
George Detwiler

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

He is Risen

Redemption Song—P. H. Flanigan... 4

The Three Biddeis...

Practical Religion—J. R. Cohrs...

There is a Way Which Seemeth Right—D. V. H. Rets...

Sunday-School Experience—Lizzie M. Sherr...

The Mind of Christ—H. K. Kreider...

The Old Faith—P. T. Alexander...

As to Woman's Place in the Church...

Preaching Christ.

A brother minister asked me some time ago whether a minister could make a mistake in presenting Christ to the world. It is a very popular and urging sinners in every sermon to accept of Him. My answer was, no. This is the very thing ministers should do. This is the heart of the gospel. Ministers should dwell on this topic continually, because "there is nothing which thou art grasping Christ, but to Christ, the Author of all hope. Look not to thy hand with which thou may do, that gives rest to the weary soul. Oh, how we need to emphasize this wonderful truth? "Christ is all and in all." We should preach Christ Jesus, because Christians need a constant supply from Him. We have often fed upon Him, and we still need to feed upon Him. The food you took yesterday will not satisfy your body to-day; neither will what we have heard of Christ satisfy us without hearing more. The soul says: "More about Jesus would I know, More of His love to others show."

We preach Christ because "necessity is laid upon us;" yea, "woe be unto us if we preach not Christ." It is all the business we have—all the gospel we have. Take Christ out of the gospel, and we have nothing left. Take Him out of the gospel, and never again should the lips of the true minister of Christ be opened to speak to the world. What would he have to offer the world? "I determined not to know anything among you save Jesus Christ and him crucified." An aged eminent minister of Christ, when dying, said: "Were I to live to preach again, I would preach nothing but Christ." Oh, brother minister of Jesus Christ, let us change our preaching about Christ, and preach Christ, the only hope of a lost world.—Herald and Presbyterian.

Table of Contents.

Editorial—

He is Risen...

Redemption Song—J. D. Breckbill...

The Three Biddeis...

Contributed—

Practical Religion—J. R. Cohrs...

There is a Way Which Seemeth Right—D. V. H. Rets...

Sunday-School Experience—Lizzie M. Sherr...

The Mind of Christ—H. K. Kreider...

The Old Faith—P. T. Alexander...

As to Woman's Place in the Church...

Selected—

Preaching Christ...

A Missionary Mother...

Marriage Alarm Bells...

A Sermon by J. N. Howey at the funeral of Alice and Letitia Hope...

News of Church Activity...

Reports of Funds...

Our Young People...

Obituary...

A Missionary Mother.

When Gertrude Howe, a missionary to China, gave her heart to Christ, she promised to go to a foreign field. She kept it a secret, however, until the evening of her return from school. She prayed all day for strength to break the matter to her mother. In the twilight the mother sat rocking contentedly for a few minutes, thinking possibly that there was less need of haste now that the young hands could take hold of home affairs once more. Gertrude knelt down beside the little rockers, and laid her diploma in her mother's lap.

"Mother," she said, "I have something to tell you that I am afraid will hurt you. I know how hard you have worked to help me through school; but I cannot stay with you now that it is all over. I promised the Lord when He forgave me my sins, that I would go to China to teach the heathen."

Then, softly through the deepening shadows, came the quivering, happy voice: "Praise God from whom all blessings flow; Praise Him all creatures here below; Praise Him above ye heavenly host; Praise Father, Son, and Holy Ghost." Mothers so consecrated would rear a race that would capture the whole world for Christ within a score of years.—Missionary Tidings.—Sel. by Sr. A. Gorts.

The line that constitutes the boundary of our life and walk (as Christians) is the line which separates the "things of Christ" from the things of His enemy; for it remains to this day a truth, however unpopular and seldom proclaimed that—"The friendship of the world is enmity with God." (James 4:4)

—and necessarily so, since everything, however seemingly innocent or even "improving," which serve to crowd God out of our thoughts and hearts is His enemy—and ours.—Philip Mauro.

The fear of the Lord resting on a spirit will, like a burden or water jug on a woman's shoulder, make the carriage upright and the step firm.
knew no sin. Now we are made the righteousness of God in Him (II Cor. 5:21). "He is our peace." He made peace by the blood of His cross. And now may all men rejoice because He finished the work His Father gave Him to do, and overcame that "had the power of death, that is, the devil."

So year by year as the anniversary of this great event occurs the believer in Jesus as Savior and Lord may rejoice of this glorious fact that Jesus lives never to die any more. "In that He died, He died unto sin once." Now "death hath no more dominion over Him." And now the apostle writes of those Ephesian believers who had been quickened—made alive—that they had been "quickened together with Christ," and the Colossian believers had been "risen with Christ."

The following is from F. W. Ferrar: "Christ is risen! O how "those words change the whole aspect of human life! The sunlight that gleans forth after the world has "been drenched and terrified with the "black thunder-drops, re-awakening "the song of birds and re-illuminating "the bloom of the folded flowers, does "not more gloriously transfigure the "landscape than these words trans- "figure the life of man. Nothing "short of this could be our pledge and "proof that we also shall arise. But "Christ is risen and we have it now; "a thought to comfort us in the gloom "of adversity, a belief to raise us into "the privilege of the sons of God. "They that are fallen asleep in Christ "are not perished. "Look into the "Savior's empty tomb; He hath burst "for us the prison house; He hath "shattered at a touch the iron bars "and brazen gates; He hath rifled the "house of the spoiler, and torn away "the serpent's sting; 'He is not here, "He is risen.' They that sleep in "those narrow graves shall wake "again, shall rise again. In in- "numerable myriads from the earth "and from the river, and from the "rolling waves of the mighty sea, shall "they start up at the sounding of that "angel trumpet; from peaceful church "yards, from bloody battlefields, from "the catacomb and from the pyramid, "from the marble monument and from "the mountain cave, great and small, "saint and prophet and apostle, and "thronging multitudes of unknown "martyrs and unrewarded heroes, in "every age and every climate, on whose "forehead was the Lamb's seal!—they "shall come forth from the power of "death. This is the Christian's hope, "and thus we not only triumph over "the enemy, but profit by him, wring- "ing out of his curse a 'blessing;' out "of his prison a coronation and a "home."

EDITORIAL.

Christ is Risen.

Now is Christ risen from the dead and become the firstfruits of them that slept (I. Cor. 15:20). Christ is risen; in the beginning of this 15th chapter of I. Corinthians the apostle says that the first thing that he delivered unto them was that "Christ died for our sins according to the Scriptures." And this reminds us that in the second chapter he had declared that he determined not to know anything among them save Jesus Christ and Him crucified. Thus the being put to death of Christ was declared that he determined not to know anything among them save Jesus Christ and Him crucified. But the long night of gloom is at length past, and He who "died for sins" took up that life again which He had laid down. Death could not hold Him who is the Way, the Truth, and the Life, and the apostle goes on to say, "He rose again the third day," and all of this "according to the Scriptures." And in Romans 4:25, he writes that His dying was for our sins and His rising again, for our justification. Thus was man reconciled to God. He was made sin for us: He
This is rather a drain on our funds. We would encourage as many as are able to contribute means to send these goods to do so.

All goods should be well packed in small boxes or wrapped in good, strong paper, plainly marked on the outside where and who they are intended for; and give contents of box or parcel, number of pounds or yards it contains and what the purchase price would be. This information we must have to pass customs, so if the sender marks on the outside of each parcel its contents it need not be opened.

All donations must be sent to the Messiah Home, 1185 Bailey street, Harrisburg, Pa., not later than May 25, 1911, if intended to be sent with the party of missionaries who hope to sail early in June. If anyone wishes more information on this matter we will be pleased to give all we can if you will address us at Pavonia, Ohio.

H. P. STEIGERWALD.

Important Notice.

All outgoing missionaries or others wishing to sail at the same time with us, should make it known at once. As near as we know now we will sail about the middle of June from New York.

Persons wishing us to make arrangements for their passage must write to us at once as we intend booking soon. It is best to book some time ahead. Our address is Pavonia, Ohio.

H. P. STEIGERWALD.

Correction.

In our March 6 number, J. G. Lesher was credited with a donation to the Benevolent Fund by mistake. Sr. Anna Myers was the donor.

Notice.

To all the Bishops and Overseers of the various districts throughout the Brotherhood, Greeting: I again call attention to the ruling of General Conference 1910, Art. 10, Secs. 3 and 4, pages 28 and 29, and kindly ask that all Conference matter outside of reports of Home and Foreign Missions, Publication and City Missions, etc., be in my possession not later than April 15 as ordained; and since the last ruling of Conference as stated conflicts with the original appointed time for Pennsylvania State Council, the date appointed is April 19, 9 a.m., at the chapel of the Messiah Home, Harrisburg, Pa. It is important that all the districts are at least officially represented and not only officially, but lay members should take more interest in attending those councils.

S. R. SMITH,
Per. Conf. and Gen. Secy.

Is Your Subscription Credit in the Future?

It is of importance that all whose subscriptions are not renewed, or whose credit is not beyond May, 1911, should be sure to pay up at once, or before May 1. All subscriptions with credit to January, 1911, are now subject to being dropped, unless renewed at once as the law requires. Please let us hear from you. If there is any mistake on our side we would like to be corrected. A blue mark will remind you that we expect you to renew now.

Our Benevolent Fund.

We are again under necessity of asking our friends to kindly remember the "Benevolent Fund." The Visitor goes to a goodly number of those who are unable to pay and the Benevolent Fund is our only source of support for this extra expense. So far the amount received this year is less than twenty-five dollars. Usually it amounts to at least twice that amount. We would be glad if there would be twenty-five dollars more sent us during April. It is a good work.

It will be noticed from what has been written in response to the request for an explanation of 1 Cor. 14: 34, 35 and I. Tim. 2:11, 12, and which we publish elsewhere, that there is no perfect agreement among the writers as to what is the real "thou shalt" and "thou shalt not" in the case. And likely if a hundred more would undertake to write, it would only serve the more to emphasize the diversity of thought. Some hold the extreme view, either way; others would seek for a reasonable position between the two extremes, where the woman may exercise her gift without transgressing the apostle's admonition. In this connection we may be permitted to quote a comment of Dr. G. Campbell Morgan's on this passage in I Corinthians: "There is certainly "an apparent contradiction between "these very definite instructions con-"cerning women and those previously "written (chapter 11). In the former "it is quite evident that the apostle rec¬"ognized the right of women, both to "pray and to prophesy, for he gives in¬"struction as to how they were to do "both. Here he enjoins silence. It is "of course needless to say that there "cannot really be any contradiction, "and it remains for us to discover the "distinction between the two passages, "by finding what the apostle meant in "each. It has been suggested that the "permission to pray or to prophesy "had reference to smaller meetings, "and those of women only, while the "injunction as to silence refers to the "larger gatherings of the whole "Church in which men and women "were assembled together. There is, "however, absolutely no word in the "actual teaching of the apostle to give "authority to any such explanation. "Everything depends upon the mean¬"ing in this passage of the word "church.' It is most probable that "the reference is to the business meet¬"ings of the Church, where matters "pertaining to doctrine and duty were "discussed. This is borne out by the "specific mention of the asking of "questions. Even in this case also the "injunction was largely of a local ap¬"plication, because in Corinth as in "all the cities of that district, the posi¬"tion of women was such as to render "extreme caution necessary in order "that no evil repute should gather "round the cause of Christ. The one "certain fact is that the passage can¬"not and must not be construed into "a denial of the right of women to "pray or prophecy under the guidance "of the Spirit, a right already recog¬"nized by the apostle, and for the ex¬"ercise of which in decency and order "he has already made provision." And in response to the passage in I. Timo¬"thy, discussing the paragraph in which occurs the expression, "I suffer not a woman to teach," the same writer has the following: "The "Christian woman is to be character¬"ized by a general demeanor of "modesty, for the ' apparel' here has "reference to much more than mere "'raiment. It is thegarbing of the "whole life, its external manifestation. "This is explained by the word "' shamefastness,' which indicates not "servile fear and shame, but a becom¬"ing sense of propriety; the recogni¬"tion of what is due, to others, that "reserve which is ever the most per¬"fect charm in all true womanhood. "This external garbing of the life will "result from the internal ' sobriety ' "which is the perfect equipoise. "and "control of the hidden life. The ex¬"pression of this is not to be in any "'stultification of life's activities, but in "'good works.' The realization of "this ideal will at once make it impos¬"sible for any woman to teach so as to "have dominion over man. A well¬"supported reading here is, 'Teaching, "I permit not a woman to have do—
"minion over a man," and this gives the "true sense of the apostle's words, and 'harmonizes with the description of 'womanly character already given. The true place of woman is indicated 'by a reference to the original order 'in the case of Adam and Eve. Out of that history comes the occasion of 'woman's travail in the highest form 'of her life's 'good works," and the apostle declares that in that case "sorrow she shall be saved, if her 'character is what has been already 'described." But it is in order for us to state that commentators and Bible students do not all agree in this matter. Matthew Henry rather leans to the extreme interpretation. Woman must keep silence in the church, with the possible provision that under the Spirit's moving she may pray and express herself in hymns. We believe, so far as the matter has been acted upon at any of our conferences, the sense of the church has been, and is, that the general teaching of the Scriptures does not make it incumbent on us to interpret the apostle in this matter in the extreme sense, and that woman may, being in proper order, exercise in her gift in the public assembly in way of prayer and witness-bearing.

The publishers of our Sunday-school supplies inform us that our orders for both the Berean and Timchean quarterlies for the second quarter exceeded their estimate of what we would need, and so they were under obligation to use their own Advanced and Primary quarterlies to fill our late orders. The matter through-out is the same, with the exception of a few minor changes, and the cover.

Those who are using our Pauline quarterlies will notice that a new feature has been added, by the publishers, under the title "Teachers' Round Table." We are informed that it is the intention to make this a permanent feature, at least for a while. The managers kindly invite our people to join in and take a part in these discussions or round table talks. They would gladly give room for any subject bearing on the work of the Sunday-school. The editor writes: "The idea is to make this a kind of teachers' forum, in which all our workers are invited to feel themselves at home and discuss any theme connected with the Sunday-school work, and also an open conference in which each one feels at liberty to give a thought, tersely told, on any subject that may be on his mind. These thoughts may be in response to some of the thoughts given in the current quarterly, or they may be concerning an entirely new theme." Will some of our Sunday-school friends consider this opportunity favorably and undertake to contribute something that will be helpful? Let us hear from you.

We have received from David Currie, 362 Lansdowne avenue, Westmount, Quebec, a Bible Chronological Chart, of his own compilation, which is intended to be used in connection with the current Sunday-school lessons. It gives in separate columns the names of the kings of both the northern and southern kingdoms after the division, and in another column the names of all the prophets. It is intended to be hung up in the Sunday-school where it will prove quite instructive to such as are really studying the lessons. It is also suitable to hang up in the home where there are young people who wish to gain a better knowledge of scripture history than is now common among our church going people. Good kings are distinguished from the bad kings by being printed in red. The author offers to send eight copies for one dollar, or, any one can reprint it as the copyright is free to all.

Sister Mary J. Long writes us to inquire whether a few dozen of Spiritual Hymns, our old hymn book, can be got anywhere. We understand from her letter that her daughter at Long View, Pottstown, Pa., wishes to secure these books for use in meetings that they contemplate holding in their home at that Summer resort. The first meeting is announced for Wednesday evening, April 6. Prayers are asked for the meeting. Any person able to supply information about the hymnbooks will kindly write to Susan Wittenmeyer, Long View, Pottstown, Pa. We also gather from Sr. Long's letter that Bro. Long, who is in Texas, has lost his voice, and she asks the saints to pray for him.

Bro. J. H. Myers writes under date of March 18, that they had reached Thomas, Okla., on their eastward trip. They hope to reach Ohio and attend Conference, and after that to reach their home in Mechanicsburg, Pa., which will be their permanent address. They invite correspondence, and crave the prayers of the church.

"Moses, the greatest man of the age, is shown on the Mount of Transfiguration to be only the follower and a helper in the train of Jesus Christ." —Louis Albert Banks.

A friend is a refuge. We all have troubles at some time. For many years we may get along quietly, and without sore trial; but the day will come to all of us when we shall be in some fear or danger. It may be in an experience where people shall misjudge us, or become our enemies without cause, and may seek to harm us. It may be sickness that comes upon us, or bereavement, or loss of some kind. Whatever the trouble may be, a true friend will prove a great comfort to us in the experience.

It is a blessed thing to have one friend that we are sure of, though others fail us. We can go to him then as David went to Jonathan, telling him all our heart's burden. Young people should seek to have a friend older than themselves, to whom they can fly in trouble or in danger, and in whose faithful love they can find a sure and safe refuge. There is a wonderful strength in the confidence that one has such a friend.

Christ is the best, strongest, truest, most helpful friend anyone can have. His friendship is a refuge indeed. We can flee to Him in any danger, and find Him always ready to comfort, shelter, and bless. However many human friends we may have, we all need Christ. —Selected by Samuel M. Eagle.

He Is Risen.

Aye, the lilies are pure in their pallor. The roses are fragrant and sweet. The music pours out like a sea-wave, Breaking in praise at His feet. Pulling in passionate praises That Jesus has risen again! But we watch for the sign of His living In the life of the children of men. Wherever a mantle of pity Falls soft on a wound or a woe, Wherever a peace or a pardon Springs up to o'ermaster a foe, Wherever a soft hand of blessing Outreachs to succor a need, Wherever springs healing for wounding, The Master is risen indeed! Wherever the soul of a people, Arising in courage and fight, Bursts forth from the wrongs that have sh:oned Its hopes in the gloom of the night. Wherever, in sight of God's legions, The armies of evil recede, And truth wins a soul of a kingdom, The Master is risen indeed! So fling out your banners, brave toilers, Bring lilies to altar and shrine. Ring out, Easter bells. He is risen! For this is the token and sign. There are days of infinite kindness and God-ward, Ye are called to the front, ye must lead! Behind are the grave and the darkness—The Master is risen indeed! Mary Lowe Dickinson.

The family of the late Sr. Leah M. Case, whose obituary appeared in the VISITOR of March 6, wish to add a few facts to that statement having been omitted in the former report. At the time of her death she was living on Drake avenue, Dayton, O., had been an invalid for four years, not being able to meet with the brethren in public worship. The services were conducted by Elds. J. N. Hoover and Harvey Miller.

MARRIAGES.

MEAD—FRANKLIN.—On March 15, 1911, Elder C. Burkholder, officiating, there occurred the marriage, at the home of Bro. T. F. Mead, uncle of the bride, Upland, Cal., of Brother Ramond Colen Mead and Sr. Margaret Alice Franklin all of Upland, Cal.
A Visit to Central and Eastern Pennsylvania.

We often longed to be with our brethren in the East in their continued meetings. This Winter our heavenly Father gave us the desire of our hearts. In response to invitations from different places in Pennsylvania, my wife and I left our home near Nappanee, Ind., December 23rd. Our first stop was at Garrett, Ind., where the brethren had arranged a meeting for us for one night. Bro. Henry Davidson met us at the station and conveyed us to his home where we were kindly entertained by the family. In the afternoon we called on Bro. Wagners, spending the balance of the day with them. In the evening we met at the church for a short service, after which Bro. Wagner took us to the station. We were soon on our way East; arrived at Pittsburgh 7 a.m.; here we changed from the B. & O. to the Pennsylvania Railroad for Altoona, and from there to Roaring Springs, arriving December 24th at 1 p.m. Here we found our dear brother, Bishop Isaac Stern, waiting to conduct us to his home for the night.

The following day (Christmas) we, with the family, were taken to Woodberry, in the two-horse sleigh, who had this place heeded our first continued meetings, making our home with Bro. and Sr. Bown, an affectionate family. These meetings continued for one week. From here we went to Martinsburg, where a three weeks' meeting was held, a report of which was given in the Visioron. Having had calls from other parts, we left Martinsburg for the eastern part of the State, stopping over at Harrisburg for a short time, and going on via. Philadelphia, we arrived at Souderton, where Bro. Samuel Rosenberger met us and took us to his new home and in the evening to Silverdale, where the meetings conducted by the ministers had been in progress for one week. At this place we found a welcome in the home of our sister, Rebecca Benner, whose kindness we appreciated very much. It was our privilege to labor there for ten days. There is a small band of earnest workers here whose help and spirit we admired.

The next appointment was Souderton. Here we had our home with Bro. Rosenberger, who is at present living in his son's house. The house had made no provision was saved during the meetings. The interest and attendance at this place was good. We felt that much more might have been done if the meetings could have continued longer, but on account of conditions at home, such as sickness and other duties, calling us, we felt it was impossible to remain longer.

Leaving Souderton February 20th, we came to Philadelphia Mission, where we spent one day. Full well and enjoyed the visit. On the following day we left for home, arriving February 21st, at noon. Then we will give to those who have done good and our money to those that are God's ministers, as to those on the field. They can't go except they be sent. If we take it to God in prayer He will just show us how
we can give a little more than we did before. I speak for myself. It is better just to be in the ocean of love, then we leave all to God.

The trying time of the year comes now.

The visitors have a full account of the meetings with the visitors. Our brother came filled with the Spirit of God and power of His might. Many souls turned to God, young and older ones. Saints were revived to more earnestness in the need of serving God, but not for this time, as at some more convenient season.

Our brother's time was shot, being only with us two weeks and a half. My prayer is that all those that started out will be faithful and become useful, as every one is needed to further the work. In our homes every member is of great importance; so is the church. My prayer is that God may abundantly bless the young of our community, and all who read this. May God's richest blessing abide with you, as my heart yearns for you. We just mean to do some one good, in some simple way, as God directs.

The meetings held by our dear Bro. J. R. Zook were uplifting. I trust someone has given a full account of the meetings with the visitors. Our brother came filled with the Spirit of God and power of His might. Many souls turned to God, young and older ones. Saints were revived to more earnestness in the need of serving God, but not for this time, as at some more convenient season. Our brother's time was shot, being only with us two weeks and a half. My prayer is that all those that started out will be faithful and become useful, as every one is needed to further the work. In our homes every member is of great importance; so is the church. My prayer is that God may abundantly bless the young of our community, and all who read this. May God's richest blessing abide with you, as my heart yearns for you. We just mean to do some one good, in some simple way, as God directs.

The trying time of the year comes now.

House cleaning time. If we just think we can have things so they will be convenient for our use, then we can read this. May God's richest blessing abide with you, as my heart yearns for you. We just mean to do some one good, in some simple way, as God directs.
In this beautiful continent of ours with its high development of civilization, its elaborate system of education, affording such a splendid agency of training to her people, who are thus brought up in such a high sphere of morality and etiquette, that it is sometimes difficult from observation to know just when people come into a saving relationship with Christ. And yet amidst it all there are those who reach almost the other extreme of immorality, and here follows the story of an incident which reminds one of what our fathers and mothers tell us constituted a conversion in days gone by, namely, a complete turning around.

Some years ago, I think between four and five as nearly as I can recall the facts of the case, Mr. William K. Russel, a horse thief, was captured and sentenced for fourteen years, to Indiana State prison, Michigan City, Indiana. However, after serving two years at the prison he escaped its bars and has been floating around on the continent since until about six weeks ago, when he landed in Yonge Street Mission, Toronto, Ontario, where a group of Bible students were holding an evangelistic service. Here he was led to Christ, and, thank God, he accepted Him, and He also accepted him. Before leaving he earnestly requested prayer, and stated that he was going back to the prison to serve the rest of his term, and he also promised to write when he arrived there. Five weeks passed after he left, "for he could only write once a month at the prison," when word was received saying that he had arrived safely and was serving in the prison. The check mark of the prison inspector showed that there was no flaw in the letter. This is what he writes, not verbatim, leaving what I have stated.

Dear Rev. Mr. Imrie:

—Mine for a happy future. My pen is gone. When I get a new pen I will write you a long letter. Remember me.

WILLIAM K. RUSSEL.

The letter was accordingly answered, and may God bless him and keep him true and give him a speedy deliverance.

6 St. Albans St., Toronto.
the house of God, and hold the church and her divine ordinances in sacred and highest esteem, believing them to be essential to a consistent Christian life reflected by holy men of God in both the old and New Testament? But if parents are not in the order of God and living up to the demands of His word, how can they teach their children right? Teach them diligently (Deut. 6:7, 11, 19). Neglect of this imperative duty caused the downfall of many in Israel (1 Sam. 3:13).

It is the great neglect and sin of the Christian dispensation, which to our day is sweeping over this so-called, Christian nation in whirlwind rapidity, children dictating to their parents. It is no longer children obey your parents, but parents obey your children. Never to my recollection has the public schools, the literature, the daily papers and magazines, a fair show on the surface, are indeed a curse to this and other nations and are ruining myriads of young people of both sexes. It is appalling to notice the many wrecked bodies and souls lost in dissipation and excessive lust, causing jealousy and hatred, divorces, murders and suicides, the great majority of whom are found among the educated, wealthy and proud of our land. "Pride goeth before destruction and an haughty spirit before a fall."—Proverbs 16:18.

For the Evangelical Visitor.

Sunday-School Experience.

BY Lizzie M. Sheets.

As I was impressed to write for the Visitor, the Sunday-school subject came very forcibly to my mind, and I will give some of my feelings and leadings of the Holy Spirit concerning this great work. When I was eleven years old, my parents took me to the Mennonite Sunday-school, which I then attended with pleasure for four years. I was then converted and put on it and then when they ask you to put it on him nor anything that was not for cold or warm.

Now I see so much good in the Sunday-school; for just look at the public schools, how much Bible do they use in them to-day? Some places it is out altogether, and I feel like going into the work with all my might, when I think of what Christ said to Peter: "Feed my lambs." (John 21:15). How can we feed them better than to teach them the simple way as outlined in the Bible. I cannot help so much in the Sunday-school because I have little children of my own, but I intend to do all in my power to encourage the work.

Brethren and sisters, look how the world is growing worse every day, and the little good we can do seems to me like a handful of dust thrown into the street. If I could give my feeling to the unconcerned I would cheerfully do so. I will now close, wishing the rich blessing of God on the Sunday-school work and desiring your prayers.

Florin, Pa.

For the Evangelical Visitor.

The Mind of Christ.

BY H. K. Kreider.

"Let this mind be in you which was also in Christ Jesus." Christ had a mind of humility, obedience and service. He humbled Himself and became "obedient unto death, even the death upon the cross."—Philippians 2:8.

If it was necessary for Paul to admonish the Philippians to have the mind of Christ, it is no doubt equally necessary in our day. Many church members of to-day count having the mind of Christ foolish or non-sensical. "In the last days perilous times shall come; men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, . . . having a form of godliness, . . . ever learning and never able to come to a knowledge of the truth."—2 Timothy 3:1-5.

After we have received the mind of Christ, it is necessary that we walk humbly before God and let His word be our guide. God's word is plain and simple, and unless we have a mind of humility, obedience and service, like our blessed Savior we will soon be side-tracked. Many people stumble at the word, being disobedient.

If we have the mind of Christ we have a desire to be one of God's little ones, and whatever we believe to be Christ-like we will do. If we believe that it is more Christ-like to pray from the heart than from the prayer-book, or that it is more Christ-like to attend prayer-meetings than dances, or more Christ-like to sing the praises of God with our tongues than to harp them off on the cornet or pipe-organ, or more Christ-like to clothe our bodies in modest apparel than to use them as an advertisement-post for the giddy fashions of the world, etc., we will follow out that which we believe. By works was faith made perfect. When Christ was reviled He reviled not again; when He suffered He threatened not; but committed himself to Him that judgeth righteously.

Campbells-town, Pa.
For the Evangelical Visitor.

The Old Path.

By P. T. Alexander.

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old path, where is the good way, and walk therein, and ye shall find rest for your soul. But they said, We will not walk therein" (Jer. 6:16).

No doubt many of the readers can call to mind boundary disputes, where the original boundary, or way marks, have been lost. Yes, how much easier it would be to transmit to our descendants the legitimate way marks, or way marks, and yet we are trespassing on the rights of others if we do not follow the public highway. Well do I remember my first experience in Oklahoma. While traveling a well-beaten road that crossed a man's farm, I was commanded to keep to the highway (a trackless piece of ground). Obedience was enforced by a Winchester rifle. It was a rough ride across that bunch grass sod. Just so it is with spiritual things. We cannot deviate from the path which God has marked out without being a trespasser on the rights of others. In my writings on the subject "first day of the week," the inquiry therein has been for the old paths: the way marks indicate the way. In our former writing, we pointed out the fact that the resurrection took place on the first day of the seven annual weeks that followed the passover and always began on "Abib 16." We gave proof from Josephus and the Scripture. Now Hammond says, "The quarto-decimans or Tetradites, were those persons who persisted in observing the Easter festival with the Jews on the fourteenth day of the first month, whatever day of the week it happened to be."

In writing to the absentees from the council of Nice, Constantine says, "It was declared to be particularly unworthy for this, the holiest of all festivals, to follow the custom [the calculation] of the Jews, who had soiled their hands with the most fearful of crimes, and whose minds were blinded. In rejecting their custom we may transmit to our descendants the legitimate mode of celebrating Easter, which we have observed from the time of the Saviour's Passion to the present day (according to the day of the week) we ought not, therefore, to have anything in common with the Jews, for the Savior has shown us another way; our worship follows a more legitimate and more convenient course (the order of the days of the week)."

The evidence we draw from this is that the Jews did not conduct their worship on a fixed day in the week, but upon fixed dates in the months and these fixed dates did not coincide with the days of the Roman week, hence the sixteenth of Abib A. D. 30, may or may not have been on Sunday.

From what evidence I can get Saturn was originally the principal god of the Romans and Saturday was devoted to him. The boast of the Roman Catholic Church in changing the Sabbath from Saturday to Sunday is good, for Saturday was the Sabbath of their god "Saturn," and if I am not mistaken Sunday is the true legitimate Sabbath of the Christian world. I find no proof that Jesus arose on that day. Some of our best commentators tell us that Abib 16 coincides with April 5th. If so, then April 5, A. D. 30, would be on Thursday.

We believe that April the fifth is the proper day for celebrating Easter, for undoubtedly God's word is better authority than all the councils of the Roman Catholic Church. The Nicene council in their hatred for the Jew rejected not the Jews, but God's word, and hence are no authority; for as Tertullian says, "Nothing is older than the truth." We find also that in place of having the true day for celebrating they were so divided in regard to the time that numerous councils were held on the subject, and to this day it is only guess work. However, the path is so smooth that few care to follow the original.

Thomas, Okla.

There is a touching poem by Emma Lent.

"The Master Is Coming," in which a woman is represented as preparing for the Master's coming by so busy putting her house in the most exquisite order that she had no time to comfort one who came to her in sorrow, or feed a hungry and weary cripple, or mother a little child, who bleeding and hungry and cold knocked at her door. She turned them all away saying, "I am grieved and sorry, but I cannot help you to-day for I look for a great and noble guest."

Then the Master stood before me, and His face was grave and fair,

"Three times to-day I came to your door and craved your pity and your care,

Three times you sent me onward unhelped and uncomforted;

And the blessing you might have had is lost and your chance to serve is fled.""

"O Lord, dear Lord, forgive me, how could I know 'twas Thee, My very soul was shamed and bowed in the depths of humility.

And He said, "The sin is pardoned, but the blessing is lost to thee;

For comforting not the least of mine you have failed to comfort me."

-Sel. by Clarence B. H.

As to Woman's Place in the Church.

The following letters were received in response to the request made in the Visitor some time ago for an explanation of I Cor. 14:34, 35, and I Tim. 2:11, 12.—Editor.

I would like to give an answer to the request in the Visitor of February 20th, for an explanation of I Cor. 14:34, 35, and I Tim. 2:11, 12. According to these verses in the Scripture a woman is to keep silence in church. To my idea it would be a blessing to all if our own judgment was laid aside and kept still, and let the word of God do the answering. It would have saved dissatisfaction and bad feeling a good many times if the word of the Lord had been examined closer.

We will find many different answers in the Old and New Testaments. If the prophetesses in Ex. 15:20, 21, were here to-day they would be called the women of the Salvation Army. God speaks in Judges 4:4, etc., how Deborah, a prophetess, ruled over the whole tribe of Israel and won the battles over the enemy. In II Kings 22:14, is shown again that the priest Hilkiah and five others went unto Huldah the prophetess to commune with her.

Some one will say, what have we to do with Old Testament people? I will say, in II Peter 1:19-21, we find that the Spirit of our Lord was working in those prophetesses.

It also has been claimed and disputed that the women could talk and teach among women, but not among men, or women and men. Let us see Luke 2:22, 38, and Acts 2:1, etc. That they were together men and women we find in Acts 1:14, and we find in Acts 2:4, that they were all filled with the Holy Ghost as the prophet Joel had said. (Joel 2:28, 29, and Acts 2:17.)

In Acts 21:9, it speaks of the daughters of Philip, the evangelist, which did prophesy. This proves that the women were filled with the Spirit of God and that they preached to all kinds of people, whether with a few or with many words, the good tidings of the Lord's kingdom. And yet there are many who say women have no right to preach before a mixed congregation, that is where there are men and women together. But of other things they may speak what they please.

The Apostle Paul seems to forbid it in two places in the Scriptures, but really Paul could not have meant it as it is read and understood by many. Now let us look at it. There was a certain class of women, namely the
married women, that were forbidden to speak in church, because they should raise their children at home and in that way they could do more good than to preach to others so that their good deeds at home speak louder than their words in the church. Such warnings are necessary in all ages. So this speaks for itself that he did not mean unmarried women.

In I Cor. 11:1-13 Paul plainly says that a woman should prophesy in church, but with a covered head. But he does not want her to come out from the laws and order of God. If a married woman gets to be a speaker and a leader above her husband, in the church, then she does not stay humble and submissive as the Lord wants her to be; and by taking the lead she puts her husband below her, like any other member of the congregation, and that is against the law of the Lord, and the Lord's blessing would not be upon this woman's work.

In I Cor. 7:34, the teaching is that there is a difference between a wife and a virgin. The unmarried woman careeth for the things of the Lord that she may be holy both in body and in spirit: but she that is married careth for the things of the Lord and the man is Christ, the head of Christ is God. God handed the word to Jesus, and Jesus handed them to the disciples (and they were not women) and commissioned them to go and teach all nations.

Since the woman is not to teach or usurp authority over the man she should not think she has nothing to do in services, as we are to be witnesses for Him and should not be slow when the opportunity is given. Titus 2:3, 4: "That the aged women teach the younger women to be sober, to love their husbands, to love their children." How consistent and becoming this is for us as parents (the man included) and should be our everyday life.

Acts 1:8: "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth." We believe this was spoken principally to the disciples as named in the 13th verse of the same chapter, yet in verse 14 we find there were women with them, and in verses 15 it says that the number of both men and women present was one hundred and twenty.

When God created Adam He saw it was not good for man to be alone, so He caused a deep sleep to come over him and took a rib and made for him an help-meet, a woman who, we believe, was to be equal, or almost so, to man in authority, but after the fall God commanded her to be subject to man. Gen. 3:16: "Thy desire shall be to thy husband and he shall rule over thee." Since she is the weaker vessel we should respect her as much or more than our own body. God has spoken those commandments to those who are in the Lord. Perhaps we may not apply them to all conditions and circumstances. God did not make any rules for those who are not in His service. He would rather that all would come to the knowledge of the truth and live.

I would therefore exhort all to not only seek the kingdom of God but also His righteousness, and I believe we will be led by His Spirit in the ways of truth and holiness.

J. M. Myers.

In reference to the question whether it is right for a woman to speak in church or not, I would say, I believe it is right that a woman be allowed to testify to what the Lord has done for her in the redemption of her soul.

We find in Luke 2, verses 36 to 39, where Anna the prophetess, gave thanks unto the Lord and spoke of Jesus to all of them that looked for redemption in Israel. This was done to the glory of God in the temple and I believe it was for the encouragement of fallen humanity.

Acts 2:17 says, "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy." Verse 18, "And on my servants and my handmaidens I will pour out of my Spirit and they shall prophesy." While I might refer you to other Scriptures, I think this is sufficient to teach us that God expects us to use the talent He has given, and not hide it in the earth or lay it away in a napkin. I do not believe that we, sisters, should be required to wear a prayer-covering and then keep silent in the church. The covering is to be worn while praying and prophesying, and I believe, that means to speak forth the praise of God.

N. O. Stewart.

Martinsburg, Pa.

Sr. Sarah Wismer also writes and gives it as her opinion that women would better keep silent in business matters in the church. She makes mention of an instance that came to her notice where the minister called a meeting of the stewards of the church after preaching service. There were some women among them and on this account it made them an hour late for dinner. If they had sent the women home they might have been through in fifteen minutes and felt better when they got home. She says she is glad Paul said the women should keep silent in church, but thinks those that are born again will have something to say about the new life; those who are cleansed and sanctified will talk about it and those who have the love of God in their heart can not keep quiet about it; that some speak in the prayer-meeting because others do and some because it is the custom of the church and they want to be obedient to the
order of the church, that such have said to her they do not believe it is right, that Paul said they should keep silence in the churches. But she is glad for Joel’s prophecy, “I will pour out my Spirit upon all flesh; your sons and your daughters shall prophesy, and on my servants and on my handmaids I will pour out in those days of my Spirit and they shall prophesy.”

That Christ told Mary to go and tell what she had seen and heard. She says, “Let us go on testifying of the dying love and saving power of Jesus wherever we may be and have opportunity. I am glad salvation is full and free. Where the Spirit of the Lord is there is liberty. Praise His name.”

“Let your women keep silence in the churches for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. “And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church.” (I Cor. 14:34, 35.)

“Let the woman learn in silence with all subjection. “But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.” (I Tim. 2:11, 12.)

Note the language—“keep” silence —“shame to speak”—“suffer not to teach”—used in the above passages. Surely it is emphatic enough to be self-explanatory. Let us remember, too, that it is not man’s ideas that we have before us in these texts but God’s word, which abideth forever.

In the first place we might ask, Why are men and women created here on earth? Is it not to honor and to glorify God while here on earth and eventually to enjoy Him forever? If so, might we not gather from the word a divine order of service which might be applied to humanity in general?

At the time of creation God made Adam and gave him his work to do in the garden of Eden; then afterwards, He created Eve to be a help-meat for Adam. That order has never changed. Man is still created and given his work to do for God; and woman is still created to be an help-meat for man.

In this enlightened (?) modern age of ours we find conditions, at times, very much changed from what they must have been back in Eden. We find the woman of the world trying to show the man of the world that she knows just about as much as he does and that she is just as capable of holding the reins of authority as he is. If this authority usurping spirit were in the worldly woman only we would not deem it worth while to write these lines; but, sad to relate, we find some women professing godliness who evince this spirit of, “I know as much as you do about it.”

We have no written account of Eve trying to show Adam what he should have done or what he should not have done; nor did Sarah ever drive Abra­ham around or dictate to him what he should have done. Neither have we in Rebekah or in Rachel or in any of the God-fearing mothers in Israel an example of trying to teach their hus­bands what to do, or of trying to teach assemblies either. They were subject to their husbands in all things, and the same principle is taught by Paul when he commands women to be in silence and ask their husbands at home if they will learn anything. Women who have husbands must keep silent in the churches or they will have to answer to the charge of disobedience to God. The ornament of a meek and quiet spirit is to be their strong quality in God’s house.

Then again, widows have no chance to act as instructors and be in divine order for Paul tells “that they marry, bear children, guide the house; and give none occasion to the adversary to speak reproachfully.” This means exactly what it says and let no widow be guilty of “adding unto these things” either in example or precept.

Then in regard to unmarried women it might be asked could they be engaged as teachers for God and be under His blessing? In Acts 2:17, 18, God says: “I will pour out of my Spirit upon all flesh and your sons and your daughters shall prophesy ... and on my servants and on my handmaids I will pour out, in those days, of my Spirit; and they shall prophesy.” Then in Acts 21:9, we read that “the same man had four daughters, virgins, which did prophesy.” Then again, in Romans 16:1, 2, Paul commends “Phoebe, our sister, which is a servant of the church which is at Cenchrea ... for she hath been a succourer of many.” In the light of these and other divinely inspired facts no one could condemn an unmarried female teacher as being out of order providing she is unmarried solely because she careth for the the things of the Lord.

The female teacher might have the smiles of God upon her in her labors; but she would be just as likely to be under the fullness of the blessing if she obeyed the Apostle’s injunction— “To avoid fornication ... let every woman have her own husband.” (I Cor. 7:2.)

A. M. Carmichael.

Kinderley, Sask.

Marriage Alarm Bells.

By Martin Wells Knapp.

Many Christians have been wrecked upon the rocks of mismated marriages. This should not be “It is not good for man to be alone.” Marriage is honor­able to all who honorably enter upon it. God designs that the home shall be a beautiful and peaceful haven, a foretaste of the home eternal. Mis­mated marriages thwart His purpose, and make it top often a place of bicker­ing and strife, with alarming frequency ending in divorce.

How can these evils be avoided?

By heeding and hearing the following marriage alarm bells:

1. Don’t marry an unconverted person. Why? For the following reasons:

(a) God forbade it. Be not un­equally yoked together with unbelievers” (I. Cor. 6:14).

(b) There can be no spiritual fel­lowship between a child of God and a rebel against Him, such as all uncon­verted persons are.

(c) Mental and physical affinity will not suffice for spiritual communion.

(d) God’s blessing never rests on a marriage which He forbids; hence if you marry an unconverted person you thus forfeit God’s blessing.

(e) You would each have different aims in life, one living for Christ and the other not.

(f) The unconverted companion often becomes jealous because God is loved more than himself.

(g) A goat and a sheep never make a very good team.

(h) Their sources of enjoyment are opposite.

(i) The person who will not prom­ise to be true to God you cannot trust to be true as a companion.

(j) Such marriages are usually un­happy.

(k) The Christian who is thus en­snares usually repents when it is too late. I refused to marry a friend of mine to an unconverted man. They lived together in misery until two child­ren were born and then separated.

(l) The unconverted are frequently regardless of observance of the laws of marital self-control and purity, without which marriage is deemed, and both suffer in mind, soul and body.

(Continued on page 12, column 2.)
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Harrisburg, Pa. April 3, 1911.

Marriage Alarm Bells.

(Concluded from page 11)

(m) The children of such marriages are robbed of the sacred parental influences to which they have a right, and which largely affects their destiny.
(n) The unconverted often insist upon ruinous sexual indulgence and pre-natal murder, delacing the sacred bond of marriage into a license for lust.
(o) You have no right to choose for the father or mother of your children a godless person.
(p) Both husband and wife need all of God's grace that is for them in order to exercise the forbearance and self-denial which marriage demands.
(q) There are always matters arising upon which there will be a division. One wants to go to church, the other on a stroll or visit; one wants to give for the gospel, the other is opposed to it; one welcomes God's ministers; the other dreads them; one wishes to rear the children for God and the church; the other for the world.

How many mothers have aching hearts because the father leads the children to the dance, the theater, the horse-race and the circus. Remember 1. That the fact that God has overruled so that sometimes the marriage of Christians with the ungodly leads to their conversion is no argument in favor of such marriage.
2. A kind disposition, personal beauty, a mere profession of religion, or church membership and promise of reformation, should never be accepted as substitutes for vital experimental piety. All who have not that are practically unbelievers.
3. If through infatuation or personal magnetism or natural affection, you have become engaged to an unconverted person, the first duty you owe to God, the person, and yourself, is to wisely, firmly, tenderly and quickly as possible, break off the engagement the same as you would any other sin.
4. If you do not you will sooner or later bitterly regret it.
5. Though unconverted people sometimes live happily together on a worldly plan, yet such instances are rare and in no way affects the law which is to govern the action of Christians. The aims of worldlings are one; those of Christians and worldlings are opposite.

1. Never marry a person to reform him. Why not?
(a) Because you cannot reform him that way. Salvation, not matrimony, is God's prescription for such persons.
(b) Many have been deceived by this device, and discovered the mistake only when too late. A friend of mine married a young man on this plea, though repeatedly warned of the danger. In less than six months he threatened to kill her and they soon separated, he to go on in sin, she to a blighted life, and to fill an early grave.
(c) If your love and influence is powerless to win your friend before marriage, much less will it be after, when you have lost the power of religion by marrying against the will of God.
3. Never marry an illegally divorced person. Many lives have been wrecked on this rock. All persons divorced for other reasons than the single cause mentioned in Matt. 5:22 and 19 are illegally divorced and marriage of them or with them is adultery. And as no adulterer can enter heaven, cut all such, unless they break off the unholy alliance, are lost. Neither time nor affection, nor children, nor public approval, can atone for this express violation of God's law.
4. Never marry to please others nor for money, nor a home, nor social position, nor for any other reason less than pleasing God and doing Him better service. Thousands marry from social motives and reap a harvest of disappointment. If God's blessing is to be received His will must be learned and done. A single state with His favor is paradise compared with a married life without it. Marriage without true love is like a furnace without fire.
5. Two persons may be of such temperaments and so keyed mentally and physically as to become infatuated almost on sight.

Many mistake this feeling for true love and the basis of matrimony, and by their balm breeze are wafted into the harbor of a wedded life only to discover when the glamour is gone that they are mismated and mistaken. The bright morning dewdrops of intense infatuation are soon dissipated by the hot sun of the long day of marriage endurance.

6. Be sure and learn God's will as to whom and when to marry. You can afford to make no mistake on this point, and victory here means victory at all other points. He knows just who you need and who needs you, and with whom you can be the most useful and happy; and if you will claim His counsels He will make you sure.

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Marriage Alarm Bells.

[April 3, 1911.]
Never marry while there is a doubt at this point, and be sure never to misplace your own will or the will of others, for God's will in this matter. Then all will be well. If you have married against these rules and find yourself unfitted for the holy offices which marriage brings.

"And it shall come to pass, if ye hearken diligently unto my commandments which I shall give you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in due season."

"Take heed to yourselves that your children . . . as the days of heaven."...

"You can be made holy by the refining fire?"

"Tis the Key which will the door of heaven unlock; Deliver from sin and all condemnation; Add believers to the Church of Christ, the Rock!"

The Gospel is power of God unto salvation to all who believe.

"All who come unto Him He will receive—That all the world might go free, Jesus paid the cost!"

"Come, ye hungry, bleating goats, being led astray, Out of the barren wilderness, by wild beasts slain—Feeding on eucharists, fairs, sports, the straights and Midway—Enter the fold of Jesus and be born again!"

J. C. K.
Testimony.

DEAR READERS OF THE VISITOR:

I have been very happy to see the good work that is being done by our friends in the field of evangelism. I am glad to hear that many of them are now working in the outlying districts of India, where there is a great need for the gospel. I wish that all who are able to do so would go to these places and help to spread the good news of salvation to those who have never heard it before.

I want to thank all those who have written to me, expressing their desire to help in the work of the Lord. Your prayers and financial support are greatly appreciated. I know that we can do much more if we work together as a team.

I am also grateful to those who have given me advice and encouragement. Your words of wisdom have been a great help to me.

I pray that the Lord will continue to bless all who are involved in this work, and that He will open doors for us to reach those who are far from Him.

Sincerely,
[Signature]

AMOS L. MUSSER.
salvation was complete and Christ was now victorious. Oh! what a blessed time it will be when we are caught up to meet Him. I am sure glad that we have the assurance of getting a home in heaven. If we live right here we will be united on the other side. Then we can rejoice because we will never part again. We need to meet this physical death unless we remain here on earth until He comes. There are two ways to die: one is when we die in our sins and the other is when we are prepared to meet Him in the air. We can and must choose here on earth the kind of death which we will die. There is a living principle in man that is not made of clay that does not die. This principle goes to God who gave it. This physical body is simply a weight that is tied to the spiritual body. When the physical part dies the physical part has no use for it anymore and so our spiritual goes up to Jesus. The spiritual body is the part that came from God. Have you ever been near a man when he died? When in that place you are truly close to the divinity of God. Many people shrink from death. This is because of sin. If there were nothing after death the unsaved man would not shrink from death, but he knows that there is an eternal punishment awaiting him. The physical man clings to life as long as he can but if we are Christians we will have no need to be afraid to die. There is an incident which is often related in regard to shrinking from death and although many of you have perhaps heard it, I will give it again. There was a very large drawing that when you looked at it from a distance it seemed to be a huge skeleton, but when you approached it, it would suddenly change into the form of an angel. So it is with the physical man. When he first looks at death, he shrinks from it and does not like to think of it, but if he is prepared for death, as he approaches it, his view of death will change and he will be glad to go. Generally young children do not know the ways of sin and the unsaved people and are not afraid of death. But once there was a little child, only three years old, that did not want to die. It became deathly sick. It was told that Jesus was waiting, but it clung to its mother and did not want to go. It held to its mother and cried, "Hold me, mamma, I don't want to die. They are strangers over there." But suddenly a change came. Joy and happiness came to it. Then it was not afraid to die. It was not afraid now because the strangers seemed to be its best friends. If we are saved, at first we may shrink from death, but before we die it will change. We can be very thankful that we have hope for our sisters that have left us. They used to pray very earnestly at the family altar. We have good reasons to believe they have gone to heaven. While they were taken so close together we believe that the Father had a wise purpose in it. No doubt there are many in this house that are very glad that they are still living because they are not ready and prepared for death. We should be ready at any time because if we could hear with spiritual ears we might hear the rumbling of chariot wheels. We must live right so that some day I can meet them. I would say to these mourning friends, "Look to Jesus. One time a storm was raging and a ship was wrecked a little distance from the shore. There was no way for the people on the ship to get land. The people on the shore wanted to say something to their perishing friends. They gave a trumpet to a minister and he shouted to them, "Look to Jesus, do you hear?" No answer came for a time, but finally they heard faint sounds of singing. They caught the words, "While the temptest still is high." So I would say as my closing words, "Look to Jesus, do you hear?" I do not ask you to answer to me, but answer to God and prepare to meet Him. So my dear friends, "Look to Jesus." The Three Bidders.

AN INCIDENT IN THE LIFE OF ROWLAND HILL.

Will you listen, young friends, for a moment, While a story I unfold: A marvelous tale of a wondrous sale Of a noble lady of old: Her body and her soul to be sold. And soul and body she sold.

"Make room!" cried the haughty outrider, "Ye are driving on the king's highway;" And soul—

"Bust out snake the Devil boldly— And soul—

"I see, already, three bidders— And soul—

The World steps up as the first; And soul—

"Give way there, good people, I pray!" And soul—

"In the name of the Lord of lords!" And soul—

"Coronet, jewels, and all?" And soul—

"I ask you to answer to me, but answer to God and prepare to meet Him."
“And pray what hast Thou to offer, 
Thou Man of Sorrows unknown? 
And He gently said, My blood I have shed, 
To conquer the grave, and my soul to save,

“Amen,” said the holy preacher, 
I gladly lay down her coveted crown, 
“Give me Thy cup of suffering, 
Thy offer,—and take it.”

“The highest bidder art Thou;” 
This life? or the Life to be? 
Thou hast heard the terms, fair lady, 
Sweet lady! which of the three?”

“Pardon, good people,” she whispered, 
And the Tempter is bold, but his honors 
As she rose from her cushioned seat, 
And the people wept aloud.

“Like sheep they are laid in the grave and their beauty shall consume in fire. 
Thou Man of Sorrows unknown!”

“Amen.”

“Lord Jesus,” she said, as she bowed her head, 
And each head was bare as the lady fair 
And every word as the lady heard, 
And each head was bowed, as over the grave.

“Pardon, good people,” she whispered, 
And the Tempter is bold, but his honors 
As she rose from her cushioned seat, 
And the people wept aloud.

“In the world and her pleasures, 
But God will redeem my soul 
And with his sickle keen,

“Thou hast heard the terms, fair lady, 
So now in eternal glory

“There’s a Reaper whose name is Death, 
And each head was bare as the lady fair 
And every word as the lady heard, 
And each head was bowed, as over the grave.

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As she rose from her cushioned seat, 
And the people wept aloud.

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But God will redeem my soul 
And with his sickle keen,

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So now in eternal glory

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