bed. It fastened on her mind,
and she got up again and read it over.
There was no slumber for her that
night, and from that time for three
weeks she could hardly eat or sleep.
She felt herself the chief of sinners,
and knew not the way of escape. She
had as a room-mate a backslider, and
she once asked her if she would pray
with her, if she would kneel down by

(Concluded on page 12, 2nd column.)
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The Holy Spirit Stationing a Preacher.
(Concluded from Page 11.)

her side. She reluctantly promised that she would, but before she reached their room, the room-mate was in bed, and she was left to struggle with her convictions alone.

Elizabeth was in great distress, and thought that she must have salvation or die. She waited in agony until ten o'clock, when they came to take the lights away from the rooms; she still sat trembling in her chair, in agony of soul, and at length fell on her knees in the darkness and prayed:

“Oh, God, if there is a God, either take me out of the world, or give me what the Christian has, to take away the fear of death!”

While on her knees, there came to her mind a revelation of the justice of God, and the depth of her own guilt, and Christ was manifested to her as the Savior of sinners, of whom she was chief. She trusted Him to save her, and sprang to her feet, and in the darkness confessed her faith in Christ, praising the Lord for his love and his salvation. Her Methodist friend in the next room was aroused, and hurried into the room, rushing her and saying,

“You will wake them all up!”

“I want to wake the whole world up!” was the reply.

Her voice rang through the house; the girls came crowding in and filled the room, packing themselves closely about her, weeping with a consciousness of their sins; and the night was spent in praising the Lord for His mercy, and pointing weary, burdened sinners to “the Lamb of God, that taketh away the sin of the world.”

She went into the mill the next day, and it seemed on her way as if she wanted to kiss every blade of grass that grew, because her God had made them. The day was one of joy and gladness, and rest and peace, and on returning to her room at night, she found two or three girls already there, kneeling and crying to God. Others came in and filled the room. Night after night they prayed and wept together, until between thirty and forty souls found peace in that room, without any of them attending a single meeting.

The place had been terribly hard and cold. It was a newly-built village, and the religious interest was low. A feeble Methodist church struggled, though many years have passed since then, the memories of those wonderful meetings do not fade from the minds of those who participated in them. Seed was sown for an immortal harvest, and many people were added to the Lord.

A few days since we saw Elizabeth. About this time a minister in New Hampshire who knew nothing of these circumstances had an impression upon his mind, ‘You must go to Great Falls.’ He sought in prayer to be released from this impression, but it continued. He was unwilling to go there; wickedness abounded; there was little to attract him; it was a hard and godless field; and he prayed the Lord to excuse him from this service. But all was in vain; he must go to Great Falls and preach the gospel. Shortly after, he attended the annual conference, where the bishop assigned the preachers their stations for the year. As the bishop was calling the roll, and announcing the appointments, he mentioned George Storr, naming the place to which he was assigned. Instantly he arose and said:

“Not so, bishop; the Lord says I must go to Great Falls this year.”

“What God has made known to you I dare not contradict,” said the bishop.

“Go!”

And so he was assigned to that station. He came there, a tall, spare, vigorous, athletic man in the prime of life, and with great power bore witness to the gospel of Christ, preaching righteousness, temperance, and judgment to come. His great plainness of speech offended many, but their complaints made little impression upon him, and to those who desired him to soften his words and smooth his tongue, he replied:

“I was not sent here by the bishop, but by the Lord; and I shall preach to please the Lord, if I preach to bare walls.”

There was little likelihood of his preaching to bare walls. The congregation filled the church and crowded it. The young converts from the boarding-house came to hear and rejoice in the good word of life. The house of prayer became a Bochim—a place of weeping—sobs and cries were heard throughout the congregation. Scores were converted. The place was too strait for the people, and an overflow meeting was held in the vestry, which was also crowded. The next year two ministers were sent instead of one, converts were multiplied, the field of labor grew larger, other churches were subsequently organized, and houses of worship erected, and, though many years have passed since then, the memories of those wonderful meetings do not fade from the minds of those who participated in them. About this time a minister in New Hampshire who knew nothing of these circumstances had an impression upon his mind, ‘You must go to Great Falls.’ He sought in prayer to be released from this impression, but it continued. He was unwilling to go there; wickedness abounded; there was little to attract him; it was a hard and godless field; and he prayed the Lord to excuse him from this service. But all was in vain; he must go to Great Falls and preach the gospel. Shortly after, he attended the annual conference, where the bishop assigned the preachers their stations for the year. As the bishop was calling the roll, and announcing the appointments, he mentioned George Storr, naming the place to which he was assigned. Instantly he arose and said:

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now a gray-haired grandmother, and heard her tell this story of her conversion, and the great revival which followed. And we remembered a day, in the Summer of 1879, when we stood by the dying bed of that preacher, an old man of four-score and three years, who had lived through a long life of struggle, conflict and testimony, by no means free from errors and mistakes, but who had ever held steadfastly the faith of Christ, and who came to his grave in peace and hope, like a shock of corn fully ripe, waiting for the harvest of immortality. And we are glad to record this story as a memorial of the grace of God, and the powerful early ministrations of the late George Storrs, of Brooklyn, N. Y.—H. L. Hastings in The Christian.

No Saloons Up There.

Dead! dead in the fulness of his manly strength, the ripeness of his manly beauty, and we who loved him were glad.

His coffin rested on his draped piano, his banjo and his flute beside it; and as we looked on his brown curls thrown up from the cold, white brow, on his skilled hands folded on his breast, on his sealed lips, of which wit and melody had been the very breathings, the silence was an awe, a weight upon us, yet our voiceless thanks rose up to God that he was dead.

Always courteous in manner, kind in word, obliging in act, everybody liked Ned, the handsome, brilliant Ned.

Three generations of ancestors, honorable gentlemen all, had taken the social glass as gentlemen, but never lowered themselves to drunkenness; but their combined appetite they had given as an heirloom to Ned, and from his infancy he saw wine offered to his mother's to swell the anthems of his voice, rich and full, responded, "I—the thank Thee—O Father," and was gone.

And his uncontrollable grief made one say to another, "His mother's death will be his salvation."

He covered the new-made grave with flowers, and when others had left the cemetery he went back and sat beside it until nightfall, and then went to his lone home, and the oppressive silence drove him out to walk. He passed a saloon; some of his old associates came out and said kind words of sympathy. His soul was dark and sad, and from the open door came light and cheerful voices, and he went in.

Before the long spree was over he bade a crony "take that old book out and read morning, night and often midday, and from which he had read to his sainted mother, the Bible he had seen his sainted mother reading morning, night and often midday, and from which he had read to her those suffering, dying days. Then a friend of his mother took him to her home and brought him to soberness, remorse and a horror of himself. For months he did nobly and became active in Christian work, and refused all the urging to "just step in and see your old friends," and we felt there was joy in heaven. Then he was asked to bring his banjo and sing at an oyster supper at the most respectable saloon in town, where "no one is ever asked to drink." A wild spree was the result. And his rove was so mired he doubted if it had been white. And he lost hope, lost faith in himself and worse, lost faith in God.

Kind arms were thrown about him, and again he was placed upon his feet. Very humble, very weak, he tried once more to walk the heavenward path.

I am very glad to see you so well," I said one day when I met him.

"I don't know how long it will last," he said sadly.

"Forever, I hope," I said cheerily.

"I shall try hard to have it, but there will come an unguarded moment—but you know nothing about it."

Some two weeks after I met a physician. "I have a case for you, ladies. Ned is very sick."

"Has liquor anything to do with it?"

"No, not at all. He has pneumonia, but his old drinking has so ruined his stomach it will go hard with him."

His nurse told us he thought he would die and constantly exclaimed: "My wasted life! my wasted life! God cannot forgive it." He would fear to die, and pray to live to redeem his past, then he would fear to live, and pray to be taken away from temptation. So wore on a week, and then he gave up self and grew calm in Christ.

One Sunday he said his mother was in the room and wondered we could not see her, and with a smile on his face, and "mother" on his lips he passed beyond.

As I came out of the house one of his whilom associates, sober and sad, took off his hat and asked, "Is it all over?" Impressed with the vast meaning of these two little words, I bowed and answered back, "All over.

With a voice full of pathos, he said: "The dear fellow is all right now. There are no saloons up there."

I walked on repeating to myself: "No saloons up there; no saloons up there. Thy will be done on earth as it is in heaven."—Selected by Levi Hershey.

All animal life is sensitive to environment, but of all living things the child is the most sensitive. A child absorbs environment. It is the most susceptible thing in the world to influence, and if that force be applied, rightly and constantly, when the child is in its most receptive condition, the effect will be pronounced, immediate, and permanent.—Luther Burbank.

"Be blameless and harmless, the sons of God." (Phil 2:15.)

Our adoption of children is to be shown by our filial obedience. The world does not acknowledge that they are "children of wrath." They think their natures just as good as ours. If we do not live straight, we prove God untrue: for He says that the whole world is "crooked" except the saints He has made straight. (I John 3:9, 10.)
OF YOUR PEOPLE.

A Young Sister's Letter.

Dear readers of the Visitor, I greet you in Jesus' precious name. By the grace of God I will try to write a little again for our page. How I wish that all the young brethren and sisters would help us keep our page along. I am sure we all have reasons to praise God, for He has done so much for us. He gave His life to save us. And how little we are doing for Him compared with what He has done for us.

I know of a time when I wished I could hide from God. He was continually calling me to follow Him, and Satan told me He was such a hard Master to serve. I thought I would have no more pleasure in this world, but, I praise God, since I have fully given my heart to the Lord my pleasure has only begun in this world, and its going to last all through eternity; that is the best of all.

I think so much of what Bro. Stump said while he was conducting the meetings at Souderon. He said what we live here we are going to get over yonder. If we have condemnation in this life that is what we will have over yonder. Then why not serve God and have the promise of eternal life? Because we have trials and temptations whether we serve Satan or God; and if we serve God we have a friend that never leaves nor forsakes us. He is one that never sleeps nor slumbers and His ears are always open to the cries of His children. He has promised that He will not let anything come upon us that we are not able to bear.

"Tis true, O yes, 'tis true, God's wonderful promise is true; For I've trusted and tested and tried it, And I know, God's promise is true.

When we have once experienced these things for ourselves, people can say what they will they cannot move us an inch. I am glad that God is a prayer-hearing and answering God. How often He has answered my prayers already. I praise God this evening that He called me in early life. I often look at the old sinners, how Satan has them bound. He does this to take up the pleasures, and how unhappy they are. When trials and temptations come they cannot go to the heavenly Father and claim His promises as we can. How often I would have given people this salvation if I would have had the power. But how little it would be worth. They could not stand when trials and temptations would come. It would be like that man that built his house on the sand, and when the storm came it was destroyed. But I am glad that I am building on the rock, Christ Jesus, and I can say with the poet.

"Oh there's honey in the Rock, my brother, There's honey in the Rock for you: Leave your sins for the blood to cover, There's honey in the rock for you."

It is not only for me, but it is also for you, dear sinner friend. Whosoever will may come. I am glad God is no respecter of persons. I ask a deep interest in your prayers.

MARGARET KINDEL.

"The fire shall try every man's work of what sort it is. (1 Cor. 3:13.)"

Thank God the fire is to try our works, not our persons. All gold is not refined to the same degree, but all that is gold will abide, and only dross depart. The foundation is laid. That we cannot mar. The building of the structure is ours. That we may make weak or strong. As the work refes to ministry, it is a solemn thought, if we preach false doctrines, souls will be lost, not saved —wed.

The Value of a Soul.

Notes from a sermon preached by Elder J. R. Zook at Pleasant Hill, Ohio, Saturday evening, January 28, 1911, taken by Ohmer Herr.

To-night we will look into God's word and see what is the value of a soul. What is the value of a soul? What would you sell your soul for? Your soul is of so great a value that men cannot destroy it. They may kill our bodies, but they cannot kill our souls. The soul is something that men cannot reach. Can you think of anything for which you would sell your soul?

Here is the beautiful town of Pleasant Hill with all its grocery and clothing stores and all its property. All those that would sell their souls for Pleasant Hill, rise to your feet. Nobody stands, which shows to me that you think something of your soul.

Here is the great Miami county with all its wealth and property. Those that would deliberately sell their souls to-night for Miami county stand. Nobody stands. This shows to me that you are beginning to think something of your souls.

Then here is the beautiful State of Ohio with all of its cities, manufactories, mines, railway systems and productive land. All those that would sell their souls to-night and be willing to go to hell for Ohio, rise to their feet. Nobody stands. I did not expect you to stand, because nobody with any judgment would miss heaven for a few pleasures in this life.

Here is the great United States with all its great wealth. Those that would sell their souls for the United States, stand. The fact that none of you will stand on this shows to me that you place your souls at a very high value.

Then comes the vast continent of North America. We have great wealth and productive land it contains—minerals, cities, railroads, etc., etc. Let us see how many will sell their souls for it. Stand please. It seems that nobody considers the value of North America as great as their souls.

Then let us take the world with its many countries and great wealth. Those that would sell their souls for all the world, rise to their feet. Is it true that nobody will sell his soul for the whole world? It truly shows me that you hold your souls at a very great value indeed.

When God created the soul He made it of a very great value, as is shown in Matt. 16:25. Although this is true many people sell their souls for a little liquor or some other foolish thing.

The fire shall try every man's work of what sort it is. (1 Cor. 3:13.)

Thank God the fire is to try our works, not our persons. All gold is not refined to the same degree, but all that is gold will abide, and only dross depart. The foundation is laid. That we cannot mar. The building of the structure is ours. That we may make weak or strong. As the work refers to ministry, it is a solemn thought, if we preach false doctrines, souls will be lost, not saved —wed.

Many people sell their souls for a little popularity. They will sacrifice the love of God for it. They will do things to keep up with the world and to get a little of the world's honor, that is sin, and they will sell their souls for it.

We cannot be Christians and have a guilty conscience. We must take our guilty conscience and our sinful heart to Jesus and let Him purify and cleanse them. Although we have an Advocate with the Father when we do wrong, it does not mean that we can be sinning and doing wrong things willfully every day and keep coming continually to God and asking for forgiveness. We do not need to commit some great sin to have a guilty conscience but it can be just some little thing.

Almost everybody will say that a drunkard is on his way to hell. But let us look into what is the one that uses the intoxicating drink that is on his way to hell, but also the license voter, the saloonkeeper, the brewer and everybody that is not fully for God. There are two kinds of wine. One is the curried fermented wine that leads so many men to a drunkard's grave. Another is the unfermented wine that Jesus made and blessed and which will not do anyone any harm. Nations have gone down through the liquor traffic. They have sold their souls for it. This country will go down before long if it does not live up to the present rate. It is the duty of us as ministers and Christians to tell and warn the people of these things.

Some people will sell their souls for fashion. Fashion is a hard master because about the time a person gets to the point that is in style and wears it a few times it will be out of style and he is as bad off as before. Many times people will contract diseases from the "rats" which they wear in their hair. The disease germs come principally from imported hair. In China people will dig into the grave of a Chinaman, cut off his Que and ship it to America or some other place where rats are worn. In this way many people get leprosy. Many people are slaves to fashion. They will try every possible means by which they can keep up with it. Even people that hardly have money enough to keep them comfortable will try to keep in style. God's people ought to have a fashion of their own. They ought to dress in such a way that people can see that they do not belong to the world. Do not sell your souls for a little worthless thing like fashion that will do you no good when you die.

Some people will sell their souls for a little name. They will give up the happiness of a Christian life for a little honor and respect of bad companions. They will sell their souls so that other people will not persecute them. We must stand by the Bible and not give up for the sake of worldly honor or to get rid of persecution. If we give our hearts to Jesus when we are young, we will escape many of these pitfalls. By fixing our trust steadily in Jesus when we are young, we will not be
so likely to sell our souls for these little things when we get older. If we do not give our hearts when young, it will be much harder when we get older because we will have become hardened in sin. Our bad companions and bad habits will have gotten such a hold on us that it will be very hard to overcome them.

Some people will sell their souls for a little pleasure. They will give up just for the sake of having a few, what they call, good times. If they only knew how much better it is and how much more pleasure there is in the Christian life than in worldly affairs, they surely would not sell out for such trifles.

May the Lord bless all who have so kindly labored and given for the work.

Sister Anna Mellinger, of Ramona, Kans., came in November to assist in the work, and is competent help. Would there more people be who would thus be willing to let themselves be used of the Lord, as we see everywhere the parts are taken by more laborers.

The last report of money received for the Chicago Mission Building Fund.

The Eagle's First Flight.—H. B. Macpherson gives a dramatic account of the first flight of an eagle, whose life from babyness he had watched. One day he ventured to the edge of the cliff containing his cradle, and looked about. Suddenly his mother swung past on silent wings and "tried to tempt him from his fastness." But he was unwilling, or afraid. Again the mother hovered round, and a wild, weird cry rang through the glen. "For the first time I had heard the yelp of the tiny eagle, the voice of the Chief of Birds calling to his young. . . . The eagle cheeped continually until he flapped to the very edge of the abyss, listening to her call. And now he, too, changed his cry; his voice seemed to break, and the adult yell burst from his throat. The eagles called to each other, yelp answering yelp. The young eagle gazed round him, spread out his giant wings, and vanished forever from my sight among the ledges below. The eagle had left the nest and had flown."
A Case of Honor.

Emily Wright, summoned to Mr. Davis' private office, had no presentiment of ill. Indeed, walking up through the bright, Spring morning, she had been unusually happy and full of eager plans. She knew that she was doing good work, and her thoughts had run upon the possibility of a promotion, and what she could do then for her sister and little Donald. So she only waited, cheerful and alert, for Mr. Davis' orders.

Three minutes later she walked slowly down the corridor—DISMISSED. She never had thought of the possibility of such a thing, not once. One week's more work, and then the old heart-sickening search again. She could have a good recommendation—the best—but even with that to find another situation in July—

Ethel Case, pretty and careless and meaning to be kind, looked up as Emily walked back to her desk. "Have they fired you?" she asked. "It's a shame! They always do lay off the latest comers in July, but they missed it in giving you a walking ticket. I'd like to tell Mr. Davies so."

"Oh, no!" Emily gasped.

"Oh, I shan't; you needn't fear. I'm afraid of my life with him, but I'd like to. If I were you, I wouldn't hurt myself with work this week, that's all."

It was Emily's own first impulse—not indeed in retaliation, but from sheer heart sickness. But presently she pulled herself together. "I'm paid for the week's work; I must give honorable service," she said to herself sternly. And so, because "honorable service" meant to her finishing her tasks regardless of time, she stayed beyond her hour several nights that week.

She was tempted to drop things at five o'clock, as Ethel did—Ethen, who was to be kept on. In the mood of discouragement that was upon her the very dreariness of the office, emptied of all except one or two special workers, oppressed her. Yet she stayed, putting into exquisite order each day's work. It was Friday, while she was warily typewriting some specifications, that she was startled by Mr. Davis' voice beside her:

"Miss Wright, what are you doing here?"

"Finishing this work—it came in the last mail," Emily replied.

"Are you not to leave Saturday?"

"Yes," the girl answered briefly. The question seemed needlessly cruel. "Yet you are staying overtime?"

Emily looked at him gravely. "My work is here until Saturday night," she said.

Mr. Davis' keen glance flashed from her face to her copy, perfect in each detail. "Miss Wright," he said, "I'm going to take the responsibility of asking you, for the company, to continue your services with us. We can better afford to lose a little money than to lose one who so honors her trust—and herself."

Out in the summer evening Emily walked home with shining eyes. It was good—oh, so good—to have the place, but underneath was something better—she had not failed herself.

Youth's Companion.

The Tide Will Turn.

The following words from the pen of the late Elder H. L. Hastings are herewith passed on. They will no doubt be words of encouragement to all such who are desirous of living a life pleasing to their Lord. "You are hindered, troubled, misrepresented and lied about. But men make false statements and good men believe them; and you find yourself condemned unheard, and cast out and scorned. And if you defend yourself you will be counted quarrelsome, and if you expose the hypocrisy of your assailants, you will put on the garb of injured innocence, and claim to be persecuted for righteousness' sake, and you will find your last state worse than the first."

What can you do? Rest in the Lord. Do not struggle like a horse turned and sting them, and compel them to speak in their own defense. Do not fret, the tide will turn. Men will find out who lies and who tells the truth. Men will learn who is selfish and who is disinterested. And men who have climbed up by pulling others down and who have sought to build their own houses by tearing down the houses of others, will see their hopes and plans end in ruin and chaos, while dwellings of the faithful will stand secure upon a rock."

Men who are right can afford to wait. Men who are wrong need not be in a hurry. Men who have God for their Friend need not fear what men can do unto them. Wait on the Lord. Keep His way. Trust in Him at all times. He will never leave nor forsake you, and bye and bye the tide will turn and right will flourish and wrong will fall and die. —Gospel Herald. Sel. by A. B. Hills.

OBITUARIES.

BRUBAKER—Rebecca, wife of Phares R. Brubaker, of Lawn, Pa., died March 1, 1911, aged 23 years, 4 months and 14 days. She was a member of the Reformed Church at Campbellstown, Pa., where the funeral service was held March 3, p.m., being conducted by Rev. Dondore. Text, Jere. 10:3, middle clause: "Her sun is gone down while it was yet day."

FISHER—Died, in Nottawa, Ont., Feb. 12, 1911, F. E. Fisher, brother of the late Elder H. Liebeck, Sr. H. Liebeck, Sr. Richard Fisher, Sr. She was born in Devonshire, England, in 1853, where she was converted when quite young, and in 1881 they came to Nottawa, where they spent the remainder of their days. Her husband predeceased her about six years ago. In 1890 she was united with the Brethren. Since then she has been a faithful sister. She is survived by four sons and five daughters. Funeral took place at the sixth line M. H., where Elder Charles Baker spoke from Num. 23:10.

"How sweet the hour of closing day, When all is peaceful and serene; And when the sun with cloudless ray, Sheds mellow lustre o'er the scene."

SHELLEY.—Bro. Emanuel A. Shelley, of Manheim, Pa., was born Aug. 8, 1834, and died Feb. 28, 1911, aged 65 years, 6 months and 27 days. Deceased had a stroke of apoplexy about 4 months ago from which he never recovered. His mind was deranged, so that he could not form a conversation. On February 24 he had another stroke. Lingering until the 28th, he fell asleep to awake on the resurrection morning, when all shall receive according to their works, either good or bad. He united with the Brethren about forty years ago, and aimed to live a Christian life. He is survived by his wife and five sons and five daughters to do and trust their loss is his eternal gain. Funeral services were held at the Mt. Pleasant church, near Mt. Joy, Pa., conducted by Eld. Aaron Martin, Henry O. Minser and Allen Brubaker. Inte ment in adjoining cemetery.

Our father died, and is no more. Upon this vale of tears His spirit's fled to that bright shore Where pleasures banish fears. His body's lying in the cold Where living fountains flow. His soul is with his God. Nothing of his on earth is found. He gained the rest he sought. Released from all his fears and pains And all his trials below. Forever on those brighter plains, Where living fountains flow. He swells secure from Satan's power, With Christ, his living Head. He reaps reward from sorrow's hour, And joys for tears he shed.

CHILDREN.