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George Detwiler

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The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

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

VOL. XXV. HARRISBURG, PA., MONDAY, OCTOBER 2, 1911. No. 20.

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The Saloon the Source and Ally of Other Evils.

Moreover it is true that intemperance is connected as a source with evils in general. We read that the love of money is a root of all kinds of evil, and surely it is also true that the saloon is a root from which springs all forms of wickedness. It is a most prolific mother of vice. It is a fountain whence steadily flows evil of all kinds. The story is told of an old sheik who, when parting from a young prince, offered him a list of evils and told him to choose the one that seemed the least harmful. The young man turned with abhorrence from such evils as theft, impurity and murder and chose intemperance. Whereupon the old sheik remarked: "You have chosen what will bring on all the others."

What commands in the decalogue does not intemperance trample under foot? It dashes both tables of the law in pieces. It exalts passion as a god. Its followers bow down before the shrine of the decanter. It fills our streets with profanity. It cares not to remember the Sabbath. It makes the son forget to honor the parent, and makes the parent forget his obligation to wife and child. It strikes the knife into its victim. It grovels in impurity. It forgets to be honest. It takes refuge in falsehood and lying. It makes man to long improperly for what is not his own.

But, to speak more in detail as to the relation of intemperance to other evils, let us notice that the saloon and brothel are twin brothers. They live in the same part of town. They often dwell under the same roof. They walk hand in hand. Dr. Herrick Johnson said years ago, "Low license asks for your son; high license for your daughter also." Many girls would never lose their purity, if they did not indulge in the wine glass. Some men would not be demons enough to ruin their weaker companions, if they were not on fire with the burning of hell. It may have been Rudyard Kipling who said that he became a roaring Prohibitionist when he saw two intoxicated girls disappear down a dark alley with certain men.

The saloon and divorce court are close allies. What a foe to the house of God! What a dire foreshadowing of moral decomposition! It is the root from which springs all forms of wickedness. It is a fountain whence steadily flows evil of all kinds. All drinkers do not become demoniacs, but many do. The saloon is a great foe to the Lord's Day. Oh, yes, the saloon is a great foe to the Lord's Day.

The saloon and gambling den are also brothers. All drinkers do not gamble, and presumably all gamblers do not drink; but men drink and gamble and gamble and drink. The more they drink the more they gamble, and the more they gamble the more they drink. Would that boy be so likely to risk his employer's money at the gaming table and blow out his brains afterward if he were not crazed by drink?

But what about the saloon and political corruption? The connection is about as close as barnacles on the ship's hull, about as extensive as paint on a wall map, and about as thorough as salt in a man's porridge. What about saloon causes? What about the influence of the saloon on political parties and legislation? What about the effect of the saloon on election day at the polls? Let the recent conflicts in Florida, Missouri, Oregon and Utah help to answer. The politician fears one saloon more than he does six churches. The saloon has the politics of our country by the throat.

And so we might run down the whole gamut of evils and find every one initiated, buttressed, abetted or aggravated by the liquor traffic.—Extract from an address before the National Inter-Church Temperance Federation, Washington, by Rev. T. H. Acheson, D. D.

"The <xo> of all things "is at hand; be ye therefore sober" (I. Peter 4:7).

Four solemn "ends" are definitely mentioned. 1. The Flood, Gen. 6:13. 2. <xo> of the Preacher Ecc. 7:2. 3. The Old Dispensation, Rom. 10:4. 4. This age, I. Peter 4:7. The signs of this last are upon us. They include the activity of the few; famines; earthquakes; blasphemous religions; great moral confusion; multiplied riches. Are any of these signs apparent? Then heed the warning, believer.—Sel.

We should see Christ behind all weary human faces and relieve them for his sake.—F. B. Meyer.
The apostle writes in Gal. 4:18,

"Should one aspire, usually
If this be a correct estimate, and

They should have reached manhood
in the Christian life and experience.

"Proclaim His Virtues.—O child
of God, yours is a high and holy call-
ing. It is given to you to proclaim,

"Aspiring.

The dictionary informs us that "as-
pire" means, "to desire with eager-
ness;" "to seek to attain something
high or great." We come in contact
with men at present who are aspiring
to attain to a political office of one
kind or another. There are men who
aspire to become the next mayor of
the city and are doing the best they
can to secure the nomination of their
party. There are those who are try-
ing to make the first rung in the lad-
der that leads to office. One young
politician told us he was aspiring to
the office of assessor, an office which
has been "ed" for the good. Therefore
while

The Christian does not specially aspire
to political preferment, it is right that
he should aspire in a spiritual sense
and be zealously affected concerning
the things pertaining to the kingdom
of God. There is abundant scrip-
tural teaching that would urge us on
to aspiring to reach to higher planes
in the Christian life and experience.
Paul says of his own aspirations that
he forgets the things that are behind
and presses towards that which is
more nearly perfect. He aspired to
"know him, and the power of his res-
urrection, and the fellowship of his
suffering, being made conformable to
his death." He aspired to "attain unto
the resurrection from among the
dead."

Peter also admonishes believers to
make progress in the Christian life,
not fashioning themselves according
to their former lusts but aspire to be
holy in all manner of behavior since
God whom they serve, is holy. They
are urged to aspire to reach perfec-
tion; to more and more bring into
prominence all the Christian graces
in our daily life.

That the prevailing standard of re-
ligious living among the professing
church is not what it ought to be, is
often remarked. H. L. Hastings in
a paragraph of an article found else-
where in this issue, says: "The dead
level of church members' experience
and profession is lamentably low.
Many whose hearts have been really
touched by grace, are ignorant of
truth and untaught in the Holy
Scriptures. Some have learned their
religion from the church and not
from the Lord, from the minister and
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yet comprehend...
The Moretown, Mich., mission is still without a minister. Shall it continue so, or will some ministering brother respond to the call and go there for the Winter? We know of several districts where one of the ministers could be spared, but so far the minister has not been favorably disposed towards the project. A sister writes, saying: 'I do hope some one will come to our help. We do need a preacher here; things are going slow. Our brethren have been faithful—some one here most every Sunday, but it is not like a stationed minister who can visit the members and encourage them along the way. We need advice sometimes. I do hope some one will come, a good spiritual brother and sister. Nothing short of this will do here.' It is suggested by a sister that this matter be made a subject of special prayer throughout the church. All are invited to this prayer ministry. We would be glad to hear from some brother who would volunteer to go to this place for the Winter and make an effort to build up the work there.

The chariot of Old Father Time is bringing us pretty near to the end of the year again. Among many other things that will claim attention as the new year approaches will be calendars. Last year we published a calendar of our own which we thought would serve a useful purpose in the study of the Sunday-school Lessons. But, as it was not gotten up in an attractive or artistic style as some others it failed of receiving popular favor. For the coming year we will supply the old style of Gospel Text Wall Calendar as in the years preceding last year. The price will be 25 cents, singly; 5 for one dollar, 12 for $2.25. For larger than dozen lots write us for prices. We are anxious to place one of these calendars into every home where the Visitor goes, and would like to have agents to make a specialty of selling it in towns and cities.

Winter is close at hand again, and the fuel question insists on receiving attention. The expense for heating the city missions is engaging the attention of those who have charge. As a rule the ordinary receipts at the missions are not sufficient to bear this additional expense. Will not our readers consider favorably this need and contribute to a special fund to meet it. Philadelphia Mission needs special consideration on that line just now. The work there appears to be more promising now than it had been for some time and we hope this need will receive favorable attention at once. The other city missions also come in for the same consideration since none can escape the conditions that call for plenty of fuel.

Remember that all new subscribers will receive credit up to the end of 1912. One dollar will pay for the paper up to that time. Cannot too few hundred of our present subscribers each procure just one new subscriber?

It was our privilege to spend Sunday, September 24, at Campbellstown, Pa. On Saturday evening a testimonial meeting was held at the home of Bro. H. K. Kreider where a goodly number of saints were gathered spending the evening in telling of the goodness of God and what He had done for them. On Sunday morning a fair congregation gathered in the United Christian M. H. for public worship. The Spirit of the Lord was present and His word was precious to His children. To judge from outward appearances very few were present who do not make a profession of religion. A noticeable feature of many meetings in these days is that few young people are in attendance. Seemingly they are drawn elsewhere, or are entirely indifferent to the concerns of religion.

And now a brother of the laity is indignant that we should appeal to the bishops and ministering brethren to send us more matter for the Visitor columns on salvation themes, as though we meant to cut out the laity and thus our appeal is considered as a mean insult to that class. Softly, now, softly. Nothing of the kind was in our mind. Most of the matter that we published was from the laity and we thought that class was doing fairly well; so we meant to spur up the other class to also do their duty. Love does not permit itself to be offended or made bitter, is the sense of 1 Cor. 13:5, German translation.

The election for bishop, as assistant to Bishop J. K. Kreider of the Dauphin and Lebanon, Pa., district resulted in the choice of Bro. H. K. Kreider of Campbellstown, Pa. Bro. Kreider is thus placed in a position of larger opportunity and responsibility, and we bespeak for him the sympathy, confidence and prayers of the church of his district as also of all.

We are reminded from Africa that we omitted the names of Eld. J. W. Book of Ramona, Kans., and Sr. Abram Landis of Philadelphia, Pa., in the report given in Visvon of July 10, of those present at the sailing from New York of the out-going missionaries. We are sorry that these names were omitted, but cannot now say whose fault it was. We beg pardon.

Eld. Asa Bears of Ridgeway, Ont., to whose affliction we referred briefly in a note in last issue, informs us that our information was incorrect, that although he suffered severely his eye-sight was not affected as it was there stated. We are very glad to learn that the result of the affliction was less serious than we had been informed.

Bro. Charles M. Peterson, of Spencerville, Ohio, asks the special prayers of the church in his behalf that if it be God's will, he may be healed of a troublesome affliction with which he has been troubled for several years. Let the brethren take notice of this request.

"Give me a hundred men who hate nothing but sin, fear nothing but God, and are determined to know nothing among men save Jesus Christ and him crucified, and I will turn the world upside down."

Knowing the Lord.

Knowing the Lord is rich affoord, To sing His praise in one accord, Assured that He will hear your song, To sing His praise in one accord.

Knowing the Lord is life from sin, Assured that He will hear your song, To sing His praise in one accord.

Knowing the Lord is worship sweet, Over our land beyond the tide, Scattering the gospel, far and wide, Helping souls that are gathering in;

Knowing the Lord is worship sweet, Over our land beyond the tide, Scattering the gospel, far and wide, Helping souls that are gathering in;

As to the Rock of Christ we cling, Our souls then live beyond the skies, Feasting on Him the living bread, Scattering the gospel, far and wide.

Knowing the Lord is serving Him, Standing a victor from the dead, Feasting on Him the living bread, Scattering the gospel, far and wide.

Feasting on Him the living bread, Scattering the gospel, far and wide, Helping souls that are gathering in; Stand a victor from the dead.

Our souls then live beyond the skies, Free from the cares of the world's dark, Life glows anew when our body dies, Stand a victor from the dead.

Fetters must fall at the Master's feet, Standing a victor from the dead, Life glows anew when our body dies, Stand a victor from the dead.

Standing a victor from the dead, Scattering the gospel, far and wide, Helping souls that are gathering in; Life glows anew when our body dies.

Our souls then live beyond the skies, Stand a victor from the dead, Scattering the gospel, far and wide, Helping souls that are gathering in;

Scattering the gospel, far and wide, Helping souls that are gathering in; Life glows anew when our body dies, Stand a victor from the dead.

Helping souls that are gathering in; Scattering the gospel, far and wide, Life glows anew when our body dies, Stand a victor from the dead.

Stand a victor from the dead, Scattering the gospel, far and wide, Helping souls that are gathering in; Life glows anew when our body dies.
EvanGellic Visitor. [October 2, 1911.]

NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Martha Brey, Cora Alva, Matop Mission, Bulawayo, South Africa.

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

Annie and E. Brey, crossing into the Land of Egypt.


All are invited.

Thomas, Bethany M. H., Nov. 4, 5.

Waterloo, Rosebank M. H., Oct. 14, 15.

5.

Thomas, Bethany M. H., Nov. 4, 5.

Mechanicsburg, Oct. 21, 22.

Clarence Center, Oct. 7, 8.

trolley to Trappe.

Martinsburg, Oct. 7, 8.

No. 3, Box 1.

holder and wife.


A cordial invitation is extended.

San Francisco Mission, 52 Cumberland St., in charge of brother H. B. Burkholder, and wife.

E'lmina Hoffman, Kedgaon, Poona Dist., Bombay, India.

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

R. R. station, Petersburg.

All are invited.

Our City Missions.


Chicago Mission, 6099 Halstead street, in charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Nancy Shirk.


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

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

Love Feasts.

At the Ringgold M. H., Md., on October 4. 5. All are cordially invited.

Pennsylvania.

Martinsburg, Oct. 7, 8.


Mechanicsburg, Oct. 21, 22.

Scouderton, Oct. 28, 29.

All are invited.

Gratersford, Nov. 18, 19.

Come to Pottstown by train, thence by trolley to Trappe.

New York.

Clarence Center, Oct. 7, 8.

Canada.

Waterlo, Rosebank M. H., Oct. 14, 15.

station, Petersburg.

Ohio.


Services begin at 4 p.m. Oct. 14.

Oklahoma.

Thomas, Bethany M. H., Nov. 4, 5.

Michigan.


See page 16 of last Visitor.

Communion services are announced for the Kapho, Pa., district.

Maudheim, Nov. 4, 5.

Also at Moversville in the North Franklin district, on October 28, 29.

Services begin at 5 p.m. A cordial invitation is extended to all.

Thomas, Okla.—To our dear editor and Evangelical Visi­tor family. May God bless and keep all. Our hearts call forth the words of the Psalmist, "The Lord hath done great things for us whereof we are glad." We are glad to report that the Lord is still working and pouring out His grace on the hearts of men and women in this place, and some are taking the way and rejoice in their Savior. On August 27, we had a baptismal service. Four were willing to follow their Lord into the rolling stream and be buried in baptism to arise and walk in newness of life. May God bless and keep these dear ones and may others become willing to take the way with Jesus in this place and elsewhere is our prayer.

D. L. Book.

Harvest Meeting at Silverdale.

We had a glorious harvest meeting here. Ministering brethren were here from Lancaster, and Skippack. Bro. Brehm was here from Hummelstown, and Bro. Swartz (Mennonite), from Blooming Glen. These, with our dear home brethren made eight in all, and all full of love and gospel truth.

Bro. Brehm had for his text I Thess. 5:18: 'I was reminded of Eph. 4 chap., where it speaks of the unity of the Spirit. It seemed to be in that way with both old and young, brethren and sisters, neighbors, friends and strangers. We thank God for the service, and for the love that was manifested and the good received, not only that which was received in the box. The mingling together of the voices was indeed heavenly. Our prayer is that when the harvest of souls is ripe we may all be gathered in heaven as we were gathered there. May God help. We thank God for Bro. Musser's message as also for every heaven-sent one. Surely we were not taught to gather in the earthly sheaves but to get ready so when we are ripe God can gather us as a good sheaf. Our service was well attended by aged mothers and many widows, brethren and sisters and neighbors. Tears were shed as the truth rolled out.

Amanda Snyder.

Silverdale, Pa.

Testimony.

Dear readers: Greeting in the precious name of Jesus I greet you.

"For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. " (Ps. 84:1.)

This morning this verse is very precious to me. Our Father is to us all that the sun is to the earth. He does not leave us to grope in darkness but, if we are obedient unto Him and listen to His voice, He will give us just the light we need. He will lead us just right. And as we follow Him we realize the warmth of His blessing upon us and know His hand is over us for good continually. Praise His name!

In times of trial and battle, He is our shield. He protects us from the fiery darts of Satan. He abundantly gives us the grace we need.

Then, too, bless God! He does not withhold from us any good thing if we are walking uprightly before Him. We know the way He leads is good. Sometimes the test may seem long and hard, but He knows it is best for us. He sees just what is for our highest good, and leads us with infinite wisdom and matches love.

Just look, how does the world do? They go for all the enjoyment they can get, and we as God's children, should put forth all the effort we can to do the will of the Lord. We, as God's children, have something worth striving for; just think of the beautiful place that is prepared for those who are faithful to the end. Jesus said, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." I praise the Lord for the promises we have in His word, hallelujah.

The Lord has laid it upon me to take time each day to come before Him in prayer, and I praise Him for the blessing He does bestow upon me. Brother and sister, let us take time each day to pray. Our time here in this world is short towards eternity. "Watch and pray that ye enter not into temptation." "Take ye heed, watch and pray; for ye know not when the time is." Your sister in Christ,

FRANCES W. ROSENBERY.


From Ohio Through Kansas to Oklahoma.

Dear readers of the Visitor: In the precious name of Jesus I greet you.

"For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." (Ps. 84:1.)
with Paul, "We are not of them who draw back unto perdition, but of them that believe on the name of the Lord" (Heb. 10:39); where we will delight to do His will. Hallelujah!

"Oh, I delight in His command, Love to be led by His dear hand; His divine will is sweet to me, Hallowed by blood-stained Calvary."

I praise Him because He makes this stanzas my real experience. Oh may we love Him more and more! I cannot praise Him enough for this great love which He has bestowed upon me. I thank Him for the way He has led me ever since I started in His service.

Perhaps some of the Visitor readers would be interested in a brief account of my coming out here. On August 23, I left my home in Ohio for the work here at Jabbok Faith Orphanage, where I have charge of the school work this winter. I came first to Kansas, where I spent three weeks. Here I enjoyed becoming acquainted with a number of God's children, meeting many in their homes, and attending a number of services. How blessed it is that when we meet together from the East and the West, when we have the same Spirit abiding in our hearts, our spirits blend and we feel the presence of God in our midst. My first Sunday in Kansas was spent in Abilene. The brethren have a flourishing Sunday-school, a Young People's meeting for Bible study, as well as preaching every Sunday morning following Sunday-school, and each Sunday evening following Bible study. These I very much enjoyed attending.

The Lord was graciously in our midst in the prayer-meeting on Tuesday evening at Zion church, eleven miles northeast of Abilene. The following evening God gave us a good prayer-meeting at Bethel church, ten miles northeast of Abilene. On Sunday it was my happy privilege to be in the Bethel Sunday-school and forenoon church service. Bro. Jesse Brechbill is superintendent of this prosperous Sunday-school.

Brother and sister Noah and Mary Zook were with us in the Sunday evening service at Zion church, which followed an instructive Bible study led by sister Beulah Zook. Brother Zook preached a very profitable sermon from the life of Daniel, mainly Daniel 2 and 3. Several precious young souls knelt at the altar of prayer, feeling their need of a deeper work of grace. The following week it was our privilege thoroughly enjoy the prayer-meetings, on Tuesday evening at brother Haldeman's in Hope, and at Rosebank church on Wednesday evening.

Sunday found me at Sunday-school and church service at Belle Springs church, and Wednesday evening at prayer-meeting there also. These services were very encouraging to our hearts.

On Friday p. m., September 15, with two other sister, I arrived here at the Home, and found the family of twenty-one children with the workers in good courage. Brother and sister D. L. Book are in charge of the work during the temporary absence of brother and sister Engle. The work is moving along very nicely and we realize the blessing of God is on the place. Praise His name.

School opened Tuesday morning, September 19, in the old Orphanage building, which has been remodelled for the school. There are nineteen in attendance at present, but there will likely be a few more later.

I wish to thank God and the brethren and sisters for the many kindnesses they have shown me on my way and still crave an interest in all the visitors for the work here, that whatever may be done be for the honor and glory of God. Your sister in Jesus Christ our Lord.

ALMA CASEL.

Thomas, Okla, Sept. 20, 1911.

Love Feast at Mapane, Africa.

MATopo MISSION, BULAWAYO.

Aug. 22, 1911.

Dear readers of the Visitor: Greeting in the precious name of Jesus. "For as often as ye eat of this bread, and drink this cup, ye do shew the Lord's death till he come." (I. Cor. 11:26.)

On August 12 and 13, we held a love feast with the native brethren and sisters. It was a time long to be remembered on account of the presence of the Lord. This was the first African love feast for some of us.

The meeting was well attended, both Saturday and Sunday. On Saturday, August 12, seven of the natives obeyed the Lord in baptism; two brethren and five sisters; Bro. Steigerwald officiated. A large number witnessed the occasion. It made our hearts rejoice to see them come from a watery grave, to walk in newness of life. May they ever keep faithful to the Lord.

The Communion service was held on Sunday. The meeting opened with prayer and testimony. A number of the testimonies were interpreted for the benefit of those who could not understand the native language. Some expressed a desire to follow the Lord more closely, and others were glad to be delivered from sin. The Spirit of the Lord was in the meeting, and I believe we were all encouraged. There were one hundred and three communicants, thirteen white workers and ninety native members.

The sufferings and death of our Savior were again brought fresh to our minds. We thought of Him upon the cross at Calvary, how He suffered and died, and shed His precious blood for us. How thankful we ought to be for Jesus, and His blood.

The place of worship was full of members, and meeting was held out side for those who could not get in the church. At the close of the service brother and sister Doner gave a farewell talk before leaving for Chibi, this being their last visit to Mapane for a time. Many hearts were touched to think of their leaving. The Lord is speaking to some of the natives and calling some to go to help brother and sister Doner to Chibi to help in the work there.

The work at Mapane is still carried on by brother Nyamanzana, a native worker. The work is progressing at that place, and the Lord is calling out workers to other fields of labor.

We are now at Matopo Mission preparing to leave for Chibi. Brother Doner I expect to start with the donkey wagon on Thursday, August 24 D. V., and the sisters will come later, by rail to Selukwe. The distance from Selukwe to the mission site is about fifty miles, and from Matopo Mission about two hundred and fifteen miles by wagon, and will take about fifteen days to make the trip.

The prospects are good for opening up work there. We crave an interest in your prayers, that the Lord's will may be done, and that you who are in heaven may be glad to see brother and sisters Doner, and all the visitors for the work there. We shall be glad to have your interest in all the visitors for the work there. We shall be glad to have your interest in all the visitors for the work there.
"They are strong-willed," meaning by born, and their neighbors will say, much upon one's belief in God's word, meaning stubbornness. We find plenty will and the power to bring it into life upon belief. One does not will unless force. soon come to want. Ask God for a see his way through, because he will through whatever it may cost him, he believes that he has a will to go it may be said that all action depends melted into sweetness — Nothing is much an active force of the soul as strong. And as will depends so very strong will is the positive, courageous, ing weakling, while he or she of whether unto life or death. The per­ gree of the real force within us, we cultivate and express it, is the de­ crease that expresses its desire to act, which it expresses its existence and reality; then it asserts "I will," by which it expresses its desire to act, and its determination to do so. The "I will" comes right from the center of our being, and is the strongest ex­pression of the Great Life Force within us. And the degree to which we cultivate and express it, is the de­gree of the real force within us, whether unto life or death. The person of weak will is a negative, flattering weakling, while he or she of strong will is the positive, courageous, masterful individual in whom people delight and whom they regard.

The will which God gives to man is an actual living force. It is just as much an active force of the soul as is electricity to the body. What makes every mind in a congregation who loves the truth wide awake? Is it not when they are under the melting, burning love of Jesus, which affects to the people and their affections are melted into sweetness? Nothing is impossible to the man who can will, providing, he can will sufficiently strong. And as will depends so very much upon one's belief in God's word, it may be said that all action depends upon belief. One does not will unless he believes that he has a will to go through whatever it may cost him, neither should he will when he can not see his way through, because he will soon come to want. Ask God for a will and the power to bring it into life force.

In speaking about the will, I do not mean stubbornness. We find plenty of people who are obstinately stub­born, and their neighbors will say, "They are strong-willed," meaning by this that when they decide a thing "is so, it's so, and you can't make me believe it isn't." This is the obstinate attitude of mind coming from prejudice or ignorance and has nothing to do with the will. "Nothing can resist the will of a man who knows what is true and wills what is good." "To will evil is to will death. A perverse will is the beginning of suicide."

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that we need these days, not so much that the signs may follow, but that He may be glorified in us and through us, for without Him we can do nothing to glory Him.

Oh, beloved, let there be a cry come from the depths of our souls like from Moses, “If thy presence go not with me, carry us not up hence.” Without Thy presence we cannot move forward. May there be such a baptism in the Holy Spirit that His presence may be more pungently felt than seen. However the final outcome will be, opened eyes, opened understanding and opened hearts. Oh God, we pray for a mighty realization of Thy presence. And then what rest there will be given!

For the Evangelical Visitor.

The Good Shepherd.

BY CHAS. BAKER.

The appellation, “Good Shepherd,” embraces many good and noble qualities in their highest degree. It does not only embrace a perfect knowledge of the foods and remedies best suited for the perfect development, and the preservation and restoration of the health of the flock, if lost, but it also includes a willingness to administer the various needs of the flock at the proper time. There have been great men on the earth, and in the church, who had an appellation of great significance applied to them by others, but there generally was at times something noticeable in their lives, that did not fully correspond with the appellation applied to them. Some exhibiting their ignorance, arrogance, deceit and cruelty, but with our Saviour it was not so. It is true our Saviour has been, and is slandered and misrepresented by many, but notwithstanding that, He stands before us to-day, in purity of character, in loveliness of disposition, and in ability and readiness to administer good unto all who come to Him for aid, without a rival.

The first characteristic of a good shepherd is that he desires the increase of his flock. This is nobly exemplified in the personality of our Lord and Saviour as the “Good Shepherd.” Who is there that can fully understand and picture before himself what it cost the Saviour to reconcile the world unto God. See how He left His Father’s side and so gloriously opened a way through His suffering, death and resurrection for man’s salvation. Then see how He so patiently follows the erring with His Spirit to convince them of their mistake and when they are convinced of their sins, how He so freely forgives them, if they in true penitence acknowledge their guilt, and believe on Him with all their heart. Oh! what love! What matchless love! There is no upbraiding for sin, but a hearty welcome is extended to the vilest of the vile. All who submit themselves unreservedly to Him are gently led by His loving and outstretched hands into the shelter of the fold, where they are safe and secure from the wily and prowling foe.

The next requisite virtue of a good shepherd is that He is willing and able to take care of his flock, especially the lambs. In this our Lord and Master, the “Good Shepherd,” stands also pre-eminently alone. No one has, nor ever will measure up to Christ in this respect, as well as in all other virtues. Great, indeed, is the suffering and the mortality throughout the human family, especially among the young on account of ignorance, neglect, and improper treatment; but with the children of God, or the flock of Christ it is different. There doth not want, nor suffering befall any of God’s children on account of the incompetency, neglect or carelessness of our “Good Shepherd.” Be it, however, said to His honor that every new-born child of His is tenderly looked after and comfortably provided for at all times, as well as those more advanced in His service. None of God’s children need at any time be without spiritual enjoyment, nor suffer spiritual privations during their sojourn here on earth. If any of God’s children lack any of the above named blessings, it is their own fault, and not the fault of our “Good Shepherd.”

We frequently hear testimonies of such who claim that they were born of God, and had been in His service for so many years, but all the while they were not satisfied, nor had enjoyed themselves in God’s service, and had hatred, envy and malice in their heart. Is it possible that the spiritual life of those who have been born of God should be so unpleasant and disappointing to themselves, and so unprofitable to God and to their fellow men? We answer emphatically, No! not if they follow the “Good Shepherd.”

To prove to our readers the correctness of the above statement, we will consider John 10:14, in connection with Psalm 23. In John 10:14 we see that the “Good Shepherd” goeth before His sheep, and that they, in turn, follow Him. The question is, does our Lord, the “Good Shepherd,” lead His sheep, or His children, for a time into a place where they will suffer spiritual privation and want, and where they are not able to enjoy themselves in His service, nor be able to make spiritual progress? We will let David answer this question. In the Psalm referred to David says: “The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters.” Notice, “He maketh me to lie down in green pastures.” German, “Er weidete mich auf einer gruennen Aue.” A large field covered with luxuriant vegetation, abounding with springs and streams of pure and sparkling water, with here and there a knock covered with shrubbery and trees, affording ample shady nooks for the sheep. Surely in such a place a flock can not fail to thrive and be in perfect health, and it is just into such a place (spiritualized) the “Good Shepherd” will lead His sheep, or children, from the moment they are converted unto the end of their Christian life, if they follow Him. It is no wonder then that the life of a true Christian is a happy life, a life of contentment, a life of peace all the way through. “Her ways are ways of pleasantness, and all her paths are peace.” (Prov. 3:17.) Just as the lambs grow and thrive up to perfection in such a place as above described, so will the new-born child of God “grow in grace,”—unto a perfect man unto the measure of the stature of the fulness of Christ, if he implicitly follows his Saviour. According to the gospel of our Lord and Master there is no necessity for any of His lambs or sheep to be spiritually weak or lean at any time during their Christian life. From John 10:11, in the German translation, we understand the child of God has “Leben und voll Ole Genugue,”—life and fullest satisfaction from beginning to the end of his Christian life, if he is faithful to his calling. As the parent will not neglect the infant, but will provide for all its needs as well as for the more advanced in years, so will the “Good Shepherd” care for and provide all spiritual needs for the lambs of His fold, for their good, their spiritual development, comfort and satisfaction.

Again, another requisite qualification, and for no means the least, which a shepherd ought to possess, is that if any of his flock, whether lambs or sheep, become ill, that he is willing to look after them, and knows how to treat them successfully. In this our “Good Shepherd” has also
proved Himself satisfactory to all who have needed His aid, and come to Him for help. As all sickness and suffering in this world is the result of man's transgression, so is also the spiritual suffering and the privations of spiritual blessings of the children of God, the result of their disobedience to the leadings of God, or the "Good Shepherd." If all God's children would follow the "Good Shepherd" at all times, as they ought, there would be no spiritual weakness nor sickness among them. But, alas! too many follow their own imaginations, and the cunning craftiness of the enemy, consequently, hatred, malice and envy, with pride and arrogance enter their heart, and it produces in them a coldness and an indifference towards the cause of God, leaving them unhappy, uncomfortable and miserable, and worst of all is, when a child of God gets into so spiritual a condition, and all this through his own neglect, he thinks that all others are as miserable as he is, for people generally judge others by themselves. We are glad, however, that all this is not necessary. We have a "Good Shepherd," as we have above proven that if we follow Him He will lead us so that we can have—German, "volle Genosse,"—full spiritual enjoyment, and make satisfactory spiritual progress from the time we become His children unto our end. If, however, we allow ourselves to be enticed by the enemy into disobedience, and thereby get into so deplorable a state, the only remedy that remains for us, is to return to God with a true penitence to faith through Christ. And He will graciously forgive and heal all our backsliding, and restore us again unto the joy of (H Is) salvation. (Hos. 14:4; Psalm 51:12.)

"I am in the Way" (John 14:6).

"All flesh have turned after the deceiver and "corrupted their way upon the earth." The Savior alone can bring us back to God. So He is called "The way of salvation," "The way of righteousness," "The way of peace," "The way of holiness," "The newly made way." Millions have walked this bright path. Are you on the road to the "pleasures for evermore"?—Sel.

"The blessing of the Lord it maketh rich and he add eth no sorrow with it." (Prov. 10:22.)

During attendance at our harvest meeting near this place, at Sippo, Ohio, the above words of inspiration presented themselves very forcibly to our mind; and, no doubt, by the Lord's favor, after giving them some thought, we learned that they contained, like all the inspired scripture, a wonderful depths of meaning to the children of God, for consolation, encouragement, etc., more than we are able to draw out of them. "Nevertheless we will endeavor by the grace of God to offer a few thoughts on the subject as they are presented to our mind.

From the beginning of the world, ever since the entrance of sin by the disobedience of one man, Adam, with its concomitant train of evils, sickness, sorrow, pain and death, mankind have looked and hoped in vain for real satisfaction or permanent peace, joy and happiness in the things of this world. The effect of sin's blight is felt everywhere. The whole creation is still groaning and travailing in pain together.

Solomon was a man of extraordinary broad experience. He was permitted to delve into everything that this world could afford in his time that might have a tendency to contribute to man's happiness in this life. But the result of his experience was that it was only vanity and vexation of spirit. (Ecc. 2:4-11.) Furthermore, "Yea though he lived a thousand years twice told yet hath he seen no good." (Ecc. 6:6.) And so similarly it is even to-day dissatisfaction, disappointment and sorrow, more or less, connected with all the affairs of this life, especially when our affections are not set any higher than this world and the things that are in the world. But not so with the blessing of the Lord that maketh rich.

The blessing of the Lord is twofold, temporal and spiritual, chiefly spiritual during this gospel age, which is attested by the following statement: "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal. But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal." (Matt. 6:19, 20.) On account of the transient and corruptible nature and liability to loss or being stolen the earthly treasure has a tendency to pierce those who covet them with many sorrows. But not so with those who are risen with Christ and "seek those things which are above where Christ sitteth at the right hand of God." (Col. 3:1.) And that a man's life does not consist in the abundance of things which he possesses is further attested by the following incident: "And He spake a parable unto them saying the ground of a certain rich man brought forth plentiful and he thought within himself, what shall I do because I have no room to bestow my fruits? And he said, this will I do. I will pull down my barns and build greater and there will I bestow all my fruits, and my goods and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool! this night shall thy soul be required of thee; then whose shall these things be which thou hast provided. So is he that layeth up treasures for himself and is not rich toward God." (Luke 12:16-21.) But note the thought in the above is not that it is wrong to labor, to earn money, and take proper care of it, or to own land or other useful property. (See Matt. 6:31-33; Mark 10:28-30.) The wrong in it is to hoard it up for selfish purposes to selfish ends.

The true children of God will be "not slothful in business; fervent in spirit; serving the Lord." They know that the sluggard and the busybody in other men's matters are not in an attitude to please God. (See Prov. 6:6-8; II Thess. 3:10-12.) Neither the person that is avaricious and selfish. But, on the contrary, all they do is done with a view to the glory of God.

When Solomon was about to begin his rule as king instead of his father, David, he realized his need of the right thing when he asked God for wisdom. "And God said unto him, because thou hast asked this thing and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies but hast asked for thyself understanding to discern judgment. Behold I have done according to thy words. . . . Lo, I have given thee a wise and an understanding heart, so that there was none like thee, neither after thee shall any arise like unto thee. And I have also
given thee that which thou hast not asked, both riches and honour. (1 Kings 3:11-13.)

After receiving this wonderful blessing in answer to his prayer he found that “Wisdom is the principle thing,” and that “the fear of the Lord is the beginning of wisdom.” In the 8th chapter of Proverbs, especially verses 15-36, wisdom seems to be a type of Christ; and by comparing references it will be seen it can refer to nothing less than the Eternal Son of God. Verses 17-21: “I love them that love me and they that seek me early shall find me. Riches and honour are with me: Yea durable riches and righteousness. My fruit is better than gold, yea, than fine gold, and my revenues than choice silver. I lead in the way of rightousness in the midst of the paths of judgment, that I may cause those that love me to inherit substance and I will fill their treasures.” Compare 1 Cor. 1:30, 31: “But of God are ye in Christ Jesus who of God is made unto us wisdom and righteousness and sanctification, and redemption.” Thus it will be seen to believe in and accept Christ as our personal Saviour, means to have all things needful to a living hope. “To an inheritance incorruptible and undefiled and that fadeth not away reserved in heaven for you.” (1 Pet. 1:4.)

Our inheritance, the incorruptible crown of life is made sure by being truly faithful unto death. Jesus says: “If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you.” (John 15:16.) To abide in Christ means to have been truly converted, born from above, and to have put on Christ: and to walk in Christ and to live in Him, and means to be dead to sin and all worldliness, and to walk in divine love and faithful obedience to the word under the influence of the Holy Spirit.

As living epistles the Christian life should so shine before men that their good works may be seen and glorify our Father which is in heaven. And so Paul says: “I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me.” (Gal. 2:20.) (Note Paul was not crucified with Christ as a part of the sin offering for the world as some teach.) See Rom. 6:6, and Gal. 5:24, which tell us what he meant. And all who have similar experience of Paul will have the witness in themselves, the assurance of their acceptance with God, “according to the riches of his grace”—and what is the riches of the glory of His inheritance in the saints. (See Eph. 1:7-19.)

It seems strange to the worldly minded to see so truly consecrated living in the attitude of self-denial, separate from the worldly things of this world. “Therefore the world knows us not. Because it knew him not.” Therefore the children of God like Moses esteem the reproach of Christ greater riches than the treasures of Egypt and the pleasure of sin for a season, for he had respect unto the recompense of the reward. (See Heb. 11:24-26.) The honors, treasures and pleasures of this world are temporal, with more or less sorrow, etc., connected with them, while upon the 11:24-26.) The honors, treasures and pleasures of godliness are eternal.

“He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting.” What if the world does not know us. Just so that God knows us. And so Paul says: “As unknown, yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.” Through faith in Christ of course. “For all the promises of God in him are yea, and in him, Amen, unto the glory of God by us.” (1 Cor. 1:20.) O how soul-cheering are these blessed promises! How satisfying to the hungering and thirsting after righteousness.

Full well then:

Take the world but give me Jesus.
All its joys are but a name:
But His love abideth ever.
Thro' eternal years the same.

Take the world but give me Jesus,
Sweetest comfort of my soul; With my Saviour watching o'er me, I can sing the hills down.

Take the world but give me Jesus,
Let me view His constant smile:
Through faith in Christ of course.
All its joys are but a name:

Take the world but give me Jesus,
Then throughout my pilgrim journey,
In His cross my trust shall be; Till with clearer, brighter vision.

Take the world but give me Jesus,
In His cross my trust shall be;
In clear'et, brighter vision.
Face to face my Lord I see.

Croses,
Oh the height and depth of mercy!
Oh the length and breadth of love!
Of the fulness of redemption!
Of the fulness of redemption!

Yea, “The blessing of the Lord it maketh rich and he addeth no sorrow with it.” This scripture, like many others, may seem contradictory at first glance, but a careful comparison will show the harmony.

There are two kinds of sorrow mentioned in Scripture, viz., godly sorrow, and the sorrow of the world. The former worketh life, and the latter worketh death. “For godly sorrow worketh repentance to salvation not to be repented of.” (II Cor. 7:10.) I joy and rejoice, and thank God for having had such experience. And I know that all the Brethren in Christ, the truly converted do rejoice with me for similar experiences.

Godly sorrow is sorrowful for sin, for its own imperfections and shortcomings, but always accompanied with peace and joy because of God’s blessing in such an attitude. “Blessed are the poor in spirit for theirs is the kingdom of heaven. Blessed are they that mourn for they shall be comforted.”

Godly sorrow also sympathizes with those who walk in discipleship, etc., also with the lost condition of others; is ever ready to assist in being a blessing, encouraging the sinner from the error of his way, that they too might have a share in the blessing of God’s riches in Christ Jesus. Thus seen, godly sorrow is not a distressful sorrow, but a blessed joyful and hopeful state because of righteousness, and affection set upon things above, realizing that “all things work together for good to them that love the Lord.”

“Rejoice in the Lord always and again I say rejoice.” (Phil. 4:4.)

“He that goeth forth and weatheth, hearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” (Psa. 126:6.)

On the other hand those who have their affections set upon the things of this world only, sowing to the wind the seeds of selfishness, disappointments, losses, calamities, distresses, etc., all work together for sadness, sorrow unto sorrow, despondency, etc., hopeless sorrow. (I Thess. 4:13.) Working death.

May God make us more and more efficient in impressing upon the minds of the unsaved the all-importance of the true riches. “For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?” (Matt. 16:26.) Hence, in conclusion, the apportionedness of a few verses from the old Spiritual Hymns 224:

“How happy is the man who hears,
Instructious’s warming voice:
And who celestial wisdom makes
His early only choice.
For she has treasure greater far,
Than east or west unfold;
And her reward is more secure,
Than all the gain of gold.”

North Lawrence, Ohio.
Much has been said and as much written against Judaizing. If it be a sin to "Judaize" how much more a sin to Romanize! We have in mind Rome's teaching concerning Easter, as against the Jewish Christians, and the fruits, that, have followed in the wake of Romanizing Christianity. It is necessary to call attention to Constantine's letters against the Jews on the subject of Easter. He says, "Let us then have nothing in common with the detestable Jewish crowd; for we have received from our Savior a different way." He goes on to say (after challenging their integrity and speaking against their custom.) "But supposing these reasons were not of sufficient weight, still it would be incumbent on your sagacities to strive and pray continually that the purity of your souls may not seem in anything to be sullied by fellowship with the customs of these most wicked men." At the time Constantine summoned this Council he made no claim as being a Christian the Council of Nice being summoned by a heathen ruler and presided over by the same, or, at least, he being the chief dictator. We suppose out of fear of incurring the enmity of so powerful a personage (and for no other reason) at least most of the bishops at this Council submitted to his dictation. The emperor charges the Jewish Christians with the crime of murdering Jesus. He would include in this the twelve apostles and most of the three thousand that were baptized at Pentecost and the whole Jewish Christians for the first three centuries. None of these were guilty. Jesus was crucified on a Roman cross, by Roman soldiers, by the authority and consent of a Roman governor. And the day set apart by God's word, and kept inviolate by the Apostolic church, blasphemed, and another day originating in the minds of a heathen people, ordained to take its place. None but the records of heaven itself will tell of the blood that was shed, in order to perpetuate the Roman Easter. But we have some of the results brought to our notice as the fruit of this sacrilege. We have almost lost the Jews' mode of Sabbath counting, it being now buried under the rubbish of the Church of Rome. As a result of this, the true church is divided in regard to the proper day to keep as the Sabbath, and some, in trying to solve the difficulty argue (for it is nothing more) that we have no Sabbath now, crying out against their opponents, calling them Judaizers, Saturdarians, etc., using their printing presses, their pulpits, and every means at their command, to bring the generally accepted day into disrepute among mere professors; Romish priests claiming that the church of Rome changed the day from Saturday to Sunday, offering large rewards for Bible proof for the Sunday Sabbath.

While all this is going on in these United States, a large army of laboring men are compelled to work seven days in a week or lose their job. Statistics prove that men who have no day of rest, die eight years prematurely. This is either murder or homicide. With very little or no opportunity to attend religious service, very few of these are brought to Christ, and I doubt very much if a hack driver, or street car conductor, or any employee of a transportation company, would be in any way influenced to accept Christ by a preacher or professor who used these means of conveyance to reach their appointments on the Sabbath, or for any other purpose on that day. Why? The answer is easy. "Live up to the teaching yourself (get the 'beam' out), and it will make it easier for me."

Our home paper (the "Thomas Tribune"), usually has an advertisement for a Sunday ball game. A new Sunday stock train is now advertised. (O Lord, pardon our ignorance, but not our greed.) All this is the direct result of not knowing the Jewish mode of Sabbath counting, and when we quit Romanizing (keeping Roman Easter), and get Roman trash out of the way, we will begin to find that the Jews' way of celebrating Easter was ordained by God alone. It will help us to learn the Jews' mode of Sabbath counting. We have stated before, that, they were annually upon fixed dates, the odd day in the year being taken up at Pentecost and a new count made every year from that date. That is, the day before Pentecost being also a Sabbath, the six working days were counted from Pentecost.

The same arrangement we also find in regard to the yearly Sabbath, or rather the seven year Sabbath. Every seven years was a Sabbath, also every fifty years was a jubilee Sabbath. The forty-ninth and fiftieth year was always a Sabbath, and in order that the Jubilee, or year of Release, be fifty years apart, the count for the six years' work was made from the year of Jubilee, when every man returned to his own. I think every unprejudiced mind ought to comprehend the similarity between the yearly and weekly Sabbath. And again, I advise if we have no better authority than Roman authors let us never teach that Saturday was the Jews' Sabbath. That is Romanizing. There is no doubt that in the course of time Saturday was sometimes their Sabbath, but no more so than any other day of the week.

I am very much indebted to the editors and others, for the help I have received, since I began writing on this subject. I do not feel like offering a large reward in money, but I do challenge the whole crowd, Saturdarians, Roman Catholics, no Sabbaths, Lord's dayans, or any others, for any proof that Saturday was the regular Jewish Sabbath. If there is any such proof, it ought to be furnished free, seeing that there is such a large crowd that profess to believe it. I am not prejudiced but the case is important. I must have proof, not assertion, and I want to again make the assertion, that there is no evidence in the Scripture or history, of Sunday resurrection.

Christian Imperfection.

A very large proportion of the disputes and differences among religious people, are simply misunderstandings and strifes about words. The same words are used by different men in different senses, and to describe different things; and, of course, they are continually reaching different conclusions, and disputing about their differences. In no one thing is this more evident than in the discussions regarding the perfections of Christians. The precepts of Scripture are very plain, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) "Ye shall be holy: for I the Lord your God am holy." (Lev. 19:2.) "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14.) "Blessed are the pure in heart for they shall see God." (Matt. 5:8.)

Such Scriptures are abundant, and as to the general duty inculcated, and the general truth declared in them, there is very little room for doubt or difference. All intelligent Christians agree that sin of every kind, shape, or degree is forbidden, and that no Christian has any right or license to sin, in thought, word, or deed; that the law of God prescribes and commands absolute perfection of Christian character.
The duty and obligation to be perfect as our heavenly Father is perfect, cannot be gainsaid by any one; but when we enter into a discussion of the matter, we find that while some say that such a degree of perfection is impossible, others declare that "perfection" in some sense is not only possible and attainable, but that they themselves have already attained to it,—that they are perfect. Others deny this assertion, and hence controversy arises.

These claims to perfection and holiness are, however, not often made without important qualifications. It is said, "We do not claim to be perfect in knowledge, or in judgment!" But the command says, "Be ye therefore perfect, even as your Father which is in heaven is perfect," and He is perfect in knowledge; He is perfect in judgment; He is perfect in wisdom; He is perfect in thought, in word, in act, in nature, in everything. Now this command to be perfect as your Father in heaven is perfect, taken in its broadest sense, defines itself, and all the qualifications which men connect with it, are simply so many admissions that they have not yet obeyed the command; which is precisely what is claimed by those who differ with them in their conclusions as to their own perfection.

The Scriptures speak of several perfect men, and all Christians are willing to take the Lord's word for it, believing that any man whom He calls perfect is, in the sense in which He declares him so to be. But there is a great difference between the Lord's calling a man perfect, and a man calling himself perfect. I may be willing to take God's word that a man is perfect, when the man's word on the subject would not settle the question. If the Scripture tells me that my neighbor, John Jones, is perfect, I admit it with great humility and thankfulness; if John Jones himself tells me that he is perfect, I hesitate, and prefer to enquire what his wife thinks about it, and what some of his neighbors may have to say, that, "In the mouth of two or three witnesses every word shall be established." I may have in my mind certain recollections which indicate to me that neighbor Jones certainly was a good way from perfection a short time ago, and must have made extraordinary progress to have attained to that desirable state so soon. I may think that Neighbor Jones has some difficulties with others which he ought to try to settle, some wrongs which he ought to set right, some acts which require honest repentance and frank acknowledgement; still if the Lord should say that John Jones was a perfect man in spite of them all, I should consider the question closed. But if no one but neighbor Jones says he is perfect, I can only consider the question just fairly opened for discussion.

We must carefully discern between fact and testimony. There are a thousand true things which can never be proved, and a thousand false things which can be proved by plenty of witnesses. There may be perfect men in the world who would be the last to suspect their own perfection. There may be men who claim to be perfect, who will be the last to suspect or admit their own manifest imperfections. "Dear Brother Blank," said one man, "we all thought he was perfect till he told us he was."

The highest perfection of man is but human perfection, for all are but men; the highest perfection to which men can attain in this world is only the perfection of mortals, and these types of perfection are attended with marked imperfections. A perfect man differs much from a perfect horse; and a perfect angel perhaps differs as much from a perfect man. An oak tree may be perfect when it starts from an acorn, and grows in a pint pot. When it is but two feet high, it has root, trunk, leaves, and branches, and is perfect in all its parts, none are broken, none are decaying, and none are defective; but it is very different from the oak which stands stalwart upon the mountain top, the monarch of the forest, rooted by the storms of centuries, and defying winds and tempests.

An egg is perfect; it has shell, albumen, and yolk; it is neither cracked nor broken, nor is it so old as to be past its usefulness. Suppose we place it in a position where it will have suitable warmth, and allow it to remain a few days; after a little the shell is chipped, and out comes a perfect chicken. It is not a perfect egg; it is not a perfect hen, winged and feathered; but it is a perfect chicken. It finally grows until it becomes a perfect hen, capable of performing the various functions that pertain to its existence. But another egg of another kind may have produced a better chicken, and this in its turn may have grown to be a far more perfect hen than the first one. An apple may be a perfect apple; that is, it has a blossom and a stem; it has skin, seeds, pulp, and core; it is perfect, and it is ripe; it is neither bruised, decayed, nor in any way defective. It may be a sweet apple, a sour apple, a good apple, or a poor apple, but it is a perfect apple. There may be another one three times as large and a hundred times as good, that also may be a perfect apple. A child just born may be a perfect child; all his organs are complete; he lacks neither fingers, toes, ears, nose, nor any of the members which pertain to infancy; he is perfect. He is not able to open his eyes, nor to creep, nor to talk, nor to hold his head up, nor to make his wants known, but still he is a perfect babe. As a child he has a "perfect" lesson, though it may be very simple; and may be "perfect" in deportment in school, and is so described when judged by the standard of the school: not by the standard of the sanctuary. Properly trained he grows to boyhood as a perfect boy, and finally becomes a perfect man. There are other and better boys and more perfect men, but he, nevertheless, is a perfect and entire man; though a sculptor, seeking perfection of form, might use a dozen such men as models, combining the excellencies and excluding the defects of all.

On the other hand there may be a line imagined which is perfectly straight, and nothing in heaven or earth can be more straight than that straight line. We may imagine a ball perfectly round, and nothing can be more round than that.

These illustrations indicate the real difficulty in many of the disputes and discussions on this subject. A man claims to be perfect, and yet admits that he errs in judgment, and thus does things which he should not do; that he is ignorant, fallible, and so led astray; and when he has admitted all this, his claim to perfection simply amounts to this, that he honestly tries to do right but sometimes fails. Many others may do the same, who make no such claim to perfection; and it is a question whether, with these qualifications, his claim is worth disputing about.

The apostles were without doubt good men, earnest and sincere. Of Barnabas it is expressly said, "He was a good man and full of the Holy Ghost and of faith;" but if Barnabas had himself claimed to be perfect, we should have taken his testimony for what it was worth, and then perhaps should have asked the opinion of Paul as to the matter, and thus endeavored to ascertain whether the sharp contention between them (Acts 15:39) was quite consistent with the highest type

(Continued on page 12, column 2.)
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Christian Imperfection.

(Continued from page 11).

of Christian perfection. Peter was unquestionably a good man, a converted man, and perhaps as perfect as the average of professors of Christian perfection; but had he claimed perfection it might have been proper to have enquired a little concerning his dissimulation, or hypocrisy, when the apostle Paul withstood him to his face, because he was to be blamed. (Gal. 2:11-14.)

So far as the apostle Paul himself is concerned, he seems to disarm criticism when he says that he counted all things loss that he might attain unto the resurrection out from the dead: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." He who described himself as "less than the least of all saints," and as "chief" of "sinners," would be accepted by the impartial as quite equal to some who have claimed superior sanctity. (Phil. 3:12; I Cor. 15:9; Eph. 3:8; I Tim. 2:15.)

There may be perfect men and perfect women on earth; but the probability is that they are not always conscious of the fact. We would also suggest that they might, perhaps, be found in poor-houses as well as in pulpits; that in some lowly cottage, despised, neglected, and forgotten, the Lord might see greater evidences of true Christian perfection than could be found in some who make higher claims in this respect. The example of our Saviour is an example of humility, and the Scripture expressly enjoins that "each esteem other better than themselves." Two grand characteristics of the Pharisees were, "They trusted in themselves that they were righteous, and despised others." (Luke 18:9.) If a man regarded himself as perfect, he is likely to consider his neighbor as quite imperfect. One man characterized a discourse on the subject of perfection, as the best description of self-righteousness that he ever heard. It is extremely unfortunate that such impressions be made on the minds of candid, honest people, by men who are preaching holiness. It is still more unfortunate that anything should be said to hinder or discourage persons in any effort to attain to a purer, higher, and holier Christian life.

The dead level of church members' experience and profession is lamentably low. Many whose hearts have been really touched by grace, are ignorant of truth and untaught in the Holy Scriptures. Some have learned their religion from the church and not from the Lord, from the minister and not from the Bible, and have never yet comprehended the consecration and devotion that pertains to the faithful followers of Christ. Doubtless there are multitudes in churches who have never known what true conversion was, or who have long since, by backsliding, departed from the living God. Anything which brings such men back from their wanderings, and leads them to Christ, is a great blessing; but it is not well to involve them in disputations regarding words the very meaning of which they hardly understand.

God calls his people to perfection; He does not call them to boast of that to which they have already attained. He calls them to faithful service. He gives them no license to do wrong; but He warns them against pride, selfish-righteousness, and vain glory, as really as against every other sin; and to the humble and the lowly, to the "little children," the apostles says, "I write unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—H. L. H. in the Christian. Selected by Bro. Harvey Miller.

The Love of Money.

"For the love of money is the root of all evil." (1 Tim. 6:10.)

We may get a clearer idea by reading this verse in the revised version.

"For the love of money is a root of all kinds of evil." This may seem a strange doctrine to a great many of us. There are so many evils in the world that it seems hardly possible that the love of money should be connected with all of them. Nevertheless we suppose that Paul, who was writing by inspiration of God, knew what he was saying and had a perfect right to give this evil its proper place. No doubt Paul, in his travels, had taken particular notice of the many ways in which money causes evil that he was determined to declare the whole Gospel. He could not feel that his duty was fully done until he had warned us of the many evils arising from the love of money.

You hear people say to-day that the love of money does not keep them from doing their Master's will completely. Why did Paul say so? It must have been hard for Paul to give
this message to the people for he knew they would resent it. He knew that many would not take his advice.

Paul had seen many unhappy homes in his travels and knew that the unhappy homes came from the love of money. Yes, the love of money has caused churches great trouble. It has caused neighbors to become convulsed in strife. It has kept alive many kinds of business which are hurtful to the highest interests of man. It has been the means of people perverting the Scripture. It has been the means of changing a Christian home into a home of worldliness.

Let us now enter into a Christian home. How about its decorations? How about your costly furniture, costly carpets, expensive window curtains, etc.? Dear followers of the Lord Jesus, how about all these things? Are they for the glory of God? Or are they there for display? But, you say, these things are not there simply for their finery, but for satisfaction. Still the question comes, Is that the best use you could make of your money? Was it pride or service which dictated their purchase? Count up what has been spent in one year in the decoration of our homes or of our bodies and for other luxuries and you have an idea of the enormous waste of money which ought to be spent for better purposes.

I cannot say how the world goes at other places, but here if I judge aright the love of money has caused churches great trouble. It has kept alive many kinds of business which depart from the pure Gospel and naturally has acquired an appreciation of books and music and art and other features of refinement. For some years she had been living in an "unfrequented region" of British Columbia, neighboring for the most part with Indians. There being no church, her religious privileges were limited, and she had heard at most but fifteen sermons in fifteen years.

Recently, with an intense longing for a new touch of what she had lost and missed, she came down from her home in the North to visit through California, her former home. At a point near Los Angeles, she spent her first Sabbath and attended church.

Two lines of a letter written by her tell of her disappointment. "I heard a semi-religious address on Paul at Athens—mostly Athens—from the pulpit. Came home along the beach and enjoyed the sermon preached by the surf."

What a lesson such an incident teaches on the mistake of the pulpit which departs from the pure Gospel message. The narrator well says: "A woman with a hungry heart, after years of yearning for a crumb of the bread of life, finds herself in the great congregation on the Sabbath day and lifts an eager face to catch the words that shall tell her of the life, love and joy still gliding through God's Holy City and watering His divine abode. She hears—what? That the healing of the seamless dress is by our beds of pain? No. That if 'we touch Him in life's strong and press,' we shall be whole again? No. She hears that Paul was once at Athens—‘mostly Athens.' And the hungry heart cries out, 'I sought bread and I have found a stone.'"

When will such preachers learn that nothing satisfies the human longings and needs like the unadulterated gospel? "Go preach my Gospel"—that is the call and the commission. "Preach the Word." To offer a starving child a stone for bread would not be so pathetic and foolish as offering to a heart hungering for the Bread of Life, a stone instead, whatever the substitute may be. Think of that woman coming from her home in the wilds of a new country craving nothing so much as a real Gospel sermon and at the first opportunity to be given chaff—nothing but chaff! The Master says to every one of His ambassadors as He said to Peter, "Feed my sheep." He does not mean that they should be fed on "husks." He has provided the Gospel. That is the preaching that every preacher should preach, not only occasionally, but on every Lord's day. Why should anybody be compelled to go out of the Lord's house as hungry as he came in? "Preach the Word." Nothing else is worth the while. It is soul food, the Bread of Life, the Living Water that men need and must have and which they will appreciate more than anything else that anyone can bring them. There are always hungry souls; send none away empty.—

**Evangelical Messenger.**

And when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace and cradle of both those revolutions that shall have ended in that victory. How nobly distinguished that people who shall have planted and nurtured both the political and moral freedom of their species.—Abraham Lincoln, Springfield, Feb. 22, 1842.

Love is the foundation of all obedience. Without it morality degenerates into mere casuistry. Love is the foundation of all knowledge. Without it religion degenerates into a chattering about Moses and doctrines and theories; a thing that will neither kill nor make alive, that never gave life to a single soul or blessing to a single heart, and never put strength into any hand in the conflict and strife of daily life.—Alexander Maclaren.

It is one thing to make a religion a substitute for other things; it is quite another thing to have religion interpenetrate and inform other things; the one takes religion out of life, the other makes religion the main-spring of life; the one breeds monks and Pharisees, the other Christians.
A Summer rose is fair to me,
The star-bespangled heaven is fair,
And when at eve the western clouds
Are beautiful the sweet Spring flowers.
I can never praise the Lord
My soul, and all that is within me bless His
Ing with the Psalmist, "Bless the Lord, O
ning for that home above? It will not do
worth while to keep on working and striv­
one day will be like a thousand years and
Father loved them. We that are living in
into this cold and sinful world. What a
Dream and do not hold out to the end. The
they shall be saved.
I want to be of real help to the girl in
her teens, this consciousness of the reality
life. She interested Vivian. At Christmas
books which made
her teens, this consciousness of the reality
her for help and received it.
I am thinking now of Vivian, whose par­
gers had given her up in despair. She was
careless, rude and untruthful. In school
her teachers considered her a "bad girl".
her for help and received it.
and untruthful. In school
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her for help and received it.
more teachers like that one who opened Vivian's eyes that she might see.—From The Girl in Her Teens, by Margaret Slattery.

The Lord's Doing.

John Crichton stood by the little wooden gate which opened between the manse garden and the church green. A man about forty years of age, with the slight stoop of the old, the strong ambition that had driven him across the walk, crunching the coarse grass under his feet, and the grey waves that ran towards him and ruffled on the beach. There was an unusual softness in his eye as he gazed, his thoughts evidently ranging over matters outside of the scene before him.

Ten years and more had passed since he had come from the south to that quiet, secluded parish that lay along the seashore by the foot of the great brown hills.

His people were loving and loyal, he had won them to himself, and yet he stood there, thinking, with a feeling of failure. It was not enough that they should love him, he had sought that as his goal in the work. The strong ambition that had led him to bury his gifts and powers out of sight in the quiet loneliness of the isolated parish was not for himself, but for the Master's honor and glory. On the first day after he arrived, when he had stepped out of the great, gaunt, unattractive manse, with its square, grey walls, he had passed alone across the walk, crunching the coarse pebbles under his feet, through the little wooden gate towards the old church—a long, low building, with the pulpit set in the side, no gallery, and bare, uncomfortable pews, desolate of any sign of paint or varnish. He had closed the outer door behind him and softly stepped towards the pulpit; then, kneeling down, he buried his face in his hands and cried out from his soul with a prayer to help him to stand aright. He had pleaded that day that he might be a true ambassador for Christ, and had sought to gather up all the unknown future into one great act of communion.

Ten years and more had passed since that day, and often the quiet, grim, old church had heard the cry repeated. Every Saturday, when his sermon was finished, he crossed the green and knelt again where he should have stood and face his people on the Sabbath. He was thinking of all this as he stood watching the incessant leaping of the waves. He turned and looked at the church. The ugly, white-washed, barn-like structure, with its square, grey walls, and small, deep-set windows, the people would get his cheery smile. The workers, busy in the long, narrow "ribs," would straighten their weary backs to wave him a passing salute; the bashful lassies who walked by the side of the small carts that passed homeward laden with their loads of peats stopped their ponies to stand, pleased and blushing, and answer his genial greeting.

Then the road turned off through the moor, and the crofts were left behind. Swinging his stick, John walked more briskly. Although the sky was covered with low-billowy masses of grey cloud, the day was pleasant; the clear, strong air made him fill at a glance deep breathing. The wind scoured through the long grass by the ditches. Everything was fresh and pure, and his heart began to sing.

Along the moorland side of the road there lay deep, black scars where the peat had been cut, and as John swung vigorously along he noticed on one peat bank the gleam of a light-colored neckerchief. Looking again he saw that a young woman was bending over the peats, and, recognizing one of his young people, he stepped off the road, and leaned from bank to bank across the springy turf. The man lifted her sun-burnt face as he drew near and greeted him shyly, but with evident pleasure.

After a few kindly words from the minister, to his surprise the girl said, "I'll go west a bit over the moor. I won't be long. I'll come back to the manse, and the people that meet me. As I walked past the little thatched cottages with their low, thick walls, and small, deep-set windows, the children would get his cheery smile. The workers, busy in the long, narrow "ribs," would straighten their weary backs to wave him a passing salute; the bashful lassies who walked by the side of the small carts that passed homeward laden with their loads of peats stopped their ponies to stand, pleased and blushing, and answer his genial greeting.

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After a few kindly words from the minister, to his surprise the girl said, "I'll go west a bit over the moor with you."

John very cordially assented, although inwardly much surprised at such an unusual suggestion from one of the bashful maidens of the place.

They walked slowly along, and in a moment or two the girl began to speak in low, intense tones.

"If you please, I'll go west a bit over the road with you."

"You'll be going to visit Sarah Thompson, sir?"

"Yes, Margaret?"

"If you please, I'll go west a bit over the road with you."

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**An Interesting Conversation.**

Good morning; pardon me; my name is Keeper Goodenough, and would be pleased to learn your name.

Mr. Goodenough: If we would be saved after the highest interests of the people, Brother Keeper, and would be pleased to have always tried to do right. You may be Christian professors are engaged in, such as dancing, card-playing, attending ball games, gambling on the Board of Trade, renting properties for brothels, and other criminal purposes, etc.

Of course, I go to church occasionally, and insist on my children to attend and help support the Sabbath-school, because I think so?

 Keeper—Well, yes, I think it is all right for those who believe that way. Do you make any religious profession, Mr. Goodenough?

Keeper Goodenough—Well, no, I have not but have always tried to do right. You may inquire of my neighbors. I have never defrauded anybody; don't drink intoxicants, nor use tobacco in any form. I don't use frauded anybody; don't drink intoxicants, nor use tobacco in any form. I don't use nor use tobacco in any form. I don't use.

Keeper—Mr. Goodenough, that if we would be saved after the highest interests of the people, Brother Keeper, I am in favor of true Christianity. I only spoke against crude professors.

Keeper—I admire your admissation. I will admit without hesitation that many professors of religion are living in sin and reflect gravely on Christianity and I sympathize with you in your perplexity. But, after all, you believe there are some good Christian people that make profession, don't you?

Goodenough—Yes, indeed, I know there are, and my dear old mother was one of them. I am sure...

Keeper—No since you so kindly and truthfully admit that there are at least some Christians that profess Christ, allow me to ask you, how many Christians are more on your side that do not profess Christ? Are there any, do you think?

Goodenough—No, I don't believe there are.

Keeper—Well, then, Mr. Goodenough, it will step over on the Lord's side for, according to your own confession, it is the best side. And further, since you have so cheerfully admitted that true Christianity is all right, and you certainly would not choose to live where you would not have the advantages and influences that Christianity affords, is it not your duty as a man to give it your highest endorsement by accepting it yourself, and thus help to widen its influence and carry on the good work? Are you willing to do it?

Goodenough—I certainly should be.

Keeper—That is true, and you will, won't you?

Goodenough—Yes, I will. God helping me.

Keeper—God bless you, He will help you right here and now. Shall we ask him to?

Goodenough—Yes—Keeper—Let us kneel in prayer.

"All our righteousness are as filthy rags."—Isa. 64:6.

**Thoughts for Serious Consideration.**

Men can board up money and property, and cannot accumulate TIME! Only one extremely brief moment is all the time any one can possess, irrespective of wealth, knowledge, dignity, popularity or temporal power. Next to LIFE in preciousness is TIME. Who will dare to squander it—the God-given gift? A whole life-time is but a very short isthmus-journey—between two vast eternity's; and when once gone can not be recalled.

"Dost thou love life, then do not squander time, for that is the stuff life is made of."—Franklin.

"There is a time for everything under the sun," and it's high time to wake out of the stupor, sleep and death of sin. Opportunities come and go with the noiseless foot-steps of TIME, and very soon the last privilege to repent and accept Christ as your Savior will be hopelessly gone—leaving the poor, naked, Christless, Godless and lost soul standing upon the brink and staring into the realms of eternity without shelter, home or friends, exposed to the incessant, furious storm of divine wrath, while the holy may yet be warm in death. Think of this poor soul as he enters upon his eternal flight from God and heaven, with the awful, unrelenting claps of thunder of Divine justice and an offended God striking at his heels as he goes; and the cruel chains of a guilty conscience ranking in his soul, while the mist of everlasting darkness is settling upon his shattered hopes and painful heart, having no TIME nor opportunity to reflect gravely on Christianity and I sympathize with you in your perplexity. But, after all, you believe there are some good Christian people that make profession, don't you?

"Leaves have their time to fall, And flowers to wither at the North wind's breath, And stars to set—but all, Those hast all seasons for thine own, O Death!"—Hemans.

Some people have such a world-wide vision that it misses the world altogether.

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**KANSAS LOVE FEASTS.**


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**MARRIAGES.**

SNOW—BYERS.—On September 12, 1911, Mr. Clarance Snow of Chatsburg, Pa., and Sr. Nora A. Byers of Strasburg, Pa., were united in holy wedlock by Eld. Jonathan Wert, at his home in Carlisle, Pa.

BAUM—BRANDT.—On September 7, 1911, at the home of the bride's parents, Joseph Baum and William Brandt, were united in marriage to Miss Minnie R. Brandt, all of near Manheim, Pa., Elder Henry B. Hoffer officiating.

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**OBITUARIES.**

DEMMY.—Fianna, wife of Adam Demmy, was born August 23, 1849, and died August 28, 1911, near Mastersville, Pa., aged 62 years and 3 days. Funeral services were held at the Mastersonville church conducted by Elder Henry B. Hoffer, Allen B. Bruchaker and Elder Henry E. Shank. The funeral services were conducted by Bishop J. D. Wingert and Eld. H. C. Shank. Text, Rev. 14:12, 13. Interment in the adjoining cemetery.

BRECHBILL.—Sr. Elizabeth Brechbill, of near Greencastle, Pa., died August 25, 1911, aged 64 years, 3 months and 2 days. Sister Brechbill was the daughter of the late Henry Brechbill, and near Marion, Pa. She was a consistent member of the Brethren in Christ for nearly her whole life, and was possessed of many beautiful traits of life and character, worthy of imitation. One brother and one sister survive. The funeral services were conducted by Bishop J. D. Wingert and Eld. H. C. Shank. Text, Rev. 14:12, 13. Interment in Green­castle cemetery.

GINDER.—Barbara Hostetter was born November 27, 1835, in Lebanon county, Pa., died September 7, 1911, aged 80 years, 9 months and 10 days. She was married to Benjamin Ginder on December 18, 1851. To them were born twelve children. She was the wife of her husband, moved to Dickinson county, Kansas, in 1883, where they lived until the husband and father passed away in March, 1907, from that time she lived with her children in Dickinson county until two years ago when she went to Canton, Kansas. She was married to her son Eli. In early life she was converted and joined the Church of Christ, and lived a consistent, faithful Christian life until her death. Interment was made in Bethel cemetery with the brethren J. M. Sheets, M. G. Engle, assisted by Noah Zook, conducting the services.

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**EVANGELICAL VISITOR.**

[October 2, 1911]