4-17-1911

Evangelical Visitor- April 17, 1911. Vol. XXV. No. 8.

George Detwiler
Something About Wyclif's Bible.

The first complete version of the Bible for English-speaking people was that produced by John Wyclif and his associates. For three hundred years before this undertaking was completed, England was in a state of confusion, and neither rulers nor priests had much opportunity to think about translating the Bible.

The name of John Wyclif stands associated with two great movements: Giving the Bible to the common people, and preparing the way for the Reformation. He is called the "Morningstar of the Reformation."

Who was John Wyclif? (By the way, his name is spelled not less than twenty-eight different ways.) Wyclif was a scholar and at the head of Balliol College, Oxford. He was also a priest. He determined that the common people should have the privilege of reading the Bible. The translation was completed about the year 1380, and the five hundredth anniversary of its publication was celebrated in 1880. The translation was made from the Latin Bible, called the Vulgate. Wyclif translated half the Old Testament and all of the New, the remainder being translated by Nicholas of Hereford.

The manner in which the work was done is told by Richard Purvey in a preface to a revision of the Wyclif Bible:

"A simple creature hath translated the Scripture out of Latin into English. First, this simple creature had much travail, with divers fellows and helpers to gather many old Bibles and other doctors and glosses to make our Latin Bible some deal true and then to study it anew the texte and any other help he might get, especially Lyra and the Old Testament, which helped him much with his work. The third time to counsel with old grammarians and old divines of hard words and hard sentences how they might best be understood and translated, the fourth time to translate as clearly as he could to the sense, and to have many good fellows and cunning at the correcting of the translation... A translator hath great need to study well the sense both before and after, and then also he hath need to live a clean life and be full devout in prayers, and suffer him not to err. . . . God grant to us all grace to know well and understand the writings of Wyclif, and ordered books and the opposite of the pope, the circulation of Wyclif's Bible was so general that thirty years after its first appearance all persons were legally warned against reading the Scriptures in English, on condition of forfeiture of "land, catel, life, and goods from their heyres for ever."

In 1384, John Wyclif was stricken with palsy while kneeling with his people in his own parish house. A monk who did not like him called him "the idol of heretics, the image of hypocrites, the restorer of schism, the storehouse of lies, the sink of flattery."

Although Wyclif was constantly menaced with martyrdom, he closed his eyes in peace, but his bones were not allowed to rest in quietness. In 1415 the Council of Constance—the same body of men who consigned John Huss to the flames—condemned the writings of Wyclif, and ordered his books to be burned, his bones to be taken up, burned, and the ashes to be thrown out of the consecrated ground. This was not carried out until thirteen years later, when Pope Martin V. ordered the execution of the edict. Wyclif's bones were taken from the quiet churchyard of Lutterworth, burned, and the ashes thrown into the Swift, a branch of the Avon, which flows into the Severn.

And thus, as Andrew Fuller quaintly expressed it, "His ashes were wafted from the Swift into the Avon, from the Avon into the Severn, from the Severn into the wide sea—emblematic of the wider diffusion of the doctrines which he believed and taught."

What kind of a religion is it that could convert a Jerry McAuley or a Colonel Hadley?
Evangelical Visitor
A Bi-Weekly Religious Journal
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.
Published in the interest of the church of the Brethren in Christ.

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EDITORIAL.

We remember as we are preparing this number for the press that it is again the accepted anniversary of the greatest and strangest event of history. We read again the account of the closing incidents in the earthly life of Him who claimed to be the Son of God, yea, God Himself. His three years of humble service were drawing to a close. How often do we read of His enemies' plans to destroy Him, but "His hour had not come." We are in these days asked to not believe that He rose in His body, that in some way, no matter how, it got away, but the body in which He appeared after the resurrection was not the body that hung on the cross and was laid in the tomb of Joseph. No, we are not ready to accept this theory. We rather stay by the word's declaration even though we may not be able to understand it. His body did not see corruption, and was not left in the grave. "A spirit hath not flesh and bone." Thomas reacheth thy hand, lay thy finger in the nailprints—thy hand in my side. Be not unbelieving. "My Lord and my God!" "If ye then be risen with Christ seek those things which are above where Christ sitteth at the right hand of God."

General Conference.

[The following information re General Conference is furnished by Bro. Warren Dohner of West Milton, O.—Editor.]

(1) Arrangements have been made with the D. C. & P. Traction R. R. Co. (Dayton, Covington and Piqua), to run special cars both from Dayton and Piqua, Ohio, to stop 22, which is within about a mile and one-fourth of the place of meeting. All special cars will be met at this stop and conference attendants conveyed to place of conference.

(2) Regular cars will leave either Dayton or Piqua on the even hour from 6 a.m. to 11 p.m.

(3) Those coming in large bodies, say forty or more, are requested to notify Bro. Dohner beforehand of the time of arrival.

(4) All regular cars will be met at stop 22 on Monday previous to Conference. All who may come earlier will be met cheerfully but should notify Bro. Dohner beforehand of the time of arrival.

(5) Those coming over the Big 4, by the way of Peoria and St. Louis division will stop off at Laddow Falls and take the same D. C. & P. traction car and get off at stop 22 as mentioned above.

(6) Arrangements have been made with both the Western Union and Postal Telegraph companies of Dayton, O., to receive both day and night messages from either the States or Canada and same will be telephoned direct to place of Conference.

(7) All who want to write to their friends at Conference address West Milton, Ohio, care of General Conference.

WARREN DOHNER.
West Milton, O.

A Special Word.

We would desire very much to be able to report to conference that the Visitor support for the year was sufficient to pay all its expenses. Last year we had to report a small deficit, and we would regret very much if the same would be a necessity this year. And it need not be if all whose subscription is now due will wake up and send it in before May 1st. And if in addition to this the Benevolent Fund will receive the usual support. This will be our last opportunity to make an appeal to all who ought to renew now before our report must be made out. Consequently we once more make use of the blue mark and earnestly entreat all whom it concerns to kindly help us to present a clean report. We have written personally to quite a number and some have responded but a goodly number have not. Let every one do his duty in the matter.

Change of Love Feast Date.

It will be noticed in the Love Feast announcements that the date of the Montgomery dist., South Franklin, Pa., meeting has been changed from May 10 and 11, to May 31 and June 1.

This year is the three hundredth anniversary of the translation of the Bible into the English language as we have it in what is known as the King James or Authorized Version. The event is celebrated in a special way all over the English speaking Christian world. A great meeting was held in Albert Hall, London, England, a few
weeks ago, and now a great meeting, that is to be the counter part of that great meeting, is announced to be held in Carnegie Hall, New York, on April 25th. At the London meeting Ambassador Reid presented greetings from the American President. Similarly Ambassador Bryce will, at the New York meeting, present and read the letter from His Majesty King George V. Interest on two continents, throughout the world, indeed, is widespread and deep among the people in regard to this anniversary of the publication of the King James Version of the Scriptures. At this meeting the statement that in the last fourteen years, and now a great meeting, present and read the letter from His Majesty King George V. Interest on two continents, throughout the world, indeed, is widespread and deep among the people in regard to this anniversary of the publication of the King James Version of the Scriptures. At this meeting the statement that in the last fourteen weeks ago, and now a great meeting, that is to be the counter part of that great meeting, is announced to be held in Carnegie Hall, New York, on April 25th. At the London meeting Ambassador Reid presented greetings from the American President. Similarly Ambassador Bryce will, at the New York meeting, present and read the letter from His Majesty King George V. Interest on two continents, throughout the world, indeed, is widespread and deep among the people in regard to this anniversary of the publication of the King James Version of the Scriptures. At this meeting the statement that in the last fourteen weeks ago, and now a great meeting, that is to be the counter part of that great meeting, is announced to be held in Carnegie Hall, New York, on April 25th. At the London meeting Ambassador Reid presented greetings from the American President. Similarly Ambassador Bryce will, at the New York meeting, present and read the letter from His Majesty King George V. Interest on two continents, throughout the world, indeed, is widespread and deep among the people in regard to this anniversary of the publication of the King James Version of the Scriptures. At this meeting the statement that in the last fourteen weeks ago, and now a great meeting, that is to be the counter part of that great meeting, is announced to be held in Carnegie Hall, New York, on April 25th. At the London meeting Ambassador Reid presented greetings from the American President. Similarly Ambassador Bryce will, at the New York meeting, present and read the letter from His Majesty King George V. Interest on two continents, throughout the world, indeed, is widespread and deep among the people in regard to this anniversary of the publication of the King James Version of the Scriptures. At this meeting the statement that in the last fourteen weeks ago, and now a great meeting, that is to be the counter part of that great meeting, is announced to be held in Carnegie Hall, New York, on April 25th. At the London meeting Ambassador Reid presented greetings from the American President. Similarly Ambassador Bryce will, at the New York meeting, present and read the letter from His Majesty King George V. Interest on two continents, throughout the world, indeed, is widespread and deep among the people in regard to this anniversary of the publication of the King James Version of the Scriptures. At this meeting the statement that in the last fourteen weeks ago, and now a great meeting, that is to be the counter part of that great meeting, is announced to be held in Carnegie Hall, New York, on April 25th. At the London meeting Ambassador Reid presented greetings from the American President. Similarly Ambassador Bryce will, at the New York meeting, present and read the letter from His Majesty King George V. Interest on two continents, throughout the world, indeed, is widespread and deep among the people in regard to this anniversary of the publication of the King James Version of the Scriptures. At this meeting the statement that in the last fourteen
that the former days were better—prevailed in our ancestors' days. We have read somewhere that Martin Luther in his day considered that the times had become so bad that the world must be near its end. In George Whitefield's day the same opinion obtained. He said, "The land is dark and sinful; it almost appears as if sincere gospel preaching had quite died out of the churches. We need a faithful setting forth of the rousing doctrines that are always efficacious in soul saving. Preach the total depravity of man and his utter helplessness without Christ; the all-sufficiency of Christ and the virtue of His blood: these are the doctrines that America requires and that God will bless." It is very common not only among our own church people, but among others too, to look back to the former days and say those days were better than the days of now. Possibly it is true: no doubt a good deal of virtue has been lost, but we have not learned of any one who would just be willing to go back and live and have things just as they were in those days of old. In our sister's letter there is a hint of the kind of reports that are being circulated. We may say for her information as well as others who are misinformed, that the church has not undertake to educate her preachers. The school which has been started is intended to be a blessing to the church in more ways than one, and all who will attend, whether preacher or not, will no doubt find large benefit, and if later in life any should be called to the ministry he would bless the day he became a student in the school. We have not come in contact with any minister among us who regretted having had educational opportunity and made use of it, but we have heard the testimony of not a few who felt themselves at a disadvantage because of meagre opportunity for acquiring an education. The friends who apparently are disposed to consider ignorance as a virtue and advantage seemingly forget that every time they read their Testament in either English or German, they enjoy a blessing they could not enjoy if not somebody had had a better education than they themselves have. Neither are we aware that the brethren anywhere have built grand, costly (that is what the sister means by "popular" we suppose) meeting houses. The brethren are a little too economical to put much money into anything that is only for show in building their meeting houses. We remember that a few years ago the newspapers had a picture of a church building of the River Brethren in Kansas, that had quite a high steeple on it. But the thing was a lie. The old saying is, "Paper is geduldig, patient. You can print thereon which is untrue without making any protest.

The following extracts from a private letter from Sr. Amanda Dohmer to her sister in Harrisburg, Pa., are here given by request of the sister, Sarah Wiebe, of the Messiah Bible School:

Dear sister: May the dear Lord be our constant guest and abide with us, and guide us in His own way.

"Lead me Savior, lest I stray, Gently lead me all the way."

This is my heart's desire. The way of the world has no charm for me. It does not tempt me. Of that which is put on the body or in the house for ornament nothing is nice to me—all is empty and full of nothing. And why should members of the church want these things? Things that are not for necessary clothing or food nor fuel: useless vain trash put on walls or on the body just to please people who won't obey God's word. To be proud of clothes and other things when they are all second-hand seems, O so silly. The wool and the silk have been in use before, the cotton and the linen are vegetable products, and when at last by the process of manufacture they are ready for the consumer the rich are ready to wear them and make a display of their rich apparel. With these are associated the high heels and tight-fitting shoes made of the hides of dead animals, and the whalebone corsets to press the body out of its natural shape, and last, but not least, the hair of dead Chinese are appropriated to fit out the votaries of fashion in this Christian (?) land. The land of education and freedom! "Sweet land of liberty, of thee I sing." Yet all in bondage and ignorance, drifting into heathenism. This is the way I see and sum it all up. To me it is "vanity and vexation of spirit." To me it is indeed nothing, and I am sad that among our own, so-called brethren and sisters a love for some of these vanities of the world is manifested. I hope our Messiah Bible School will be able to so educate and elevate all who enter its gates that no "mark of the beast" will find any room in their hearts and consequently not on the forehead, body nor houses. May God be the head teacher as also the architect and master builder. And may none of the marks of the beast in way of ornamentation ever find a place on that Messiah Bible School and Missionary Training Home building, not a penny be spent to gratify the vanity loving world's eye, but all to the honor of God. May love and peace, good-will and Spirit pleasure prevail in this long-needed institution, and when it is dedicated may it be none other than the house of God and the very gate of heaven, and a home for which the Lord may care. May the voices of the Lord be always on it. May it be continually under the Spirit's power. If my health would permit me to live in Pennsylvania, I would like nothing better than to have my home at Grantham and there observe the growth and progress of this grand institution—Brethren in Christ Messiah Bible School and Missionary Training Home. That name sounds good to me. If we all walk worthily we shall go forth bearing precious seed and doubtless come again bringing our sheaves.

Bro. James Putman reports that an interesting series of meetings was held in the Wainfleet, Ont., district commencing February 28th, being conducted by Eld. J. A. Zook. The word was preached plainly and with power and many were brought under conviction. About twenty or thirty sought the pardon of their sins and about forty dedicated themselves to the Lord for sanctification or heart-purity. Victory prevailed throughout the meeting. The Lord met with His people in great power and glory. Many felt the need of a pure clean life more than ever and sought the Lord and found it. Children's meetings were held on Sunday evenings, and proved a great blessing. The children seemed to get knowledge of the eternal life and gave evidence of having entered into the enjoyment of the same. The church was greatly revived through this meeting, and much good accomplished. May God have all the glory.

This nation is not, nor is there now on earth, a "Christian" nation; for it were a gross perversion of truth to call that a Christian nation whereof nearly ninety per cent. are non church-goers, and of the remainder the majority are "Christian" in name only.—Philip Mauro.

"Joy is for all men. It does not depend on circumstances or condition; if it did, it could only be for the few. It is not of the soul or the soul's character; it is the wealth of the soul's own being."
NEWS OF CHURCH ACTIVITY

IN THE

HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.
H. P. Steigerwald, Grace Steigerwald, Mary Henne, Levi and Sally Doerr, Mato Mission, Bulawayo, South Africa.

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

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

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

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

E'lima Hoffman, Kedgaon, Poona Dist., India.

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

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

D. W. and Mrs. D. W. Zook, Raghunathpur, P. 0., Manbhoom Dist, India.

Ramabai Home, India.

All are invited.

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

Our City Missions.

Philadelphia, 3424 N. Second street, in charge of Brother Jesse and Sister Docia Wengert.


Chicago Mission, 6590 Halstead street. In charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Nancy Shirk.


Toronto, Ont., Mission in charge of D. W. Heise, Gormley, Ont.

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

San Francisco Mission, 52 Cumberland St., in charge of Mr. Lizzie Winger and workers.

Love Feasts.

Pennsylvania.

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

A cordial invitation is extended.

Montgomery M. H., May 10, 11.

Silverdale M. H., May 13, 14.

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

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

Mechanistown, May 37, 38.

Mt. Pleasant M. H., Bayhill Dist., May 3, 4.

Montgomery M. H., May 31; June 1.

Martinsburg, Morrison's Cove, June 3, 4.

Ohio.

Ashland and Richland, June 10, 11.

Indiana.

Nappanee, May 13, 14.

This gives opportunity to brethren and sisters from the North and West to worship with the Indiana brethren. Let every one accept this invitation. Inform Eld J. A. Blum, Nappanee, Ind., of your coming and you will be taken care of.

California.

Upland, May 6, 7.

All are invited.

Testimony.

Ontario.

Black Creek, May 27, 28.

Markham, June 3, 4.

Howick, June 3, 4.

Waterloo, June 16, 17.

Nottawa, May 17, 18.

Wainfleet, June 17, 18.

Communion services will be held at Highland M. H., place of General Conference, May 14th, in the evening.

Testimony of the Lord's Leading.

Having for some time felt impressed to write for the Visitor concerning my leadings in regard to the work of the Lord, I will, by His grace, do so now.

Something over nine years ago the Lord first spoke to me concerning mission work, and my consecration along that line was made then, though for about seven years after I received the call my field of labor lay in and about my home, and I am glad now for the training of that preparatory work.

A little more than two years ago my way was suddenly opened to enter a city mission in San Francisco, and although this work was not under that Brethren, and the step had it not been directed by the Lord, would have been a dangerous one, yet I have not had reason to regret having taken it, for besides it being a means in God's hands of bringing two of my brothers to Himself, I have proven that our God is able to keep us true to Himself and to His word, anywhere, providing we are in His will and are willing to be kept.

When my way opened last Spring to attend Conference, I began to feel that my time of service with this people (the Pentecostal Missionary Society) was at an end, and when I went East not knowing whither my steps were to lead, I found the means in God's hands of bringing two of my brothers to Himself, I have proven that our God is able to keep us true to Himself and to His word, anywhere, providing we are in His will and are willing to be kept.

So I remain yours for the lost of earth.

Our address is 1402 Maiden Lane, Springfield, Ohio.

Anna B. Eisenhour.

An India Letter.

Dear saints: By the help and grace of God, I want to write a few lines so that some one may be encouraged in the service of the Lord. Since I recently entered the away field of labor, we have learned many new lessons. I can say it has not exalted me, but has brought me in the valley of humiliation, where the Lord can get more precious souls here in the city are seeking, but are not yet settled in their experience, so I remain yours for the lost of earth.

Our address is 1402 Maiden Lane, Springfield, Ohio.

Anna B. Eisenhour.

EVANGELICAL VISITOR.
through Christ Jesus. To continue in prayer is what keeps the soul on the victory side and puts Satan to an open shame. Praise God for the victory that we can have!

Oh! how my soul doth magnify the Lord, and my spirit rejoiceth in God my Savior for His wonderful love to the children of men, and for His wonderful salvation and mighty keeping power.

We got in touch with a few more souls, and they rejoice to hear the truth of the gospel. We know the Lord loves those who have a desire for His deeper things. Moreover, the angels in heaven rejoice when one sinner is brought into the fold of Christ. I, however, wish to say to those who have not tasted of the goodness of the Lord, not to put their feasting on heavenly manna off from time to time, because there is great danger in delay. I know He will give the same things to the one as to the other, if willing to take the path of humility, which means self-denial. The longer I am in the service of the Lord, the more I rejoice, and the more I am burdened for the lost. Our hearts' desire is, that all those whom we have spoken to may accept the simple truth before the door of mercy is closed against them. May the gospel truth still be kept in view till Jesus comes. We desire your fervent prayers very much so that we may do our duty on all lines for Jesus' sake.

I am at present in Calcutta on a visit for a short time with Bro. and Sr. Sen. May you all pray for me that my visit may be for His glory. Amen.

I remain, dear saints, Yours in His service,
Maggie K. Langs.
19 Chuckerbery Rd., Ballygunj P. O., Calcutta, India, March 9, 1911.

Christ Is Risen.

"He is risen," said the angel, As beside the Savior's tomb, Stood the weeping, wondering Marys With the spices and perfume. "See the place wherein they laid Him," He said, as He said; Go and tell His mourning followers, Jesus is no longer dead." Haste and tell poor weeping Peter For his heart is filled with grief, Since the morning when he denied Him, But this news will bring relief. Many weary, wounded spirits Have been healed and found repose, By this wondrous, glorious message, Since the morning Jesus rose. Since He broke death's band asunder, Come triumphant from the grave, He, the great and mighty Conqueror, Has made the mighty power to save.

How the resurrection story, To the Christian brings relief, How it fills his soul with glory, And dippeth his every grief; Christ is gone before His children, Heavenly mansions to prepare, Soon He will again receive them, That His glory they may share. Sinner can you trust this Savior? In the Word, He says you may: Fear not, though your sins be many He will take them all away.

In that blood which flowed on Calvary, He can, wash you white as snow; Haste then, sinner, wait no longer To this risen Jesus go. —Selected by Sr. Mary Peifer, Millersville, Pa.

Evang. Visitor.
Paul's practice, should it also be ours to-day or not? Would it be for the future good of the church to allow polygamy at all? But if we say we should not allow it, then shall we deal in a case like the one cited above? It does not seem best for her to leave her husband at least not without his consent, and he is not likely to give it. Shall we tell her that we will not baptize her, but she can still come to the inquirer's class? But would not this be very discouraging to her? Others will criticize her, but she can still come to the church.

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at the station is located. The land was leased for twenty years with the hope of eventually buying it. But we are pleased to report that lately the way has opened for us to buy. The land has changed hands, the company that bought it is willing to sell us the farm occupied by the mission. Some may wonder why we did not buy when it changed hands instead of allowing another party to step in. The entire block contains perhaps fifty or sixty thousand acres. The former owner did not care to sell such a small portion as we wanted; this is the reason it was not bought at that time. We are indeed thankful for the privilege of buying now as it has been a matter of great concern to those interested.

The money that has been in the treasury has now found an opening, and more will be needed to develop the work from time to time. Those who have held back can now send in their amount as it will be needed. The school is not expected for girls. It appears, for the present at least, best to have some boys about to do certain kinds of work.

We trust this brief explanation will clear up matters in the minds of those who are interested, and will also stimulate others to take part in this, as well as in the mission work in general.

H. P. STEIGERWALD.

For the EVANGELICAL VISITOR.

On the Creation of Man.

BY A. M. ENGLE.

"Come, let us reason together."

In Genesis 2:7, we read: "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." This was God's way of creating a human being. And we believe the man thus far was perfect, although he was lifeless, but, in our limited way of thinking, a perfect likeness of Himself. Then He breathed into his nostrils; and there was a perfect man from the hand of God. He was Godlike, as far as his faculties were concerned. He had nothing that he did not get from God. Whatever nature he had was a part of the nature or being of God. As God breathed only of Himself into Adam, so that it can not be otherwise than that Adam was a part of God, excepting only that part which was of the dust of the ground. And whatever Adam had, be it inclination or propensities, was a part of God.

There was no sin in the world before the fall. It is therefore unreasonable to think that Adam had an inclination to any thing that did not exist.

There are always two facts connected where there is an inclination. There would be no hunger or thirst if there would be nothing to require that desire. Instinct also teaches this. The birds would not migrate to the South if there would not be a warmer climate there; neither would they come north if the nature or instinct would not be in them to do so. There is something in the bird that causes its actions, and this "something" the bird received from its parent birds; and it had nothing from any other source. So then likewise, from these reasonings, all the nature that Adam had before the fall was of, and from God Himself, nothing more, nothing less.

If these surmises and reasonings are correct—which we believe they are—we again say, Why should God have created them with a nature and inclination to a thing that did not exist? Speaking about "propensities;" I will call them inclinations, which were imparted to Adam and Eve by their Creator.

It is unreasonable to think that God would have created them in such a way that they could not have fulfilled all their inclinations without sinning. And as already noted, all that they had they had received from God, so that the inclination itself was a part of God, or given to Adam by God. Would it be that Adam and Eve could not fulfill their "inclinations" they would have been created lower than the brute which fulfills its nature according to God's order and purpose.

As man was Godlike in all that he had or was when he came from the hand of his Creator, we believe he remained so until he was poisoned from a foreign source—sin poison.

We read that through the enmity of the devil sin came into the world; hence it is evident that there was no sin in the world previous to the transgression of Adam and consequently there could be no "inclination," as already intimated in our reference to instinct.

There was nothing in the world before the fall, but what God had made and He said, it is "very good." It was perfect. When we take the Bible for our guide, and sound reasoning,
EVANGELICAL VISITOR.

[April 17, 1911.

was. This we believe is a "pernicious" doctrine, doing more harm than good. But this is the nature and effect of all "pernicious" doctrines. But if we were to choose "the least of two evils," we would be in a serious dilemma which to choose; but believe in choosing the Catholic idea, we would not make a greater mistake than to hold or teach that God created Adam with a sinful nature, which is nothing more or less than "evil propensity," or "inclination to sin."

The Catholic doctrine is a perverse idea. But it concerns only man and mankind, and men are led astray by this perverse teaching, which is the consequence of all perverse teachings and perverse doctrines. But to set forth that God breathed of Himself into Adam and so breathed in him sinful inclinations and propensities tending to evil is enough to justify an impeachment on God's work when He created man.

ADDENDA.

God is love; the devil is hate. God is righteous; the devil is sin. God is truth; the devil is a liar. God is faithful; the devil is deceitful. God is light; the devil is darkness. God is salvation; the devil is destruction.

God is pure; the devil is corrupt.

From what source did the human race, as it now is, get its nature, as Paul wrote to the Galatians chap. 5: 19, 20, 21, with all its accompanying evils?

From poison! POISON! FROM THE DEVIL'S SIN POISON. Detroit, Kans.

By Mary K. Stover.

Matt. 21:22: "Whatsoever ye ask in prayer, believing, ye shall receive." Whenever we come in prayer to God and we do not receive what we ask, either our faith has not fetched it or else we ask amiss. A little girl said her prayers are all answered, sometimes the Father says yes, and sometimes no. Our will can be so given up in God's will when the answer is, no, that we can say, "Thy will be done." Glory to God. Luke 6:10, 11, 12: When Jesus restored that man's hand they were filled with madness and communed one with another what they might do with Jesus, but He went unto a mountain to pray and continued all night in prayer to God. I often rejoice that we can be in a
praying attitude, even while at our work.

"Prayer is the key for the bending knee
To open the world's first hours."

What a blessed thought we can touch God through prayer. O what a relief as new trials stare us in the face that we have a refuge, that we are acquainted with Jesus and can tell Him all about it. Praise the Lord. How He does care for His children. There is nothing too hard for the Lord. He will leave nothing come upon us that we are not able to bear. (I. Cor. 10:13) Glory to Jesus.

"What a Friend we have in Jesus,
What a privilege to carry everything to God in prayer."

Ephesians 3:20: "Now unto Him that is able to do exceeding abundantly above that we ask or think."

There is nothing too hard for the God through prayer. O what a privilege to carry everything to Him.

"Glory to God in the highest,
Peace on earth, good will towards men."

Amen. Your sister in Jesus,
3423 N. Second St., Phila., Pa.

For the Evangelical Visitor.
Questions and Thoughts.

BY W. S. HINKLE.

How can Trumbull, in S. S. Times, December 3, page 620, reconcile the statement that matter is indestructible and "immortal," with Peter's statement as to the dissolution of matter? (II. Pet. 3:10-12.)

The next step is—the earth always was and always will be. If scientific theories are conducive to soul attachment to Jesus, they are in place in S. S. literature. The Presbyterians, we note, file objections to the I. S. S. literature. The Presbyterians, who have bewitched you that the Bible was God-breathed, no thought intruded that parts here and there and were interpolated and ought to be scissored out; when "petroleum" was unknown and they actually taught their congregations and children that the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven (Gen. 19:24), instead of petroleum from the earth beneath. If there is anything in types and antitypes II. Pet. 3:10 should be the antitype of Gen. 19:24. Why should not Rev. 21:8 be the antitype of Josh 7:25?

Also in Berean S. S. lesson quarterly, comments on lesson 12, page 47: How is it known that Mary was from Magdala? Might she not have been from Bethany or some other town just as well as from Magdala?

And here is still another from the S. S. Times, February 4, page 57: "A cake baken on the coals: was it supernatural, or was some one caring for him (Elijah) and keeping out of sight? The record does not say."

Further—Gal. 3: "O foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath evidently been set forth, crucified among you. This only would I learn of you. Received ye the Spirit by the works of the law or by the hearing of faith? Are ye so foolish, having begun in the Spirit are ye now made perfect by the flesh? Have ye suffered so many things in vain, if it be yet in vain. He therefore that ministered to you the Spirit and worketh miracles among you, doeth He it by the works of the law or by the hearing of faith? Even as Abraham believed God and it was accounted to him for righteousness. Know ye therefore that they which are of faith the same are the children of Abraham."

If the unregenerate at conversion are cleansed and purified and the heart is as pure as though it had never sinned, why should the "child of God" have need of further spiritual cleansing and perfecting holiness according to II. Cor. 7:11?

Jesus promised something in addition to John 13:10. Shortly afterwards they all forsook Him and fled. (John 14:16, 17, 26; John 20:22; Acts 2:38; II. Pet. 1:9-10.)

Can spiritual cleansing be effected according to any law of I. Cor. 9:27?

The new birth is a work of God for the soul by the Spirit—a gift, God-given, through the mercy of His Son, wrought out for us in Gethsemane and on Calvary. (Acts 15:9-10; John 3:5; I. John 5:5-10.) The Spirit witnessing that we are born of God.

His Spirit answers to the Blood,
And tells us we are born of God.

Is there not anything more definite to the believer? Considerable discussion exists among writers as to the answers. The gifts of the Spirit may mean something to the believer that is not applicable to the unregenerate, although the remission of sins is always applicable. (I. Cor. 14; I. Cor. 12; John 14:23.)

It is well to be a little discreet in offering gifts to the unregenerate. Heaven paid an enormous price for one gift to man. The old commission of Acts 3:19 and Isa. 55:6 is not yet displaced. What God plans for the individual life of the believer in regard to gifts and graces, disappointments and sufferings is not revealed. The relations of the Spirit to the unregenerate and to believers has been set forth by Jesus to be entirely distinct. (John 16:7-15.) "If a man love me, we (who?) will come unto him and make our abode with him."

Madam Guyon, Frances Havergal, Livingstone and many others found a wonderful reciprocity in love, affection and sacrifice for the Unseen, but not Unknown.

It seems to be a spiritual law that in proportion to our love and yielding, the richer of the depth of His grace and love are revealed as a reality to the soul. Possibly some of the testimonies to distinct and definite revelations of grace subsequent to conversion are not all mere platitudes or chimeras of the mind.

Simon, lovest thou me more than these? Thrice repeated. (John 21: 15-17.) What "these"? Does it not seem that Jesus seeks for a deeper, more consecrated and undivided love, affection and fidelity among believers? Would not such a policy be eminently feasible? Peter found it so.

There seems to be an increase for believers. Col. 2:18-19: The head,
Jesus, ministering nourishment, increasing. I. Thess. 3:12. An increase in love more and more. II. Cor. 10:15. An increase of faith. Eph. 5:18. An increase of the Spirit.

Speaking of gifts suggests the thought of the dangers of extremism and fanaticism, the reception of contumaciousness in one's self and the necessity of an intelligent and well poised attitude toward the teachings of the entire Word of God, instead of basing teachings on isolated texts apart from their context or other Scripture. All else can be lost sight of in the one true gift to man, Jesus Christ, whose worth has not yet been ascertained, out of whom and from whom, and the possession and acceptance of Him, springs everything and all things. The loaf of bread; for which is cut justification, sanctification, wisdom and redemption. Is one piece of the bread better than the other? Those who have accepted Christ have all there is for them. Col. 2:9: Is not that enough? Acts 4:12: It is our opinion that all issues except Jesus Christ as the Savior of the soul are snares of the devil.

Being born again of the Spirit brings us into our original inheritance, with Christ John 20:17: Go to my brethren. Luke 8:21: My brethren are those who hear the word of God and do it. The human relationship lost sight of in the higher Divine relationship. II. Cor. 5:16: A brother of Jesus. As such entitled to an equal heirship and privilege. And not always necessarily in the hereafter. (Matt. 21:21-22; Mark 9:23; Rom. 8:31-32; I Cor. 3:21-23.)

The brickmaker has a mold and all bricks coming out of the mold, look alike. Molding believers alike is not conducive to the best interests. There is a diversity in the glimmer of the stars, the leaves of the trees and elsewhere in God's works. The analytical tendency of some teachers to separate the work of the Spirit into constituent parts, like pure food chemists have to do with their products, seems an unwise scheme. We know such who never specifically taught holiness or sanctification, but they did sincerely talk about the Liebe Gottes and Saeklichkeit tegenhustschaften. They lived and died as nearly faultless as any ever could wish to live and die, and their good and wholesome influential life still lingers and lives with posterity. John 3:8: Thou "canst not tell." (John 13:35.)

The blessings of the Spirit come not unasked, undesired or unsought. Neither are they comprehended by rationalism alone. Luke 11:5-13: Condition. Law of love. Matt. 7:12: Examine. Pentecost in Jerusalem to believers. To Cornelius and family who were devout and feared the Lord, praying always. No exceptions. (Acts 10:35.) Salvation did not come to Zaccheus as a result of restitution. Restitution was the spontaneous outgrowth of the acceptance and reception of Jesus. He received Jesus joyfully. (Luke 19:6.) Those who make restitution a test instead of a concomitant, ought not to take things back end forward. Zaccheus said, Behold Lord, I give half of my goods to the poor. What will we do with this before we go any further with the Zaccheus type conversion?

Evidently Jesus discovered the atmosphere of faith as He approached the sycamore tree, and traced it to its source among the branches. Faith in Him was precious to His soul and never unwarranted. Precious on account of its rarity. At one time He said, I have not found such faith, not even in Israel. The closing period of His life was spent in a hostile atmosphere and He spoke comparatively nothing at all during His closing hours. His own home in which He was reared, threw pessimistic icicles upon His soul, discounted Him, wanted Him to make a show of His abilities if He had any (John 7:5), so the family at Bethany stands out in beautiful contrast for heart, soul and spiritual blending; and cheer, love and appreciation for Him.

There is a fellowship obtainable with the Father, Son and Holy Spirit as guests. John 14:16, 17, 23, in cataract in our nature and lives, that satisfies all the souls demands and desires, doubts and hesitations. It may be at conversion or may be more definite subsequently. Some one has said if the human family took no better care of natural births than the church often does of spiritual births, the human family would soon become extinct. That which comes to sincere souls subsequent to conversion, cramped souls of I. Cor. 9:27 know nothing about. It is a divine power energizing the new nature by the dwelling guests, in answer to specific prayer and need felt for more effective service and faithfulness, and resistance to the demands of the flesh and the devil. There is a blessed communion, as in the benediction, with the Holy Ghost; a silent waiting on God. (Isa. 40:31.) Science also has a counterpart, a duplicate and a devil's snare: a waiting in silence and passiveness for spiritual power, and a communion with spirits. (Rev. 16:14; Matt. 7:15-17.)

He loves to answer prayer, though not it may be, in just the way that we should think it best; Bet in His own, prospective perfect judgment, He gives the blessings and withholds the rest.

Then let us trust Him, let us take the comfort, O let us lean upon our Father's care, Life may seem dark at times, events "mysterious, But once at home all shadows vanish there.

The following from Haven's Moral Philosophy, partly given before, we think is well worth repetition for truth and lucidity of statement: "Reason and revelation teach that such is the moral nature of man that he can not be happy, can not reach the true good of his being, his own high destiny, but by likeness to and communion with his adorable Creator. His nature demands this, is ever unsatisfied and restless yearning without it. His earnest soul agitated by passions and conflicting desires, becomes as the troubled sea till it finds its rest in God—till it hears the voice of its Creator walking upon its waves and saying unto them, Peace! be still!"

Jesus once referred to the "fallibility" and weakness of the flesh—Peter, steepest thou? How he yearned and clung to human companionship in His distress for sympathy and comfort, but there was none as the powers of darkness and death bore down on Him to crush His soul and life and the great dark deep finally swallowed Him up. Alone He went thence in agony to Him who ruleth all things, when lo! an angel stood by His side.

Paul refers to the flesh as crucified. A man on the cross is in a death struggle if he struggles at all. He might as well reckoned himself dead indeed (Rom. 6:11), and be done with it, until the reality takes place and the heavenly cadences of music fall on his unaptured ear; as Jesus did after His third prayer in Gethsemane. We must come to it anyhow. (Col. 3:3.)

Can any one tell why a gentle who has been brought nigh to God through the Blood of the Covenant, and made a partaker of the goodness, mercy, grace and love of God, having accepted God's gift to man, Jesus Christ; should begin Judaizing works to please God and complete salvation? Supposing Jesus was born in July, in what way will that interfere with His saving grace to all who entrust themselves to Him? Supposing the Sabbath was our present Wednesday or any other day, in what way will that
**The Lord Our Helper.**

By Peter Stover.

"Lord it is nothing with thee to help whether with many or with them that have no power." (II Chron. 14: 11.) It is allowed even by the wicked they are well kept whom God keeps. If left to ourselves our enemies would prove too many and too mighty for us, but such is not the case and we have nothing to fear from a host of them, praise His name. While we are on the side of the Lord of hosts and His bow is at our head why should we fear? Some trust in the strength of their arm, but the true child of the King trusts in the strength of his God.

I Tim. 4:10: "For there fore we both labour and suffer reproach, because we trust in the living God who is the Saviour of all men, especially of those that believe." It is good to be well prepared but not to trust in our preparations; that wouldn't subdue the enemies you may, yea, will have, and be not surprised if those who ought to be your friends should prove themselves your enemies. Such was the case with our dear Redeemer. His spotless life nor benevolent actions could secure to Him the good will of all; even His friends betrayed, forsook and fled from Him in His greatest extremity. If we live to God we have nothing to fear from men. Is it not gracious that we have such a Friend who will never leave His children nor forsake them?"

Psa. 36:7: "In God do I put my trust; I will not be afraid what man can do unto me." We have only to know that the Lord is our God. I am afraid that many are ignorant of this very fact, but when we truly know that He dwells in us and we in Him, then no matter how numerous and formidable our enemies may appear; for it is nothing with them to help whether with many or them that have no power, so that you need look no longer upon your own weakness for it is nothing with the Lord. Your living to God will never prevent your having enemies, but on the contrary may cause many to rise up against you who will persecute you and say all manner of evil against you falsely, for if we suffer in a righteous cause we shall be delivered by a righteous God. We may be poor and powerless, still it is nothing with Him to help. Our strength is in the Lord who depends not upon our power. We may have to stand alone, still it is nothing and matters nothing whether the Lord help with the many who are mighty, or with them that have no power. Roll thy burdens upon the Lord, spread thy case and all thy cares before Him, fret not thyself because of those who bring wicked devices to pass, the Lord our God we shall fear and He shall deliver us out of the hands of our enemies.

II Kings 17:39: "But the Lord your God ye shall fear and He shall deliver you out of the hand of all your enemies." When the Lord helps it is always with a dead lift. Men may fight against us, but God fights for us.

Deut. 20:4: "For the Lord your God is He that goeth with you to fight for you against your enemies to save you." I thank God for the precious promises. We can always find comfort in God's word for He is so merciful and so kind and tender hearted. He don't want any of His children to be lost. Praise His name, for this that He has opened the way that all men can be saved. Now may the rich blessings of God rest upon all God's people.

Your brother in the battle.

A Scene in Africa.

I was sitting in front of our newly-built mission-house after a hard morning's work in the broiling sun, having a rest in my deck chair. The temperature was in the shade somewhat over 110, when up through the compound yonder comes a cavalcade, a little crowd of men, in front of a king, and a number of men following. They came nearer, stopping ten yards in front of me. The king points down to the ground. An invitation is given, and he walks up to sit down in front of me on a stone, the others crowding behind him.

The interpreter to the king of Wase stands by my side, and turning to him I ask: "Who is this king?"

"King Miri of the Gszum," he answers.

"Where does he come from?"

"Three days' journey from the mountains yonder."

"What does he want?"

"He wants to welcome the white man into the country and bring him these presents; these sheep and goats, these fowls and bundles of guine corn, just to welcome the white man into the country."

"It is exceedingly kind of him to come three days' journey to bring us these presents. Does he want anything else?"

(Continued on page 12, column 2.)
The Lord Our Helper.

(Concluded from page 11.)

"Yes, he wants to ask for the white man's teacher."

"What kind of people are his people?"

"They are all cannibals."

"What! Cannibals?"

"Yes, and very bad cannibals."

"What do you mean?"

"Bature (white man), they are very bad cannibals, they not only eat their enemies, and they not only eat their fattened slaves as they do on the coast, but they eat their own people. They eat their own sick people, they eat their own weak people."

"No! Impossible!" And without thinking I moved my chair back.

The king in front of me became frightened, and through the interpreter I listened to the words: "White man, is it wrong? White man, send us the white man's teacher; we want to worship the white man's God."

The very lowest of low, the most degraded of humanity, sitting there in front of me on the ground, asking for the white man's teacher. If these people are cannibals next year it is because the Christian people make them cannibals. They are asking to be taught better. They are waiting for you and me to arise to the realization of our high privilege and responsibility to pass on that which has been instilled to us through the civilizing influences of the Book of God. To pass on light, liberty, and life, mental, moral, and material.

A few moments of dead silence, and after regaining my equilibrium, I continued my conversation through the interpreter with the besmirched soul in front of me.

"King, I want to visit your country, see your towns and villages, and your way of life. Will you give me permission to travel in your country? Would you like me to come and visit you in your town?"

As the interpreter translated these words the black face in front of me lit up, and a smile flitted over the wrinkled visage.

"Of course, white man, all the land belongs to you. Are you not my father?"

"I hope not," with a sigh of consternation. "It is dangerous to be anybody's father in cannibal lands. How can you call me your father, seeing that you are an old man and I am a young man? How old are you? (the natives of Central Africa do not take count of their birthdays.) How many years do you remember?"

"I can remember fifty-five dry seasons," comes the answer.

"Well, and how old do you think I am?"

Answer: "I can remember fifty-five seasons, and my hair is white; you must be at least ten times as old, because you are white all over."

General hilarity.

Miserable, benighted man; and yet a man just like you and me, a man with a high forehead, a man with a strong physique, waiting for the daybreak. Lost, to be found by you and me and put in the way of life.

"Where are we?" "Do teach us the white man's religion."

In the capital of the Jukun tribe there is already quite a Mohammedan colony. The Yergun, the Montoil, the Girkoa, who were conquered by the British in 1904, will, humanly speaking, have their Moslem teachers in a few months. There is no Christian missionary for them.

Is there not?

Are you not the missionary to these people?

Are you not the one to send them a Light Bearer?

Where are you? Where are we?

Follow me through the Moslem cities of North America and the north part of the Sudan. Follow me on the wings of thought and imagination. The night still covers the land. It is an hour before daybreak. The cold, chill morning breeze blows south from the desert. Listen—"Allahu akbar, Rise, ye believers! Prayer is better than the sleep." And out of mud huts, out of grass hovels and stone houses, you see them gather—gather to prayer—the followers of the false prophet.

Leave them in the mosque, and haste back with me to the home-land. Here, too, people are waking. They are waking to their daily work, waking to toil, waking to gather gold, waking to careful, systematic study, waking to pleasure.

Surely the commandment for the Christian is not, "Seek ye first money, knowledge, pleasure, food, and fame, and the kingdom of God shall be added unto you."

Christ's injunction, Christ's commandments, the marching orders of the Church of Christ, what are they to us? Would to God that we might hear one of these mornings from every city church tower the call ring out with the voice of thunder, "Rise, ye believers! Ye Christian believers. Prayer is better than sleep. Prayer is better than sleep."—Selected for the Visitor by Eld. Steigerwald.
The Cross is not an episode in history. It is the instrument of divine truth, that has changed history and made the world a new world. The flight of a new heaven and a new earth radiate from Calvary. The cross is the point around which clusters our theological thought; it is the very center of our religious experience. Christ spake of the duty of discipleship, in "taking up the cross," and it is our misfortune that we have so misread God's purpose. It is evident that a vast multitude of His followers have never appreciated the truth in the cross. We are pleased to call our embarrasment in testimony, our petty conflicts with difficulty, our resistance of temptation, our crosses. And count the reluctance with which we perform a duty as the measure of the cross. This is but a tiny fragment of the significance of Calvary.

When we "survey the wondrous cross" the emotions of fear and awe sweep over us. There is something so profound and unfathomable in it! We feel that "clouds and darkness are around about it," and even from the altars of the church there arises a haze of incense which obscures the real cross, and seen through the mist we feel that "clouds and darkness are before which we sit and dream; a something—strange and unreal.

The cross is not simply a picture, The sail are torn in shreds, the masts are Creaking, The breakers roar, no friendly refuge fills our ears; But it keeps me warm in Winter, And if hid himself, sick-hearted, in the crowd.

The cross is not an episode in his- The sails are torn in shreds, the masts are breaking, The breakers roar, no friendly refuge fills our ears; But it keeps me warm in Winter, And if hid himself, sick-hearted, in the crowd.

The Stornn and the Great Calm. By F. ELLIOTT.

When our frail bark, on life's wild ocean sailing, Tossed by fierce winds, whose raging fills our ears; All human help is vain, and unavailing To still our doubts and calm our anxious fears.

We struggle and we toil, through hours of weary waiting, We row in vain, while seas run mountain high; Waves sweep our decks, no sign of storm abating, The breakers roar, no friendly refuge enough.

Down in the hold, there lies the Master sleeping, Who bade us launch, and reach the other side; Cares He not for our struggles and our weeping? Let us awake Him, and in Him confide.

"Lord save, we perish," do you hear the chord Ring loud and clear, above the raging of the sea? "We perish, Lord, the waves are surging o'er us, Master awake, our help is all in Thee.

Our cry is heard, He riseth from His pillow, He comes on deck, and standing by our side, Rebocks the bowling wind, and raging billows, That all our feeble efforts, heretofore de- fied.

And "straightway" at the bidding of the Master, The furious tempest stops, and dies away; The surging waves, that threatened dire disaster, Drops to the calmness of a Summer day.

"Where is your faith?" O hear the voice of grace; "I bade you cross, and reach the other side; How could you perish when your Lord was with you? He who has power to rule the wind and tide.

"O Lord, increase our faith, we cannot perish, While we obey, and keep our hold on Thee; The hopes can ne'er be vain, we fondly cherish, While Thou art with us, on life's stormy sea.

We soon shall reach the quiet peaceful har­ bor, Beyond these scenes of storm, and toil and strife; And rest forever, from our earthly labor; For "God hath given to us Eternal Life." —Richard Hill, Out, March, 1872.

Song of the Sparrow.

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Fear ye not, therefore, ye of little value than many sparrows." (Luke 12, 6, 7.)

I'm only a little sparrow, A bird of low degree; My life is of little value, But the dear Lord cares for me.

He gives me a coat of feathers— It is very plain, I know, Without a speck of crimson, For it was not made for show.

But it keeps me warm in Winter, And it shields me from the rain; Were it bordered with gold and purple, Perhaps it would make me vain.

And now that the springtime cometh, I will build me a little nest, With many a chip of pleasure, In the spot I like the best.

I have no barn nor storehouse, I neither sow nor reap; God gives me a sparrow's portion, And never a seed to keep.

If my meat is sometimes scanty, Close pecking makes it sweet; I have always enough to feed me— And life is more than meat.

I know there are many sparrows— All over the world they are found; But our heavenly Father knoweth When one of us fall to the ground.

Tho' small, we are never forgotten, Though weak we are never afraid; For we know that the dear Lord keepeth The life of the creatures He made.

I fly thro' the thickest forest, I slight on many a spray; I have no chart nor compass, But I never lose my way.

I just fold my wings at nightfall, Wherever I happen to be; For the Father is always watching, And no harm can happen to me.

I am only a little sparrow, A bird of low degree; But I know that the Father loves me, Doth thou know His love for thee?

—Selected from a tract by P. H. Doner.

P. S. This just suits me. I am not as good as a little sparrow, for apparently they enjoy to do the Master's bidding, and I have not yet fully yielded to God, to do or obey the Savoir's call. Last Fall I had such a bad fall and did not expect to arise again, but the Lord helped me to arise, and the Spirit of the Lord said, Now do the Lord's bidding, and thus far I have failed to do so. Pray for me that I may be better able to know His will and obey it, and thereby be an honor to Him. His word tells us, "We know the Lord is the true God, and there is none else but Him." O may the Lord bless these lines to fill the readers; "Were it bordered with gold and purple, Perhaps it would make me vain."
"How beautiful are the feet of those that preach the gospel of peace and bring glad tidings of good things!" How beautiful the life surrendered and directed by and positive assurance that fills the soul of transition from such a life to the life our heavenly Father! What a glorious Elysian!

The Lord has taken our dear Bro. Herr home. He was so much missed in his ministry of love and uniring devo­tion to the work of the Lord. His useful life emphasizes the fact that youth is the time to step into the service when we have the way with God.

About six years ago, following his convictions and light on entire sanctification, he entered into the experience of perfect love, baptism of the Holy Spirit and endue­ment, and thus consecrated himself. Henceforth he, in reality taught, preached and lived the sanctified life, proving to all with whom he came in contact that a victorious experience is possible to any one who will take the way of the Lord.

He held the work of the Lord as his chief and all absorbing interest, deeming the cause of God and the salvation of souls to be the noblest work possible.

The missionary cause lay close to his heart, and while the Lord had called him to labor among those of his community and surroundings he contributed liberally to the work in foreign lands, thus having a place in that also. He felt that the Lord has prospered him in it all. His greatest delight was in helping souls in their efforts to get nearer to God and in pleading with the wayward ones to seek Him and His pardon for the wrong done and when her heart was so hard for me to confess. But when the Lord gave me strength at times I had disobeyed my teacher's rules, and this I had to make right.

One day I went to visit my aunt, and when she went out of the room I took a little popcorn. This, with things that I had done to mamma and papa, I had to make right.

I felt glad when the last thing was confessed and when the meeting was dismissed I asked if I was too young to be sanctified. She said that I was not. At dinner I could hardly eat anything. After dinner mamma and I went out to the hayloft. I prayed to the Lord and gave myself fully to Him. After I had done all that I knew to do. Then mamma said, "Do you believe the Lord can sanctify you?" I said, "Yes." Then she said, "Do you believe that He will?" I said "Yes." And then mamma asked me when I thought He would do it. I said, "Now." There my faith took hold of God and I knew the work was done. I entered, came into my heart and I felt so happy and free. I am glad to know that the Lord can give us victory in school or wherever we are. My prayer is that I may be kept faithful until the end and that many others may give their hearts to God while they are yet young.

Evangeline Boyer.

Clayton, Ohio.

Testimony.

Dear readers: If God gives me strength I will write a short testimony for the Visitor. I can praise the Lord for His keeping power from day to day, and I put my full trust in Him. The enemy sometimes tries and tempts us to be discouraged but through the grace of God we can overcome them all. I praise God He has been with me all six years of my life and although I have sometimes wandered away from Him yet He never left me alone. I could hear His small, still voice. He wants all to come into His arms and He will save. I can praise the Lord for the blessings I received during the meetings when Bro. J. R. Zook was with us. My soul was encouraged and richly blessed; others received the blessing too. My desire is to go on and follow
Jesus all the way. It is a blessed way to be on. "The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord." My heart is made to rejoice when I see others come to God as we are saved. It is His will that all should be saved and none lost. It is my whole desire to go on and follow Jesus more closely than I have in the past six years. The closer we live to God the more we will enjoy.

Your brother in Christ,
Geo. Heise.

Gormley, Ont.

An African Letter.

JOHANNESBURG, S. A.
March 2, 1911.

Dear readers of the Visitor: Have just closed our evening service where the Lord was very perfectly near in blessing. It is a real pleasure to give the message of God to hungry souls. How it cheers our hearts to see them reach out for the light.

The Lord was with us to-day in our compound and hospital services and we desire more and more to be so filled with the Spirit of Jesus that the word spoken will enter the hearts of the hearers. Last Sunday it was our privilege to go to several places where we have been going periodically to hold services. At two of these places they are very anxious to have us open a Mission for them where they can meet in worship. We hope that their desires will be realized as they needly field. The other place is supplied with a Mission opened some months ago. We found an apparent pressing forward at this place for which we thank God and we hope and pray that it may continue so and be a real light-house in that dark place. The young native brother in charge needs your earnest prayers that he may be kept free in the Lord, surrounded as he is by many temptations. The need of praying one for another is too often forgotten. May the Lord show us how to improve in this ministry. Jesus said, "Pray ye therefore the Lord of the harvest to send forth laborers into his harvest." We believe as we continue in this that He will direct some this way. More laborers are needed in this field. May the Lord send them forth.

Beloved, pray for us.
In Jesus' name,
ISAAC AND ALICE LEHMAN.
No. 4 East St., Johannesburg.

Worl'dly Preachers.

Mr. Wesley's greatest fear for the future of his churches was worldliness. Preachers may not be responsible for every evil but every evil in the church has its counterpart in the ministry. I might state it differently by saying that evil in the community will bear fruit in the church. Therefore worldly preachers are dangerous, and to be feared and avoided as any other danger.

1. They dress worldly. While it is a fact that some have gone to extremes on this dress question and become eccentric, that does not lessen the abominations of worldliness nor license others to return to the fads and fashions of the world. "Man looketh on the outward appearance, but the Lord looketh on the heart." As a rule, those who are most concerned about the outward appearance pay the least attention to the condition of the heart. Putting off "gold and pearls and costly array" (See 1 Tim. 2:7) will not produce holiness: but there are those who at sundry times have felt that these things were unbecoming to a minister of the gospel, and for the time laid them aside, but afterwards returned to them as the "dog is turned to his own vomit and the sow that has washed to her wallowing in the mire." Worldliness does not consist entirely in fashionable attire. This is not the only manifestation. Worldliness, like all evils, is a foul spirit that takes possession of the heart. It is characterized by a desire to please the world. Earthly gain, fame and honor are some of the rewards.

2. They are in harmony with the world. It seems that the world should love a good man and despise an evil one, but such is not the case. The world praises a preacher who is doing nothing to turn the lost to God and hates the one who is doing the most to rescue the lost. They crucified Jesus; they slayed the prophets; they drove Wesley from his church; and the Bible says, "Woe unto you when all men shall speak well of you." Jesus told his apostles, "If ye were of the world the world would love his own...but I have chosen you out of the world, therefore the world hateth you."

3. Their methods are similar to those adopted by the world. In selecting their appointments, they figure from a basis of dollars and cents. The churches that pay the most money are looked upon by them as being in the best condition, and even, the religion of individuals is sometimes measured by the amount of money they pay.

A Life for a Glove.

There was just time to cross the street before a huge red motor car bore down upon us. It looked so threatening that my companion started to run, and, in running, dropped one of the gloves he held in his hand. Then he forgot the peril, forgot my reason for his haste, and turned back to pick up the glove.

I shouted, and he remembered, seized the glove, and sprang to safety—just in time. Seldom have I seen a man so nearly give his life in exchange for a thing of little worth.

And yet, as we two went on our way, silent because the shock of the narrow chance still held our breath and thought, I seemed to remember that this was just what I had seen men do a thousand times. I never saw a man risk his soul to gain the whole world, but I have seen men do it for trifles over and over again.

We talk about overwhelming temptation, but how constantly the tempter picks up souls at bargain sale! A life for a glove, a heaven for a little fear of ridicule, true love for a pique, heart purity for a new sensation, Christ for the pleasure of a day! Let us not think of worth such as a fool's proportion, or sell my life for a glove.—Selected by Samuel M. Engel.

REPORTS OF FUNDS.

Buffalo Mission.

Report for March, 1911.

Balance on hand, $37 25

Donations.
Brother in Christ, $3; Sr. in Christ, $4; I. H. N., $2; Frances Collard, $2; Titie, $2; Bro. and Sr. in Christ, $4; In Jesus' name, $1; Della Ott, $1; Valley Chapel, S. S., $3 50.

Expenditures.
Light and fuel, $72 75; remaining, including papering, painting, etc., $5 90; groceries, household and sundries, $22 05.
Balance on hand, $23 70.

25 Hawley St.

Subscription Credits.

From March 30 to April 14, 1911.


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Twelve years have passed and yet we miss her. Friends may think the wound has healed; Yet they little know the sorrow. That lies within our hearts concealed. But yet we would not wish her back In this vain world of sin and care: For we are told in His blessed word That they are present with the Lord. In this vain world of woe.

His aged father no less so;
His son misses him sorely
For God's great realm above;
In loving memory of my mother, who died November 3, 1898.

In loving memory of John Baker, Gormley, Ont., who departed life March 22, 1911.

Our dearest friend has left us, For God's great realm above; And sing of great salvation Through Jesus and His saints. For God our Father in heaven Has called him into rest; While work and nain are over He leaves on His breast.

His wife is sad and lonely.
His aged father no less so;
His son misses him sorely
In this great world of woe.
EVANGELICAL VISITOR.

[April 17, 1911.

Thy will be done in heaven, 
On earth the same, we say; 
But Lord! when sorrow reaches us 
'Tis not so sweet to say. 
We must not mourn dear friends, 
For God has willed it so; 
His love to us is given 
His will is even so. 
His spirit took its flight, 
Without a moment's warning, 
How good that he had sought his God 
And found him. 
Now let us faithfully be, 
For John would have it so; 
And then in heaven we shall meet, 
Around the great white throne.