Editorial—

Here, and confronts us everywhere. This alien god, born up about our Christian altars to liberate us from the still, behind the bar, at the bar, in the gutter, or in the mansion, rule? Is our employed and licensed minions do this for pay.

Rum engenders poverty; poverty and rum engender crime. Is Christendom stricken 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 fasten the wild beast of passion will be devoured by the wild beasts of rapine and ruin. The rumhole must be closed or the rum hell will engulf Christendom. What shall be done with Christian rum, is the problem. What shall become of the Christian world? Answer it with license, or authorization, or tempering policies, it is difficult. Strike it down, cage the beasts that vend the frenzy in the only place to which they belong, the criminal cell, and the kennel will disperse.

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 Christendom 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 is to have as many of them as possible.—Bovee.
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For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

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EDITORIAL.

MISCELLANY.

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 peaceword, 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 dreadnought after dreadnought 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 Ephratah 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 ad- vent 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." (Luke 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 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, as so 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 professionally 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 go in and help themselves free.

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 Greensastle, Pa. Persons coming by train or trolley should inform Bro. Myers at Greensastle, Pa.

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-day 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.
NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Levi and Sallie Donor, Matopo Mission, Bulawayo, South Africa.

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

Harvey J. and Emma Frey, Elizabeth Engle, Mishabei Mission, Gwanda, Rhodesia. South Africa.

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

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

Meetings at Mount Pleasant M. H., Rapho Dist., May 3, 4.

Ashland and Richland, June 10, 11.

Air Hill M. H., June 7, 8.

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

Silveidale M. H., May 13, 14.

Montgomery M. H., May 10, 11.

No. 3, Box 1.

D. W. Heise, Gormley, Ont.

In charge of Sister Sarah Bert.

Wenger.

Our City Missions.

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


Chicago Mission, 4699 Halstead street.

In charge of Sister Sarah Bert, Brother B. L. Bruukker and Sister Nancy Shirk.


Jabok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.

Central America.

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

T. S. D.

Meetings at Carland, Mich.

Our meetings at Carland, Mich., were commenced February 5, and continued until the 19th. The Brethren B. Sherh and G. B. Bearss preached with skill and in power. The brethren truly did their duty, and the responsibility rests with those who listened and refused to obey. The meetings were interesting and uplifting to the believers, but, sad to say, the unsaved rejected the preaching and turned away to go deeper into sin. The brethren both contracted a severe cold and felt unable to do justice to the work, so the meetings closed on the evening of the 19th with good interest and a feeling that the meetings should have continued.

May the Lord bless the brethren for their labor of love.

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 26th. The saints at Markham realized the great need of an outpouring of the Spirit, and were in readiness to receive the anticipated blessing. The weather favored the occasion with ideal Winter weather, which was excep-

Evanigelica Visitor.

The Lord wonderfully manifested His presence there. The brethren truly did their duty, and the responsibility rests with those who listened and refused to obey. The meetings were interesting and uplifting to the believers, but, sad to say, the unsaved rejected the preaching and turned away to go deeper into sin. The brethren both contracted a severe cold and felt unable to do justice to the work, so the meetings closed on the evening of the 19th with good interest and a feeling that the meetings should have continued.

May the Lord bless the brethren for their labor of love.

Meetings at Abilene, Kans.

"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 continued from Sunday, February 12, to Sunday 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 so uncertain sound; and we were made to see ourselves in the light of His word, and, praise His holy 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 the convictions of their hearts and lives which they owe to Him, and may the Savior become precious to them.

Among 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 according to His precious promises. There were also those who were moved by the presence of their present relationship with their Savior, with whom we believe they have made a covenant. I pray we may not be covenant breakers, but be true to our trust committed to us. We trust the precious seed sown will spring forth and bear fruit unto eternal life. We were also glad to have Sr. 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 Jesse and Sister Docia Shirk, 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 way through the inspiration of His truth gaining new heights every day, and not settle down on blessings by the way. I am made 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 health all thy diseases." Amen.

H. S. ENGLE.

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 ladies, and they seemed delighted. They then thought of the decided purpose to do it to what I would have done for them if it were not for the Lord. They said, "Who would have thought of it if you didn't tell us?" The Lord graciously met the need, and 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 helped. The Lord graciously met the need. We trust the precious seed sown will spring forth and bear fruit unto eternal life.

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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 do the next great conquest of the world in His hand, and can carry on His own work. We realize that this is only a little compared with the great need. Yet we know that Jesus accepts the least we do in His name. So we are united in the Lord's work and do just what He has for us to do. Perhaps in the future we can give a more accurate report of our work.

Your unworthy sister in Christ,

ANNA M. STUMP


A Letter to the Isolated Ones.

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 to our heavenly master I have experienced very blessed seasons at home when I was alone. We who can go, do not know and realize the blessed privilege we have. Thus by a letter through the Visiting columns, and remember 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 longing 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 to bear the 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 every day as if it were my last. God help me and mine. I would be glad for a letter from Bro. Hoover. My husband would also consider it a favor.

Your sister,

DOROTHY LONG.
Wallingburg Center, Ont.

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

Go away from the revival in Samaria, where thousands hear you (verses 5-9), to hunt up one man and say, "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 well. 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. 4:14.)

It is quite common to hear some 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 unconscionable 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 not "Pilgrims under marching orders."—Selected.

March 20, 1913.

EVANGELICAL VISITOR.

CHORUS—
"Lord, lift me up and let me stand,
By faith on heaven's solid 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. They can sing praises to God and singing and answering prayer in behalf of the unsaved. While I was attending revivals meeting in our own church, also in sister churches, I was moved to teach the gospel to Jesus Christ and Him crucified, I was taught to rejoice to see 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 friend, 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 Basehore.
Derry Church, Pa.

A Sister's Letter.

By God's hand I will endeavor to write a little for the Visiter. So many last writing the Lord has saved two of my children and my husband. Praise God. I feel encouraged to go on in the good way old. I praise God for all He has given and ask for more and more. It was joyous once, 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 Visiter. 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 it when they read this. They are also willing to take the plain way, bless God. I want to be ever kept humble, at the foot of the cross, live every day as if it were my last. God help me and mine. I would be glad for a letter from Bro. Hoover. My husband would also consider it a favor.

Your sister,

DOROTHY LONG.
EVANGELICAL VISITOR.

OUR CONTRIBUTORS.

For the EVANGELICAL VISITOR.

More About the Covering.

BY A. M. ENGEL.

It is no doubt deemed superfluous by some to write, or make so much ado, about the covering of the women. But as our church holds that the sisters are to have their heads covered, and while it is evident that, at least, in some localities the covering is largely laid aside, it may still be well and necessary to bring the subject before the minds of our brethren and sisters, especially if we do not want to lose this part of our belief as a Brotherhood.

The question is frequently asked whether the apostle means that the woman shall have an extra covering besides the hair. This doubt is the sheet anchor of those that oppose the covering. A certain sister said that if she could only understand that the apostle means an extra covering she would at once put it on. It seems that with all that learned scholars say, and all the expositions of our ministering brethren, the doubt with some still remains.

The question was put in a late issue of the Christian Herald of New York, whether the apostle meant that the woman should have an extra covering. The answer was directly, yez. But stated that it was local; that it was for the Corinthian church. But we cannot understand why it was any more for the Corinthian church than for any other of the Gentile churches, unless it was that the Corinthian women had laid aside their veiling which was the universal custom of the oriental nations; and is still the same. It is only the Western nations that have laid aside this part of female apparel.

The French and English are the fashionable nations. And fashions must change, or they are no fashions. And this demon fashion has become so monstrous and so prevailing that it has swept away almost all decency and common-sense whenever these graces come in its way. Fashion cares nothing for modesty, or what is becoming. It is like a wild ass turned loose—no sense.

We have reason to believe that the fault lies a good ways with our own church that some of our sisters have become so slack in wearing the covering.

When our brethren make comments upon the subject, or, talk about it, we generally hear the expression,—at least in our Western churches—the prayer covering. This is not a scripture term, and the apostle never made the expression that we can find. This expression, to our mind, weakens the term or expression of the covering of the woman. It conveys the thought that the covering is only required when praying, which we believe is, to a great extent, the cause that so many sisters have laid aside their covering when at home, and only put it on when going to church. Or else such brethren use the term to excuse, or screen the sisters for doing so. But we cannot believe that such is the case. But to our mind it conveys that idea.

The apostle was brought up with the surroundings of a Jew, and as such knew nothing else but that the woman should be covered, and we may imagine his feelings when he learned by the brethren that brought him the news of the condition of the Corinthian church when he was at Philippi. And upon this report he wrote his admonition to the church of Corinth, and this bareheadedness of the women came in for its full share of remonstrance and instruction, telling them how utterly inconsistent and unbecoming it was for them to be uncovered and especially so when praying or testifying.

By naming this part of the woman's apparel, prayer covering, it has lost much of its significance and intent. It does not convey the thought and meaning that the covering should be a part of the consistent apparel of a woman. And this we believe is to a great extent the cause that so many of our sisters are getting so slack on this line. It has had the effect—at least seemingly—not as to how it is made, or when worn, only so they have something of the kind on the head when attending religious meetings. And then it is sometimes so thin and gauzy that it can hardly be seen unless near by, or is so small that it can not be reasonably called a covering; in many cases not covering one-third of the head. Suggestive that it is more for imitation than for striving for "modest apparel," and for the glory of God. "These things ought to the glory of God." These things ought not so to be.

It is hard to reconcile some of the thoughts which we see, to believe that it is done "to the glory of God." To our mind and feeling it is truly an inspiring sight to see a congregation of sisters having consistent coverings on their heads, with other "modest apparel." And the more so when the brethren are dressed in the same corresponding Christian order.

To Bishop

Notice

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 the districts which have not yet taken an interest in the matter up will do so at once, and see that their report is sent at the very earliest possible date, so the committee that has the work in hand will be able to present a favorable report to the coming General Conference.

D. W. HESS,
Seyc. of Committee.

Gormley, March 6, 1911.

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.

Notice

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 the districts which have not yet taken an interest in the matter up will do so at once, and see that their report is sent at the very earliest possible date, so the committee that has the work in hand will be able to present a favorable report to the coming General Conference.

D. W. HESS,
Seyc. of Committee.

Gormley, March 6, 1911.

WHEREAS, The nature of the work meeting these boards is such at present that a very intimate acquaintance is absolutely necessary on the part of the individual members, and when once acquired, is of inestimable value to the success of the work.

And WHEREAS, the By-Laws as they now stand fail to qualify a member from serving for a period of more than seven years. A condition which may very seriously interfere in the prosecution of the work that may present itself to these boards from time to time.

Therefore Be It Resolved.—That the Bishops, or those in charge of the work, shall take immediate steps to obtain an expression by VOTE from the individual membership of their respective districts, or charges, of their approval, or disapproval of changing, or amend­

The foreign Mission Board shall consist of seven members, which can be chosen from the State, or any part of the brotherhood, either in the United States, or Canada, to be appointed by General Conference, their term of office to be for a Conference year, but can be reappointed from year to year indefinitely.

Instead of limiting the term to seven years as provided for in said BY-LAW,

Will you be kind enough to have this matter attended to at the very earliest oppor­tune time, and forward the result of the vote to me not later than the 15th day of April, A. D. 1911.

Every member should be given an opport­unity of recording their vote on this matter if they choose to do so.

Make out your report by giving the number of votes cast in favor of the change or amendment, and those against it. Kindly give this your immediate attention.

Yours in Christian Love,

D. W. HESS,
Seyc. of Committee.

March 20, 1911.

Up to this date only FIVE reports have been sent in. We trust that this important work will receive the hearty co-operation of every district in the Brotherhood, and that the districts which have not yet taken the matter up will do so at once, and see that their report is sent at the very earliest possible date, so the committee that has the work in hand will be able to present a favorable report to the coming General Conference.

D. W. HESS,
Seyc. of Committee.

Gormley, March 6, 1911.
Many are falling out by the way-side 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.

Upland, Cal.
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 the stage. He also thinks it is the plays and everything was so real that yet not long ago he attended a few

at the astonishment of all, when...
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 the flesh, nor of the will of man, but 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 when 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 promptings of giving is often to be seen, or to see it published in the pages 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 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 subtility 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 begin at the house of God wherefore separate yourselves from brethren who are bringing in false doctrine and wrest the word of God. What shall be the end of those that obey not the gospel of God? Why, the word says that if the blind lead the blind they shall both fall into the ditch. Oh my God, these false Christs, misleading spirits, doctrines of devils!

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 (date); 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, but they that do the will of His Father who is in heaven. 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
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 revelator, 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 and a praise in his heart at all times. He was not to be defeated. It was not possible for him to be defeated with this one thing settled at the very outset. The thing which Paul settled once and for all was that whatsoever befel him, though attacked with a tremendous onslaught of the devil and hindered in the immediate victory for Christ, somehow or other it was God's sovereign will for him and nothing but good would be the final outcome. It was this that gave him such a tremendous grip on God and His love when he said, "who shall separate us from the love of Christ?" And then after enumerating a whole list of seemingly insurmountable difficulties he comes forth with the positive language, "Nay, in all these things we are more than conquerors." Being in the will of God can only bring me out at the right end. In the will of God I cannot be victor only, but I am more than conqueror. If stripes and imprisonments, stones and rods, perils at sea and perils among false brethren, are the will of God for me, then Paul says, here is my key. Let me open God's treasure house and have a good time right in the thick of it. "In everything give thanks." With the touch of Paul's hand the sick were healed, and by his mighty faith the lame walked, the blind saw and the deaf heard. This being the will of God and with the shouts and acclamations of the people he could so easily give thanks. This same man is found in a shipwreck floating on a board as a prisoner, to escape for life, and again we hear him say, "In everything give thanks, for this is the will of God in Christ Jesus concerning me."

Methinks, I can see him shortly after he had written those blessed words to Timothy, "I have fought a good fight; I have finished my course," being led to the block for execution and in view of it all, saying, "In everything give thanks: for this is the will of God in Christ Jesus concerning me."

David had gotten the same keynote when he said, "I will bless the Lord at all times. His praise shall continually be in my mouth. My soul shall make his boast in the Lord. The humble shall hear thereof and be glad." Hallelujah! In the same Psalm he said: "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

O my brother, my sister, the circumstance through which you are passing can you not take it as God's will concerning you? If so, you will find that it will not be hard for you to give thanks to God in it, and the very atmosphere of praise to God, will make the devil tremble, when victory will not be far distant.

Shall we not take the key which Paul used and unlock the rich storehouse of God's treasures, right in the face of the devil? "In everything give thanks." Johannesburg, So. Africa.

"Both sure and steadfast." (Heb. 6:19.)

The soul is like a ship. She is made for the water but the water must not get inside of her. We are in the world, but must keep the world out of the heart. Life is a voyage. Heaven is the harbor. Hope is the anchor. Faith the cable. Ships rock on the tide. So do we in daily experience. But if the cable be not broken, 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 that all 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 29.

Another article that he wishes to call attention to was written by Levi Hershey where he wrote that the world sees too much lightmindedness, 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 9. He was very glad for the brother's remarks where he writes: "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
She found there was so much talking in the audience that it was impossible to hear intelligently what was counsell ed about, and she went home with a heavy heart, yet praying for those who caused the disturbance. She thinks Conference is no place to visit. If there is any time not occupied it should be occupied in speaking of the goodness of God, in trying to save souls, and in helping others to further liberty, so that we can feel when we go home that we pleased God. Much of the money spent in going to Conference by such as have no special business there could be better spent in giving it to the mission cause.

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 towards 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 its past 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 richly endowed.

She had worked in the factory, come home one time and said that he had seen her young friends who were starved in face of the fact that everybody is proclaiming that we are richly endowed. She read it through in a few minutes, and there heard what she never had before, and her mind was directed to the second chapter of Titus where Paul admonishes Titus, 'But speak thou the things 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 doctrine, grave and sincere. 'For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world.' In considering the import of these verses I have often wondered how any one can recommend shouting or laughing 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 3, 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 worthy of all acceptance.'

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 giddy, wild, and gay, and she there heard what she never had before, 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 carries stop to ask barefooted children 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 necklaces 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 went 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.'

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.)
The Holy Spirit Stationing a Preacher.

(Concluded from Page 11.)

PUBLISHER'S NOTICE.

To Subscribers—1. Our terms are cash in advance.
2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label will show to subscribers when their subscription expires.
4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

To the Poor—who are unable to pay—we send this paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
2. Communications without the author's name will receive no recognition.
3. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post-office Money Order. Registered Letter, or Bank Draft, to G. D. Colker, Walnut and Summit, Harrisburg, Pa. Canadian Currency is discounted 25c.

HARRISBURG, PA. MARCH 20, 1911.

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We Would See Jesus, per hundred, 15c.
Repent for the Kingdom of Heaven is at Hand, per hundred, 12c.
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Prayer, per hundred, 15c.
The Worm That Never Dies, per hundred, 15c.

Scripture Text Envelopes, per hundred, 25c.
Motto paper, per hundred sheets, 20c., postage prepaid.

Orders for the above tracts, paper and envelopes should be addressed Evangelical Visitor, Harrisburg, Pa. Tracts are free to mission workers.

Send for circular of The Scofield Reference Bible.

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We are able to offer our subscribers a good COMBINATION BIBLE with the Evangelical Visitor at a small cost. For $2.50 (Dress Thirty-Five Cents Extra) we will send the Bible prepaid to any address in the United States or Canada, and the Evangelical Visitor for one year. This offer holds good for renewals as well as new subscribers.

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The binding is Extra French Seal, Divinity Circuit, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINED.

Address Evangelical Visitor, Walnut and Summit Sts., Harrisburg, Pa.

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 along under the guidance of a formal preacher, and such a thing as a revival had never occurred there since the village was built.

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 Storrs, 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. Seed was sown for an immortal harvest, and much people were added to the Lord.

A few days since we saw Elizabeth.
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 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 infant associates came out and said kind words 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 pray to be taken away from temptation.” So wore on a week, and then he asked to drink.” A wild spree was shown, “I—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.

As death drew nigh every breath was a prayer for “Eddie,” and as he chafed her death-cold hands the pallid lips formed the words no ear could catch, “Meet—me—in—heaven.” And his voice, rich and full, responded, “I will, mother. I will.” And as from her mountain height of faith and love she caught a sight of that “promised land” with a seraph’s smile she whispered, “I—thank Thee—O Father,” and was gone.

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Before the long spree was over he bade a crony “take that old book out of my sight.” That old book! The Bible he had seen his painted 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 sobriety, 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 shown. The result. And his robe 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.)

Ours 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.)

EVANGELICAL VISITOR.
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.

Here then is the great United States with all its great wealth. Those that would sell their souls to-night 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. What great wealth and productive land it contains—minerals, cities, railroad, etc., 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 are selling their souls for a little money or something else. I am glad that we have so many intelligent people here to-night that will not sell their souls for anything in this world. Why should we sell our souls for a little of the world that only lasts a short time and then will vanish away?

Some people will sell their souls for a little liquor, which makes them of no use in this world. Probably they will begin it by taking a small amount, even if they do not like it, just for the sake of a little honor of some worthless men. I would rather have my arm cut off or forfeit some other part of my body than to deliberately sell my soul and go to hell, because if we miss heaven we miss everything that is worth having. The responsiblity of men is great in everything they do. We should live careful lives so that we do not sell our souls for a little liquor or some other foolish thing.

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. Though 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 everyday and keep coming continually to God and asking Him to forgive us. 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 also the license voter, the saloonkeeper, the brewer and everybody that is not living right before God. There are two kinds of wine. One is the cursed 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 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 keeps living at 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 what he has 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 "fats" which they put 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 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 comfort. 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 securely 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 them up 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 have gotten such a hold on us that it will be very hard to give our hearts to Jesus when young, it will be much easier then. We must not do anything that is not pleasing to God.

Many people are much wrapped up in worldly pleasures. We must get rid of sin or we will be hardened in sin. Our Christian lives. We must get rid of sin or we will be hardened in sin. We will have become hardened in sin. Our heart's value and give our hearts to God.

REPORTS OF FUNDS.

Chicago Mission Building Fund.

The last report of money received for the New Mission Building, $2,019.00 Halstead street, Chicago, Ill., given August, 1910, was $7,009.27. Donations received are here reported as heretofore: No. 123, $1.00; No. 124, $5.00; No. 125, $15.00; No. 126, $5.00; No. 127, $10.00; No. 128, $5.00; No. 129, $10.00; No. 130, $15.00; No. 131, $5.00; No. 132, $7.50; No. 133, $5.57; No. 134, $5.00; No. 135, $10.00; No. 136, $10.00; No. 137, $5.00; No. 138, $10.00; No. 139, $3.20; No. 140, $9.38; No. 141, $10.00; No. 142, $15.00; No. 143, $2.00; No. 144, $10.00; No. 145, $3.50; No. 146, 50 cents; No. 247, $2.42; No. 147, $10.00; No. 148, $2.00; No. 149, 75 cents; No. 150, $1.00.

Balance on hand, March 1, 1911, $44.60

RECEIPTS.

Avery Engle, Mount Joy, Pa., $2.50; Ellen Hoffman, Rowena, Pa., $2.00; P. C. Hoffan, Ahlben, Kans., $2.00; Dorcas Sewing Circle, Fairland church, Lebanon, Pa., $5.00; Winton Hinkle, Ahlben, Kans., $1.00; J. E. Landis, Thomas, Okla., $1.00; William T. Nash, Springfield, O., $2.00; Bethabah S., Ramona, Kans., $1.00; August Hoffman, Abilene, Kans., $1.50; William T. Nash, Springfield, O., $2.00; Rosbank S. S., Ramona, Kans., $1.00; A. L. Eisenhower, Elma, Okla., $2.50; Mildred Hoffman, Abilene, Kans., $1.00; R. H. Mead, Abilene, Kans., $1.00; L. H. Lindemuth, Abilene, Kans., $1.00; W. S. Kraybill, Hones, Kans., $1.00; Vern L. Stump, Chicago, Il., $1.00.

REPORTS OF FUNDS.

Jabcock Faith Orphanage.

Report for November and December, 1910, and January, 1911.

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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 last 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 lose one who so honors her trust—and herself."

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 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 who are desirous of living a life pleasing to their Lord.

"You are hindered, slandered, 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 or in railing accusation. Michael the archangel knew better than to do that. Wait on the Lord. Let liars lie. Let slanderers slander. Let men have their works, either good or bad. He reaps reward from sorrow's hour, and time will tell who have believed lies and acted upon them. Men who are to live forever will flourish and wrong will fail and die."

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 Cambellstown, Pa., where the funeral service was held March 6, 1 p.m., being conducted by Rev. Dondore. Text, John 10:39, middle clause: "Her sun is gone down while it was yet day."

SHELLEY.—Bro. Emanuel A. Shelley, of Manheim, Pa., was born August 15, 1834, and died February 28, 1911, aged 65 years, 6 months and 27 days. Deceased had a stroke of apoplexy about two years 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. His body is to be laid to rest in the 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.

He's gone, and we are left alone
To mourn his loss and sigh;
But still we know he's happy now
And feels no more distress.

We miss him, but we know
He's happy in the skies;
And though his body here has left us
His soul is in the skies.

Baker spoke from Numbers 23:10.

OBITUARIES.

FISHER.—Died, in Nottawa, Ont., February 12, 1911, at the home of her daughter, Sr. H. Liebeck, Sr. Richard Fisher, Sr. She was born in Devonshire, England, in 1833, where she was converted when quite young, and in 1881 she 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 Numbers 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."

"Yet you are staying overtime?"

The question seemed needlessly cruel.

"Yes," the girl answered briefly. The question seemed needlessly cruel.

"You are not to leave Saturday?"

"No," said the girl, low. 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 who are desirous of living a life pleasing to their Lord.

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