
George Detwiler

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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
Some trust in chariots and some in horses; but we will remember the name of the Lord our God—Isa. xi. 9.

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

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Experience.

Dear readers of the Visiter: I felt impressed for some time to write my experience and with the help of God I will do so to His honor and glory. The Spirit of God strove with me when I was quite young, and as I was brought up under Christian influence I went on in sin against better knowing. I tried to enjoy myself in the things of the world; but when I was by myself, I often felt condemned, but thought at a more convenient time I will seek the Lord. Finally I got so heavy under conviction that it seemed God called me for the last time. I then became willing to give my heart to God and as I became willing to give up my pride and idols and rectify my wrongs and took up modest apparel, God blessed my soul, and I could say old things had passed away and all things become new. I enjoyed going to services. This was the kingdom of God I was brought into, but I failed to seek after the righteousness of God as the word teaches. I wasn't taught to consecrate my life to God at that time. I had the carnal mind; I had a form of godliness, but denied the power of God. I had a great deal to do with the man-fearing spirit which is the carnal mind, and the carnal mind is not subject to the law of God neither indeed can be.

I praise God that through the instrumentality of one of God's servants I saw that God had a better experience for me, and as I believed, and lost sight of everything, and called on God to help me, Jesus manifested Himself to me on the cross, I saw how He suffered for me, and there I got a longing in my heart to be crucified with Him. "Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind" (1 Peter 4:1). I praise His dear name that when we come to Him with an honest and sincere heart He hears our cries. "Him that cometh unto me I will in no wise cast out" (John 6:33). Then I heard the voice, "I want you down in the garden where I was." There He prayed that the Father's will shall be done; and as I measured according to God's word, consecrated my life to Him and prayed the Father's will shall be done. He took me through the real death route. I couldn't understand. His dealings with me, but He said that, "As high as the heavens are from the earth so much higher are His ways than my ways, and His thoughts than my thoughts (Isaiah 55:9). A voice came to me saying, as Peter stepped out on the water to go to Jesus, so I should set of from myself and step out on the promises of God, and as I was willing to go the death route, these words came to me, "All things are ready, come to the marriage supper of the Lamb." O, I praise His dear name for His dealings with me.

"Every one that hath this hope in Him purifieth himself, even as he is pure" (1 John 3:3). "But as it is written, Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:9, 10). O praise His dear name, for "Inasmuch as ye are partakers of Christ's sufferings, rejoice; that when His glory shall be revealed ye may be glad with exceeding joy" (1 Peter 4:13). Glory be to the most high God! As we measure up to the word of God His promises are ours.

"But we never can prove the delights of His love Until all on the altar we lay For the favor He shows, and the joy he gives; For are they who will trust and obey." When I had myself and all on the altar God sanctified my soul. The power of God came on me and I received the baptism of the Holy Ghost, and God gave me the witness that same night. O I felt so unworthy to receive such a blessing. It was far above that which I deserved. It was god tried in the fire (Rev. 3:18).

O, I praise God for these great blessings; I praise Him that He gave me the determination to go through with Him. There are some who just go part of the way, but I am going to measure up to God's word we get into the holy waters even waters to swim in. Blessed be His dear name! That perfect love that casteth out all fear. The Father and Son take up our burdens and up with us and we with Him. These words came to me, "Hold that fast which thou hast that no man take thy crown" (Rev. 3:11). Blessed be the name of the Lord! "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost" (Titus 3:5). My prayer is to keep humble at His feet and do what He has for me to do.

Louisville, Ohio.

ELLEN DICK.

The Hell-Bound Train.

Tom Gray lay down on a barroom floor, Having drunk so much, he could drink no more, And fell asleep, with a troubled brain; To dream that he rode on the hell-bound train.

The engine, with blood, was red and damp And dismally lit with a brassmont lamp. An imp, for fuel was shoveling bones, And the furnace roared with a thousand groans. The boiler was filled with lager beer, And the devil himself was the engineer; The passengers made such a motley crew, Church member, Atheist, Gentile and Jew. Rich men in broadcloth beggars in rags, Handsome young ladies and withered bags, Yellow and black men, red and white, Chained together, a horrid sight. Faster and faster the engine flew; Wilder and wilder the country grew; Louder and louder the thunder crashed; Brighter and brighter the lightning flash'd; Hotter and hotter the air became Till the clothes were burned from each quivering frame.

And in the distance they heard a yell, "Ha! ha!" cracked the devil, "we're nearing hell!"

And oh, how the passengers shrieked with pain, And begged the devil to stop the train But he capered about and danced with glee, And laughed and joked at their agony.

"My faithful friends, you've done my work, And the devil can never a pay day shirk, You've bullied the weak and robbed the poor, And the hungry brother have turned from your round, You've gathered up gold where the canker rusts, And given full vent to your hellish lusts; You've drank and rioted and murdered and lied, And mocked at God in your hellish pride, You've paid full fare, so I carry you, For it is only right that you get your due, For every laborer is worth his hire, And the hungry brother have turned from your round, And he prayed as he had never prayed before, For it is only right that you get your due, For every laborer is worth his hire, Where my fiery imps will torment you for ever, And all in vain you sigh for a Savior."

Then Tom awoke with an awful cry; His clothes soaked wet and his hair standing high, And he prayed as he had never prayed before, To be saved from hell and the devil's power.

And his crying and praying was not in vain For he never more rode in the hell-bound train. By D. S. Weaver.
Evangelical Visitor

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EDITORIAL.

How Minds Differ.—A Sample.

Our brief article in issue of February 19, entitled, "Veiled or Natural Hair, Which?" arrested the attention of two casual readers, one in the East and the other in the West, and neither of them a subscriber to the paper. One writes approvingly of what we wrote, the other, as will be seen, otherwise. We herewith give our readers the benefit of both of them and it will be left for our readers to judge whether these writers write wisely or otherwise. We however take the liberty to plead "not guilty" to the implied charge by the western writer that we were advocating any form of legalism or making any apology for it. Our writing was confined to the question as to what Paul meant to say in verses in question.

DEAR EDITOR.—Although not a member in the Church of the Brethren in Christ, it was the pleasure of the writer to read a very interesting editorial in the Evangelical Visitor of February 19, headed, "Veiled or Natural Hair, Which?" As I read the editorial my thoughts ran back to the last Summer season, when it was my pleasure of attending a mid-week prayer-meeting service in one of our town churches, in which I saw quite a number of the sisters of the church bare-headed. At the time the thought struck me, does not reason and common sense itself, teach that females should have a covering on the head while attending worship, other than the natural hair? I do not remember of having ever seen a bare-headed woman in church service during my boyhood days of over sixty years ago, and I do not think that it becomes a woman now, whether she is a Christian or belongs to the world. It seems to me that any woman, be she a church member or not, should at least have that reverence for God and His house, as to have some covering on the head, when attending religious services. The writer well remembers when a few years ago a girl was called as a witness before President Judge Kunkel, of the Dauphin county court, and her head being bare, his honor requested one of the women present to give the girl some covering to put on her head, before he permitted her evidence as a witness in the case to be taken. If it is proper to thus honor our civil magistrates, and I think it is, then why should not God be thus honored, who is above all? In the Revised Version of I. Cor. 11:5, 6, we have the words, "Veiled" and "veiled," instead of "Uncovered" and "Covered," as the King James Version has it. In the time Paul wrote these words, "it was required by the customs of society, that women should be veiled in public, in token of modesty and subordination," says Abbott in his notes of the Episcopalian, and this corresponded with the latter clause of Gen. 3:16, as the editor noted in his excellent editorial on this subject in the Visitor. The established church of England (Episcopal), is still very strict on this veiling of the head by females, and the words "veiling the head" is a common expression. While it is true that the Brethren in Christ, Apostolic Christians, and some other churches have adopted the "cap" as the covering, they do not say that the cap is the essential or only covering. What is further to be noticed is that the sisters of the respective churches to which they belong should have some covering upon the head in addition to the natural hair while praying or attending religious meetings, to which the writer says, Yea and Amen.

Yours fraternally,
E. B. SCHAEFFER.
Middletown, Pa.

"Truth Without a Cover."

"Every now and then a worldly wise man and sometimes an editor, makes himself equally ridiculous on the exposition of the first part of the eleventh chapter of I. Corinthians." Article entitled, "Veiled or Natural Hair, Which?" At the end of the article he (Editor) says, "What poor mortals we are. We are apt to look at things through spectacles of our own making.

I dare says some folks look at the artificial covering in the first part of the chapter through an Old Testament spectacles, for it cannot be seen with a New Testament spectacles.

The wife is to be subject to her husband, as the church is to Christ. This is true, they are one. So shall the wife and husband be in the Lord. In the Church of God, the body of Christ, there are no heads.

"So we being many, are one body in Christ, and can not be members of another." (Rom. 12:5.)

Apostle Paul says, "I am made all things to all men that I might by all means save some." He says, "Unto the Jews I became as a Jew. To the weak became I as weak that I might gain the weak."

Of course it would have been very inconsistent for Paul to have commanded the Corinthian women to drop the veil, when no doubt the harlots of Corinth went about withoout a veil.

"Nevertheless," notwithstanding, in spite of, former covering. Apostle Paul speaks of another covering that is to be taken off when, "For it is given her for a covering," and tells what it is, "her hair."

Nevertheless, neither is the man without the woman, neither the woman without the man, that the man is in the Lord. (verse 11.) Then he tells what this covering is in the Lord. Then he (Paul) says, "But if any man seems to be contentious, we have no such custom, neither the Churches of God. Now, please what is the custom of it if is not that old veil that originated in Rebekah's time? and the Spirit which God has given to you, and the face of the covering cast over all people, and the veil that is spread over all nations." (Isa. 25:7.) "But even unto this day, where Moses is read, the veil is upon their hearts." (II Cor. 3:15.)

"Nevertheless when it shall turn to the Lord the veil shall be taken away." (II Cor. 3:16.) "Let us notice another verse where the word nevertheless is used. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, after wards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. 12:11.)

So we see, everywhere the condition described next to the word. Nevertheless, is the condition we look for under grace. Of course I am no D.D. I am only a sinner saved by grace, therefore I must drop every Old Testament custom.

"For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise." (Gal. 3:18.) "Wherefore then serveth the law? It was added, because of the transgressions till the promise should be fulfilled. It was ordained by the law till the seed should come that should be savior of the world.

"So we being many, are one body in Christ, and can not be members of another."

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Andrew S. Bowers.
Pennsylvania State Council.

By virtue of a decision of General Conference of 1910, wherein it was decided that all Conference work should be tabulated, printed and forwarded by the General Executive Board, so that it will reach the various districts throughout the brotherhood not later than May 1, in order that action can be taken on Conference work in the respective districts, so that delegates will know something about the wishes of their constituents upon questions for consideration at Conference; hence the time appointed for Pennsylvania State Council will be Wednesday, April 10, 9:30 a.m., at the Messiah Home Chapel, Harrisburg, Pa., where it is specially requested that all the districts throughout the brotherhood should be represented by one or more officials and as many lay members as can attend.

S. R. Smith, General Secretary.

Home Wanted for Boy.

Mrs. Catharine Gardner, 339 South Sixteenth street, Harrisburg, Pa., has a bright boy five months old that she wishes to bind out on age in a good home.

The Messiah Home Orphanage is not in position to accept boys at present. Will not some one provide a home for the child? Any one wishing further information will kindly correspond with the mother as given above.

Enos H. Hess, Sec.

Maintenance of the Bible School.

The management of the Messiah Bible School wish to thank the subscribers to the Maintenance Fund of the school for the promptness with which the obligations have been met thus far. There are a few who subscribed at General Conference of 1911, and previously, whose address is not known. There is an outstanding obligation of the school due April 1, the liquidation of which would be greatly facilitated by the receipt of the subscriptions unpaid.

The Lord blessed the effort by supplying the needed funds for the first year's work and it is hoped that by General Conference the obligations can again be reported on the credit side of the ledger.

The revival at Grantham has given rise to a serious problem as to how best conserve and nourish the good work begun. Truly unless the Lord undertake nothing of permanent value will result therefrom. As those in touch with Him allow themselves to be used lasting results may be expected. One avenue of fostering the work as adopted by the brethren of the district was by organizing a society known as the Messiah Young People's Christian Society. The society meets weekly on Tuesday evening.

The society contemplates the application of Christ's teaching of helping those in need, the means to be supplied by free will offerings as far as possible. We trust God will smile his approval upon the effort to supply the needs of the situation.

The following letter is self-explanatory:

DEAR EDITOR:—Will you allow me to thank our dear home brethren and sisters of Mt. Rock, Franklin county, Pa., for their kindness in remembering us and the school with a box of chickens. They made it possible that we could all enjoy a good chicken dinner for a change, and we certainly did appreciate it.

We all join in returning our thanks to the donors. May God bless them. If we give a cup of cold water in His name we shall not lose our reward.

We crave an interest in your prayers for the work here at the school. Five more were baptized. May the Lord continue to work in the hearts of the unsaved. We are glad for those who have given their hearts to God, but we desire that everybody be saved.

Sarah Wiebe.

Grantham, Pa.

Bro. P. H. Dohner of Cashtown, Ont., wishes to say that he praises the Lord for the privilege of reading the Visitor. He has some promptings to write at times but often feels unqualified for the work, but realizes that in not obeying the reward is lost. He thinks it is better to give roses or flowers, if you have them, for some one, to the living than to place them on their grave. He was very favorably impressed with some articles in the February 19, number, which he considers will be an honor and glory to the Lord. He would call special attention to the article entitled, "Separation," page 7, where the writer says about the Lord's mark being spoiled, and also about the old man getting a good meal. He says in this connection that some say the old man is dead and also that some claim they are free from all sin which indeed we should be. He says in his case his dress became sin to him, and he was not at liberty anymore to fashion himself according to the former lusts in his ignorance, and that in this he was distinguished from the world not any more to be fashioned according to the world's fashions, maxims and customs. The Lord gave him a new heart and a love for the truth as it is in Jesus, and a liking for the good old plain path. Further he calls attention to the article entitled, "The Earnest of the Spirit," and declares, "Praise the Lord for His love to us. Thanks unto God for His unspeakable gift." (II Cor. 9:15).

"What must it be to dwell above, At God's right hand, where Jesus reigns, Since the sweet earnest of His love Overwhelms us on these dreary plains! No heart can think; no tongue explain, What bliss it is with Christ to reign."

"This is the heaven I long to know, For this I would with patience wait, Till weaned from earth and all below."

He then refers to Sr. Long's writing, "A Message to Encourage," and hopes it may "enable some of us who were slack to make others happy," and desires not only ask the Lord to bless him, but to make him a blessing to others. He also is in sympathy and accord with Sr. Amanda Snyder's sentiment as to the necessity of practicing what we preach. In closing he exclaims, "May the good Lord bless every good word and work," and desires to be remembered in prayer.

Again we have a personal question for all of our subscribers. Is your subscription credit in the future? If not, then, will you not see to it at once that it will become so? We are anxious that all subscriptions expiring before May be renewed before the end of April so that we can present a satisfactory report to General Conference. Every dollar that is sent in will help to make the deficit less. We would be glad if there would be no deficit but the way it looks now there will be a
shortage. The new subscriptions have failed to come in. Our Benevolent Fund is also in need of replenishing. Who will come to its relief?

A month ago we received a letter from Sr. Alma Cassel who is the respected teacher of the Jabbok Orphanage School at Thomas, Okla., suggesting that the Visitor bring before its readers the need of the children at that Institution in way of useful reading matter. We believe we cannot do better than give the letter as she gave it to us, although not intended for publication. She writes as follows:

Days have lengthened into weeks, and weeks into months since I arrived here; thus time slips away, and with it the opportunities it brings. The opportunities of to-day will never appear in some to-morrow. May we make use of every opportunity as it presents itself.

There are now forty in our family including the workers. The Lord is blessing and supplying our needs. Especially do we appreciate the blessings of health that we as a family enjoy.

There are at present thirty-four pupils in school, of these twenty are from our family here. Some of these children enjoy good reading and are asking for something to read. We think the others should have an opportunity to develop a liking for good reading. Now our collection of books belonging to the Orphanage is very small and only a few of these are adapted to the children's minds.

We thought that if we would express this need to the Visitor family there would be many who would be glad to help along in this way by each sending a book for the library. Or instead of sending a book they might want to send the money that would be used for a book. In order that we would not get more than one book of a kind, we think any one sending a book should write us to ascertain whether we have the book they expect to send. Later, if you should see fit, perhaps a list of books received might be given in the Visitor as a guide to those sending. By this plan we believe if each one helps a little we would soon have a nice library which we feel would be put to good use.

We believe those who help in this way will not lose their reward. Matt. 10:42.

Yours in the Master's service,

Alma Cassel.

Jabbok Faith Orphanage, Thomas, Okla., Feb. 8, 1912.

As a reminder to those who have not renewed their subscriptions we may employ the blue mark again. If it accompanies your name, don't be offended, but just pay up at once and the editor will be made glad.

A Brother's Letter.

Dear beloved editor, Greeting in the precious name of Jesus. I come with the language of Psalm 103: 1, 2.

In reading the Visitor I felt impressed to write a few lines, God being my helper. I see some one has been offended because some watchman was true to his conviction in exposing the devices of the wicked one, especially the secret orders, and life insurance. Right here I feel to give my own experience while living in the West.

When I was in financial trouble the enemy's servant in the person of an agent for some fraternal aid association came to me with language something like this: "You join our society and if you should be called away your wife will have something to care for herself." I am sorry to say I was on the point of yielding, but thank God for the Holy Spirit who came to my rescue something like this: "Will you trust such a worldly society more than an Allwise and Almighty God who will never leave nor forsake us if we don't forsake Him?" I am often pained and feel sad to think that some of our brethren do join these orders and life insurance and become unequally yoked together with the world, or unfortunately have been unequally yoked with the church.

I often think of an illustration which I heard an aged and beloved teacher of the Jabbok Orphanage is very small and only a few of these are adapted to the children's minds.

We thought that if we would express this need to the Visitor family there would be many who would be glad to help along in this way by each sending a book for the library. Or instead of sending a book they might want to send the money that would be used for a book. In order that we would not get more than one book of a kind, we think any one sending a book should write us to ascertain whether we have the book they expect to send. Later, if you should see fit, perhaps a list of books received might be given in the Visitor as a guide to those sending. By this plan we believe if each one helps a little we would soon have a nice library which we feel would be put to good use.

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Yours in the Master's service,

Alma Cassel.

Jabbok Faith Orphanage, Thomas, Okla., Feb. 8, 1912.

For the EVANGELICAL VISITOR.

Saved by Grace.

BY LENA CARMICHAEL.

Many free thinking people of our present day
Are unconsciously throwing God's great plan away,
By trusting in their deeds of goodness and right;
They strive, but not lawfully, with all their might;
We are not saved by works; if so, we would boast;
No! Christ saves by His grace the soul who feels lost.
We may speak like an angel, and try to be good,
To the poor give clothing, to the hungry bring food;
Our bodies may even be burned at the stake;
Works will not avail us, Christ's way we must take;
We could do great deeds: but if not "born again,"
They would never save us, for sinners Christ came.

If we come as a sinner Christ will then forgive,
And will give needed grace daily for Him to live;
He will then give us grace to work and to speak,
Give grace to be humble and grace to be meek;
Grace to give up our bodies, yes! I give up all;
Grace to do His blest will whatever befall.
We will trust in our Savior who gives grace divine,
With which we find all sufficient in each trying time;
Trust not in works, but in Christ's power to save!
His power over sin, death, hell and the grave,
'Twill bring us triumphant to see His blest face,
And praise with the blood-washed and those saved by grace.

Kinderley, Sask.

[March 18, 1912.]
NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS.

Addresses of Missionaries.

Africa.
H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Sallie K. Doner, Matopo Mission, Bulaway, South Africa.
Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.
Isaac O. and A. Alice Lehman, box 5263, Indian, Ohio. Our fellowship was sweet with the saints here, and we believe, as they wait and expect of the Lord He will raise us and use us as He sees fit in His work.

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

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

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

D. W. and Mrs. D. W. Zook, Raghunathpur, India.

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

Elizabethtown, Pa., No. 1, 111 Beckbagan Lane, Ballygunj, P. O., Manbhoom Dist., India.

Our City Missions.


Chicago Mission, 6039 Halstead street, in charge of Brother and Sister McCollough, Morrison, Ill.


Jabbor Orphanage, Thomas, Okla., in charge of Mr. and Mrs. J. G. Cassel, San Marcos, Texas.

Our City Missions.

Central America.

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

Our City Missions.

Elizabethtown, Pa., No. 1, 111 Beckbagan Lane, Ballygunj, P. O., Manbhoom Dist., India.

Our City Missions.

J. R. AND ANNA ZOOK.

Sports of childhood days with it and its dear

Report for February, 1912.

We are having some special down-town meetings which we hope may be the means of winning souls for Christ. Some have been healed and a few have sought and found the "life more abundant." However, we are expecting greater things. Bro. Winn. Deeney made us a friendly visit and preached at the Gospel Temple church on Sunday, February 5. His efforts were appreciated. Bro. and Sr. Mahler's have moved back to the city after having proved up their claim in South Dakota. We are all glad to see them back in our midst. Sr. Edith Hoffman of Belle Spring, Kans., who is at present attending school at Boone, Iowa, spent the Sabbath with us. Hope she may repeat her visit. Bro. and Sr. Kaufman with their family have gone to Abilene, Kans., having been called there by the sickness of Bro. Wagaman, Sr. Kaufman's father. They took their family along. We desire the earnest prayers of the church for the prosperity of the work at this place.

We realize the hand of God upon us for good. However, we are not without trials and some misunderstandings, but God overrules all to His glory.

FINANCIAL.

Donations.

Sister Edna Sinks, Clayton, Ohio, $11; Bro. A. S. Rott, Chambersburg, Pa., $3; Brethren church, Upland, Cal., $15; free will offerings at hall, $57.81. Total, $78.81.

Expenses.

Street car fares, $8; table supplies, $19; lighting and heating hall, $4; to the needy, $1.95; rent for hall floor, $4; home incidentals, $7.80; one month hall rent, $50.

Total, $78.81.

Balance on hand February 24, $78.81.

Balance on hand February 24, $1.11.

Lizzie Winger.

Des Moines Mission.

Report for February, 1912.

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We realize the hand of God upon us for good. However, we are not without trials and some misunderstandings, but God overrules all to His glory.

We gratefully acknowledge the kindness of those who by their support have made the work possible another month.

The Father's smiling approbation has been manifest in so many ways. Indeed we feel unworthy of such encouragement.

Through His kind providence we were permitted to pay our relatives and friends in Ohio a short, but very pleasant visit. Our hearts were overjoyed to see the results of revival efforts where meetings were held during the past Winter. Sunday, February 11, we spent at Canton, Ohio. Our fellowship was sweet with the saints there, and, we believe, as they wait and expect of the Lord He will raise up and carry on the work. We were pleased to note a willingness of this little band of saints to stand at their post of duty and we know the Lord will give them the great recompense of reward when Jesus comes.

Leaving Canton we went to Dayton and spent a few days with our brothers and sisters there. We had the privilege of meeting the Fairview congregation in their mid-week prayer-meeting. It was evident that God's blessing continues to rest upon this band of workers. Large attendance and good interest in prayer-meeting is a good index of the spiritual temper of the community.

Leaving our dear ones at Dayton we came to Ashland where we spent over a week with our father, Samuel Whisler, and other members of our family. Our time being limited we missed many whom we would have loved to meet in their homes.

This community is especially dear to us because we associate all the precious mem­ories of childhood days with it and its dear people. We want to acknowledge the goodness of God in accomplishing a gracious work in the hearts of many of the members of our home church. We have had great confidence in the power of the Lord we have made our living so we get to preach to so many more; and preaching the gospel, and it makes them fighting sin till Jesus comes.

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EVANGELICAL VISITOR.

[March 18, 1912.]

General Fund.

Disbursements.

Harvey J. Frey, for traveling expenses to come home, $288.88; Sallie Doner, for traveling expenses to the home land, $95.95; special for the workers at Mandambe Mission, $244.58; H. P. Steigerwald, for support of work at Matopo, $244.92; C. N. Hostetter, in payment of printing and Studebaker's bills, $77.11; H. P. Steigerwald, for support of work at Matabeane, $244.84.

Total, $1,524 24.

Meetings at Hummelstown, Pa.

The meetings at Hummelstown in the Dauphin and Lebanon district, that were opened on January 1, continued three weeks as Bro. Eyster was laboring with the brethren of this place. Two souls started for the Tabernacle, and before we knew it, we were all forward as they seemed to be in need of a deeper life. We were very glad for our brother's visit in the district and his faithful labors. We were glad for the unadulterated word that our brother brought forth and the power wherewith he exalted the word unto us. The attendance and interest shown in these meetings were remarkable.

We pray the Lord to abundantly bless the labors of our brother.

CLAYTON M. ENGLE.

Meetings in Brown County, Kans.

By request of the brethren, Elder Jacob N. Engle, of Abilene, came to our help February 4, expecting to labor with us over the next Sunday.

Our object was to have a period of Bible Study in connection with evangelistic meetings. Bro. Engle gave us three lessons on the Tabernacle, and preached five sermons for us, when on Wednesday night a telephone message called him home to officiate at the funeral of our aged brother and evangelist, Noah Zook. We felt quite shocked and disappointed, because of the sudden breaking up of the meetings, and yet we felt amply repaid for the short series of the meetings.

The Types and Shadows and the significance of various parts of the Tabernacle were both interesting and instructive. We candidly believe that more meetings of this kind ought to be encouraged. Too many of us are not well enough acquainted with our text-book. Notice how many blessings and promises come to the believers through knowledge (II. Peter 1).

The meetings of these five days were ranging in age from nine to fourteen, stepped, out on the Lord's side. May they all find Jesus precious to their souls and walk in the light as the Lord gives it to them. Our prayer was answered in their behalf, and now we pray for grace and wisdom that they may be taught all things, and that their tender hearts may be encouraged and strengthened.

S. B. STOVER.

Meetings at Elizabethtown, Pa.

A series of meetings was commenced at Elizabethtown, Pa., Sunday evening, February 18, 1912, continuing to March 3, being conducted by Bro. W. D. Brehm of Hummelstown, Pa. Bro. Brehm did not stay long enough to declare the gospel in its purity, and spoke the word with power. Conviction was brought to the unsaved, but they were not willing. On the last evening, it was decided that the meetings be closed on Tuesday evening of the second week, but on that evening three precious young souls be-
came willing to step out and break the bands of Satan. The meetings were then continued; a few evenings later one more stepped out for Christ, and another stood for prayer, and another forked out in having salvation, but could not decide for Christ, and another stood for prayer. As our brother and sister were instrumental in this work and follow our brother who so faith-fully labored with us.

Meetings closed with a crowded house, and with entreating courage to go forth in the work of the Lord.

May God's richest blessing attend the work and follow our brother who so faithfully labored with us.

A. H. MAXTIN.

Meetings at Buffalo, N. Y.

Bro. and Sr. J. W. Hoover, of Toronto, Ont., came to us on the 24th of February and started a series of meetings in the Mission chapel on the following Sunday. As our brother and sister were instrumental in starting this work and spent several years as missionaries in Buffalo, their many friends and acquaintances are always glad to welcome them back. By virtue of their experience and interest they are looked upon as father and mother in the Lord.

These meetings were fairly well attended and were a means of inspiration and encouragement to all.

The interest increased to the close. Several who had grown cold were made to realize their need to the extent of confession and seeking to get back to God.

Meetings closed on Sunday evening, March 10. May the riches of divine blessing be the portion of our brother and sister and may they continue to be blessed in being made a blessing.

Your brother in Christ,

Geo. E. WHISLER.

Springfield, Ohio.

While it has been some time since we have given a report from this place, we have not been idly passing our time nor sitting with folded hands, but looking to our God with prayer and supplication for help and victory for the work here. Ever since the inception of the work at this place, it has been plainly manifested that Satan was disturbed and the hellish forces have been marshalled to hinder and destroy, if possible, the influence of the work here.

But the word says, "The angel of the Lord encampeth round about them that fear him and delivereth them." So we rejoice we have learned the richness of Peter's admonition when He says, "Cast all your care upon Him, for He careth for you."

The Sunday-school shows a gradual increase with a regularity in attendance that is commendable considering the very cold weather. While we have no great report as to numbers who were saved, yet we surely feel to praise God for the way He has put His seal upon the work here during the past few months. Quite a number of precious souls have been under conviction. Some found deliverance and have a glowing testimony of deliverance. One man, the head of a large family, testifies with a beaming face to deliverance from sin. Some others who were saved have felt the call to separation from the world and have taken the (in the eyes of the world) despised way, but which we assure meets the demands of the word of God.

The "good of this world" has so many ways to blind the hearts and minds of them that believe not. Some genuine grace, folly, lusts, so many ungodly associations, both for pleasure and business, with so many other things, as love of money, friends, fear of reproach, false professions, etc., that when you hold up the good standard and how to the line, people look at you with astonishment, but it means just as much to-day to follow Jesus as when He said to the multitudes of would-be disciples, "So likewise, whosoever be of you that forsaketh not all that he hath be not able to be my disciple."

Bro. J. N. Hoover was with us in a series of meetings from January 7 to 28, which was a time of earnest endeavor for the salvation of souls. Some precious souls took the way of repentance and confession and found peace of mind and joy in starting on the new path by asking prayer, but we trust they may keep on seeking until they find salvation.

O. B. U.

A Voice From the Field.

Since my last report after returning from Western Canada, I have privilege to meet in special efforts at different places of which I shall give a brief report. After remaining at home for about ten days, as it had been arranged, I left for Valley Chapel, Ohio, arriving the evening before their Thanksgiving. The service began on Thanksgiving evening, and continued until December 28. The weather was not very favorable, it being wet and rainy, and roads muddy part of the time. Yet a deep interest was manifested by the dear brethren and sisters of that place, and also of some other near by places. Quite a number of backsliders returned to God and a number of God's children received definite help spiritually. We were made to think of Paul's second letter to the Corinthians, seventh chapter, "Yea, what clearing of yourselves, yea, what zeal, yea what fear."

The meeting closed with a lovefeast which was well attended by brethren and sisters of that district and also of Sippo, Ohio. Bishop B. F. Hoover was called by wire. We were very much pleased to meet him at that place. May God continue to bless and prosper the work at Valley Chapel, and protect them from the power of the enemy.

Leaving on Thanksgiving morning of the 27th, I reached Buffalo at midnight and arrived at my home next morning where Bro. J. N. Hoover was holding forth the word. It was our privilege to enjoy the meetings, which closed with good interest January 14th. Leaving home again on the evening of January 18, I was privileged to attend services two evenings at Berlie, where the meeting was conducted by Bishop Lyons from Michigan. I left there on Saturday morning, January 20, reaching Markham the same day. The meeting here began on Sunday, the 21st, and continued till February 16. The Interest was manifested throughout: quite a number gave their hearts to God and the church.
The book of Job has been the subject of much discussion among Bible critics. There is much difference of opinion as to its authorship and date, but to the "ordinary individual" its subject matter is more important than when or by whom it was written. It is a story so intensely human, it unfolds such a wide and varied range of human experience, such a sublime faith and trust in God, coupled with such depths of frailty, weakness, sorrow, mental and physical agony, that its pathos and beauty cannot fail to appeal to the serious reader. It is a drama, upon whose stage move various actors, each performing their allotted part. It is a court in which a test case is being tried to establish a "precedent" for future ages, a court in which Satan is the prosecuting attorney and through whose influence Job's friends become witnesses for the prosecution. Job is the prisoner at the bar. He pleads his own case and stoutly affirms his innocence. God, the supreme and final Judge, hears the case, and after a grand summing up, acquits Job and charges the witnesses with contempt of court, inflicting fines upon them. In the opening scene we are introduced to a man of princely character and standing, wealthy and highly respected, a man of perfect life and spotless integrity. We meet next, a company called "The sons of God," who at certain times presented themselves collectively before His presence. It does not state that Job was present; probably not. Satan, however, was there, not as a distant observer either, but "Among them."

It is impossible to believe the Book of Job and not believe in a personal devil. To God's question, "Whence comest thou?" he says, "From going to and fro in the earth, and walking up and down in it." Surely this is personal enough to satisfy anyone. He walks up and down, over hills and valleys with restless activity he pursues his infernal avocation. Yet even if he does "walk" (instead of fly as some suppose, with batlike wings), we cannot count his speed by human standards. He is unfettered by mortal limitations, and unhindered by natural obstructions. He is not omnipresent or he would not need to "walk."

Unlike God he is not omniscient; he does not know the "end from the beginning," and his schemes often fail to succeed. He is certainly not omnipotent, for he cannot go a step beyond the limits God marks out for him. But reader, do not underrate the power of this awful being; this arch enemy of God and man, that is ever "seeking whom he may devour." He has vast hosts of kindred spirits, like himself, but subordinate to him, who do his bidding at a second's notice, even at the uttermost part of the earth.

If after long ages man has discovered wireless telegraphy, with his limited capabilities, what does not Satan know on that line? It is awful to think that when God permits him to "sift" a man "as wheat," he can set in motion the forces of nature against him; he can employ thunder and lightning, cyclones, tornadoes and resultant death. He can move the hearts of wicked men to rob him and destroy his property, and when stripped of earthly possessions, and smitten with disease and painful agony, he, worst of all, can make his most loved and trusted friends to reproach and condemn him without evidence.

Before resuming the story let us remember that in the most extreme cases there are still "limits" he cannot pass. The believer's life is safe, for it is:"Hid with Christ in God."

"In every state secure, Kempt by Jehovah's eye; 'Tis well with him while life endures And well, when called to die."

God says to Satan, "Hast thou considered my servant Job?" etc. "O yes," says Satan, "I have seen him and sized him up." "Does Job serve God for nought?" "No, not he. Thou hast put invulnerable hedges about his house and property, on every side; blessing attends his labors, and prosperity follows it." "But put forth thine hand now and touch all that he hath, and he will renounce Thee to thy face." (R. V.) God says, "Behold, all that he hath is in thy power, only upon himself put not forth thine hand." Satan loses no time in executing his fiendish designs. He mans his batteries with the Sabeans and Chaldeans; he uses the fiery artillery of heaven to consume, and the cyclone from the wilderness to overthrow and destroy; and in one short day, in an awful cataclysm of plunder, confiscation and death, Job's children, servants and property vanish forever from before his eyes.

"Ah," says Satan, "now I have him. His religion will vanish with his prosperity. I will hasten to enjoy, hearing him renounce his God." Listen, Satan, at Job speaking: "Naked came I into this world, naked shall I return. The Lord hath given and the Lord hath taken away. Blessed be the name of the Lord."

Now, Mr. Devil, do you hear that? that is the voice of faith, anchored in the Eternal Rock. In all this Job sinned not, nor charged God foolishly." Satan again presents himself, and after the former query is repeated and answered, God asks him if he has considered his servant Job, who after all the evils Satan had "moved" Him to allow to befall him "without cause," he remains loyal and true to God? "Ah, yes," says Satan, "a man will lose everything, to preserve his life, but put forth thine hand and touch his bone and his flesh and he will renounce Thee to Thy face."

God has implanted in all His living creation a love of life and a corresponding fear of death. To hate life is abnormal, and that hatred is produced by abnormal conditions. Satan knew this, hence his proposition, which God accepted, with a prescribed limit, his life. Satan clothed with fresh power gleefully resumes the attack. He smiles Job with sore boils from his soles to his crown that he scraped the scabs off with a piece of broken pottery. It is probably it was what we call "confluent smallpox," for it was evidently contagious, as he was isolated from his home, and remained out doors. Whatever it was, Satan, who originated all diseases, made a wise selection for his purpose.

As he sits groaning in the ashheap another actor appears and is quickly disposed of, Job's wife, goaded to desperation at their recent loss and his present sufferings, says, "Wilt thou still retain thine integrity? Renounce God and die." Commit suicide and end the trouble. In saying this Job's wife (perhaps unconsciously) allied herself with Satan, and became his agent. Listen to Job's reply, "Thou speakest as one of the foolish (silly or impious) women speaketh." She got her quietus and disappears from the scene. "In all this Job did not sin with his lips."

We are now about to be introduced to three remarkable men, Job's chief friends, who probably came from a distance. There is no doubt of the sincerity of their friendship or purpose. They came to bemoan him and to comfort him. When afar off they beheld his once princely form sitting...
"Greet Priscilla and Aquilla, my helpers in Christ Jesus who have for my life laid down their own necks; unto whom not only I give thanks but also all the churches of the Gentiles." Then he adds, "Likewise greet the church that is in thine own house." Then we read in Philenomen, verse 2: "And to our beloved Apphia and Archippus our fellowsoldiers, and to the church in thy house." We again come to our text: "Holiness becometh thine house, O Lord." How impressed was he who wrote this little Psalm: could we but enter into the merits of it. How reverently holy men and women worshiped God!

We feel sorrowful as we write when we think how holiness is taught, or better said, how it is abused by men standing between men and God to declare his word. Only yesterday in Orlando, I dropped into the Alliance Hall where evangelistic services have been held for some time, and the way that man spoke was anything but God honouring. He ridiculed the humble command of feet-washing and of greeting the saints (brethren) with holy reverence. He has come to what it is.

Psalm 93:5: "Thy testimonies are very sure: holiness becometh thine house (the church), O Lord, forever." The Psalmist looks past his present surroundings into the future when a power would surround the child of God that would cause him to rejoice because of victory in former dispensations. Holy men blessed God for His divine power that caused them to triumph over their enemies, their besetments to sin that caused sorrow in their hearts, and they looked forward to a better resurrection in the fulfillment of a dispensation yet to come, but they believed God and hoped on. How often do we find in the Psalms the far-reaching thought of a kingdom to be established whose power it was to reign and rule supremely; and oh, how these holy men of old longed to enjoy it.

Here we read, "Holiness becometh thine house." What does the Psalm refer to? You say, "Oh, that means the Lord's house or the temple at Jerusalem." Well, if it does, don't it mean more? We read, Romans 16:3:

"Beloved, I wish I could impress my readers of living a life of holiness unto the Lord: a holy church, sanctified vessels, set apart for service, then filled with the Holy Spirit to produce holy living, alive in service, not like Jude says, "Twice dead, plucked up by the roots." Dead in sins then professed justification a while, then dead again, then come out and profess sanctification. Why, it seems like we read Matt. 23:15, where Jesus pronounced the woe on the Pharisees, the way they made proselytes. Read the word for yourself. It is sad that the work of holy proselyting done by some of the so-called holiness evangelists looks like we read.

Beloved, do not think for a moment that I would slur the cause. No, I feel too serious about the matter. Oh, yes, dear readers, our text says, Holiness becometh the church of the living and true God. Psalm 37:10: "For yet a little while and the wicked shall not be. (verse 11.) But the meek shall inherit the earth." Here and there an artist in soul culture is found at the task; but the many are unskilled and the product of the labor is far from a manhood "perfect in Christ."—Mrs. Lamoreaux.

Archippus our fellowsoldiers, and to our beloved Apphia and Archippus our fellowsoldiers, and to the church in thy house. We again come to our text: "Holiness becometh thine house, O Lord." How reverently we feel as we study this text. Yes, beloved readers, how we do wish that its pages contained that interwoven thread of holy reverence that holy men had. Yes, Abel had a holy reverence for God which prompted him to bring an offering that pleased God. Abraham feared God, and God said of him, "For I know that he will command his children and his household after him and they shall keep the way of the Lord to do justice and judgment that the Lord may bring upon Abraham that which he has spoken of men." (Gen. 18:19.)

Beloved, I wish I could impress my readers of living a life of holiness unto the Lord: a holy church, sanctified vessels, set apart for service, then filled with the Holy Spirit to produce holy living, alive in service, not like Jude says, "Twice dead, plucked up by the roots." Dead in sins then professed justification a while, then dead again, then come out and profess sanctification. Why, it seems like we read Matt. 23:15, where Jesus pronounced the woe on the Pharisees, the way they made proselytes. Read the word for yourself. It is sad that the work of holy proselyting done by some of the so-called holiness evangelists looks like we read.

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Orlando, Florida, Feb. 17, 1912.
Among the multiplying evils of our day there is not found wanting, sad to say, the ever increasing evil of divorce and adultery, etc.

This being the case, we believe also that there is in this day a sad neglect in presenting the evils of divorce, adultery and remarriage, and what the Scriptures say regarding it, to the minds of the people. In this article we do not wish, nor shall we attempt the answer or solution of the real or imaginary difficulties growing out of the relations of married and divorced persons. But we do aim to ascertain the mind of the Master for His own children.

We are well aware of the fact that there are countless multitudes, who are perverting the Scripture with their unbelieving methods, and are manipulating the courts of our land to suit their own devilish designs, but our chief aim or concern now is for God's people.

One of the most deplorable things we meet with to-day is, that it is getting to be a common thing to meet men and women who are actively engaged in church work, who have figured in divorce courts and married again while the former wife, or husband, is still living.

A case came to our notice a short while ago of a minister standing high in the councils of his church, who, after preaching an eloquent sermon (so said) linked arms with a young woman, whom he called his affinity, and while telling his true and legal wife with his own children to go one way home, he goes another way and finally secures his divorce and weds his so-called affinity. (Surely the fires of God's judgment cannot be too hot for such moral monsters.) It is too, an alarming fact that even in our own beloved Brotherhood there is the admission to church membership of divorced and remarried persons, usually on the plea that they are exctional cases, out of the ordinary. During last year I met a number of just such cases. Not all were admitted, but each case had the same plea as being only perhaps one in a hundred like it. A plea which incidentally all divorced and remarried persons make. There is a looseness of thought in ministers along this line and a great lack of knowing what the Scriptures say about it.

There are some ministers who would not hesitate to perform a marriage ceremony for divorced persons, and if the Scriptures teach that divorce is wrong, it follows that performing the ceremony is also wrong.

But what does the Word say? "To the law and the testimony." When the Pharisees came to Jesus, tempting Him, they asked Him, "Is it lawful for a man to put away his wife for every cause?" His reply is given in Matt. 19:3-9: In that answer he said: "What therefore God hath joined together let not man put asunder." Just a few thoughts on "what God hath joined." A great many people argue that God did not, or does not, join all. In a deep spiritual sense this might at times be true, but is it the primary meaning in the case? God is the originator of marriage, and that tie He says is stronger than that which binds the child to its parents. "For this cause shall a man leave his father and mother and shall cleave to his wife and they twain shall be one flesh." When a male and a female convenant or agree to become one, and the sacred rite of matrimony has been performed, and they have come fully into the marriage relationship, they are by God "joined" and made one flesh, by His unchangeable marriage law, which is as unchangeable as the law of gravitation, as "In the beginning," God said: "What God hath joined, let not man put asunder." And in Rom. 7:2, 3, Paul accepts and confirms the teaching of Jesus on the subject. "For the woman which hath an husband is bound by the law to her husband so long as he liveth . . . so if while her husband liveth she be married to another man she shall be called an adulteress." This is the basic reason in plain scripture, and balancing scripture with scripture we must reach this only conclusion, that divorce and remarriage was never intended in the beginning, nor yet now by God's divine law of marriage. In the article referred to Mr. Terry says that the early church fathers, as Justin Martyn, Athenagoras, Hermaas, Tertullian and Clement of Alexandria maintained the indissoluble nature of the marriage bond.

I am more and more convinced as I go from place to place and see conditions arising from divorce and remarriage, that the only safety for the sacredness of marriage, the purity of society, the protection of the entire family, the sanctity of the home, is to refuse the sanction of the church to every remarriage of divorced persons and to refuse all such remarried persons membership. Here is where Herod lost out, because he retained numerous reasons for believing it to be a spurious interpolation in the sayings of Jesus." We quote the following from Professor Milton S. Terry, D.D., Garrett Biblical Institute, Evanston, Ill. "This conclusion has been independently reached by a large number of Biblical scholars, such as W. C. Allen, Bleet, Bacon, Bruce, Henirici, Holtzman, "Dendt and others, not one of these accomplished experts had the slightest interest, reason or motive for reaching any other opinion in the case than that warranted by the evidence." Dr. Terry himself gives "ten reasons" for rejecting the exceptional words in Matthew as no teaching of Jesus. The Jews were permitted, under Moses, to write a bill of divorcement, because of the hardness of their hearts, and at the time of our Savior, the two schools of Rabbis (Shammai and Hillel) were divided on the question. The former said it meant strictly what the letter of the law said and only for fornication could a bill of divorcement be given, and the latter said it could be given for most any trivial cause, and to see with which of these two Jesus would agree was their motive in asking Him. But Jesus raises the standard above all these and places the question where it stood in the beginning. And in Rom. 7:2, 3 Paul accepts and confirms the teaching of Jesus on the subject. "For the woman which hath an husband is bound by the law to her husband so long as he liveth . . . so if while her husband liveth she be married to another man she shall be called an adulteress."
the one sin of keeping his brother's wife when he knew it to be wrong. The State of South Carolina will not permit divorce on any ground whatever, and it is certainly time that the Church of Jesus Christ ought to rise up and stamp this growing evil out of existence. In Los Angeles county, Cal., this last year there was one divorce out of every three marriages, and everywhere there is a prevailing looseness of the marriage vows and many gospel ministers are encouraging this state of things by their example and teaching.

Life of Moses.

BY MABEL BUSHEY.

Moses was a descendant of the tribe of Levi whose father's name was Amram and his mother's, Jochebed. This great man's life can be divided into three great periods of time.

First. Reared in the courts of Egypt.

Second. Moses in the land of Midian.

Third. Moses in the Wilderness.

The time when Moses was born, Pharaoh made a decree that every male born of the Israelites was to be thrown into the river and drowned. In this way he thought he could lessen the Israelites. But Moses was a God-sent child and his mother hid him in the house for three months. Fearing that she could no longer conceal him from the hands which were appointed to drown the male children, she resolved to commit him to the providence of God. So she made an ark of rushes and placed the child into it. When they returned to their home they told their father all that had happened. But God took care of the child: soon after his mother left, Pharaoh's daughter came to the river to bathe. Seeing the basket she had one of her servants bring it out of the river and when she beheld the child she was moved with compassion. She realized that it was one of the children which her father had ordered to be drowned. She determined to keep it and have it brought up under her directions. By this time the child's sister was among the servants and hearing them talk about nourishing a nurse, she said she would procure one. So his sister went and beought his mother. Here we see how God takes care of His children.

Then when the child was at the proper age his mother took him to the court to show him to the princess. His beauty so attracted her that she adopted him as her own son and named him Moses, because the word Mo signifies water in the Egyptian language, and yses means saved. So the name Moses was very suitable for the way he was saved. He was well instructed in all learning of the Egyptians, both civil and military. Moses continued to live in Pharaoh's court till he reached maturity when he resolved to leave and go with his own brethren. After he left the courts of Pharaoh, one day seeing an Egyptian treat a Hebrew very cruelly, he slew him and hid him in the sand. He little thought that any one saw what he had done. But from what happened immediately after this he was convinced that the thing was known, and fearing the wrath of Pharaoh he fled into the land of Midian.

2. MOSES IN THE LAND OF MIDIAN.

Midian is noted as a beautiful and fertile country, situated to the east of the Red Sea. This was a happy spot where majesty guarded only by rural innocence, where he submitted to the humble office of a shepherd with a crook instead of a sceptre. Here Jethro, the principal man of the country, enjoyed the blessings of a quiet reign. In the plains of Midian was a well to which all the neighboring people drove their flocks to water. Moses having reached this spot quenched his thirst and being greatly fatigued sat down to rest. While there Jethro's daughters came to draw water for their flocks, and Moses being very kind helped them. When they returned to their home they told their father all that had happened, and Jethro, not seeing or knowing anything about the man, had him to his home immediately. He was treated very courteously, which so pleased him that he expressed his willingness to stay and become Jethro's shepherd. Jethro very readily accented his proposal. Later on Moses married one of Jethro's daughters, and two sons were born to them. The eldest he called Gershom, which signifies a stranger, and the other, Eliezer, which signifies, God is my help. We may easily understand why he so named them.

While Moses was one day attending his sheep they strayed much farther than usual, but Moses followed them into the desert, as far as Mt. Horeb. And here the angel of the Lord appeared to him in the Burning Bush. This greatly startled Moses.

But what increased his astonishment was the great flame and the bush not being consumed. Hesitating, he decided to draw near, but before he got near the Lord called to him and told him to remove his sandals because the ground on which he stood was holy. Moses immediately obeyed, for he was frightened and fell on his face. Then God spoke to him, saying: "I have seen the afflictions of my people which are in Egypt. I have heard their cry by reason of their taskmasters, for I know their sorrows, and am come to deliver them from their enemies. And have chosen you." Moses had at one time thought of delivering his people, but not of taking such a difficult way. So when God called him he wanted to be excused. But Moses answered, "Who am I, that I should go into Pharaoh and bring forth the children of Israel out of Egypt?" But God assured him that He would be with him and assist him in every step he would take.

Still unwilling to undertake the task, Moses desired to know what he should say to the people, and also by what name he was to call the person that sent him. God told him that he should tell them it was an Eternal Self-existing Being, the God of Abraham, Isaac and Jacob that sent him. Still Moses hesitated, fearing the people would doubt his word and consider him as an imposter. Then God showed him many miracles. First, He asked him what he had in his hand. He answered, "A rod." He was told to throw it on the ground. It immediately turned into a serpent. When Moses was again frightened and attempted to run away. But God told him to pick it up by the tail, which he did and it again was turned into a rod. God also told him to nut his hand in his bosom and as he did so and drew it out it was covered with leprosy. He put it back again and it became clean. And if the people should still refuse he should take water out of the river and put it on the ground and it would turn to blood. But still with all this assurance he endeavored to waive the important office. He lacked eloquence and great qualifications of an ambassador. So the Lord promised him to teach him what to say. Now all his objections were answered, but still he begged God to appoint some other person in his stead. Then God told him his brother had eloquence, that he would assist him. Then he was willing to accept the commission.

(Concluded on page 15.)

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ZENANA WORK IN INDIA.

In no country, perhaps, are the usual problems so thoroughly complicated with the unusual as in India. So inextricably interwoven with the life of the people is the pernicious caste system that we might almost say caste is their life. "Caste, so intricate, so precise, that no Westerner who lives has traced it through its ramifications. . . . This caste, these, these holding laws which most would rather die than break, are like the branch roots of the banyan tree, with their infinite strength of grip." At the top of this system is the zenana—the zenana in which girl babies are born and which they leave only to enter the zenana of their husband: the zenana, whose windows open inward on the court so that through weary months and years the court is the only bit of God's world its inmate ever sees; the zenana, in which live the several wives of one man, with many daughters-in-law and daughters (of one such house often numbering fifty or a hundred souls): the zenana, housing idle hands, vacant minds, passionate hearts: the zenana, which for centuries has hidden the untold, untellable sufferings of girls, wives, mothers and girls babies, who died in agony rather than they should find relief at the hands of a man doctor: the zenana, in which have been perpetrated crimes immeasurable whose heinous were in wholesome; the zenana, which ro man save the husband may enter, and that usually after dark.

Mohammedanism numbers about fifty-seven millions of adherents in India, and the zenana is a bit of Mohammedanism implanted on the tree of Hinduism. It has, however, affected only the high caste people. Among the lower castes the women may not be thus housed, as they must work. Yet it is estimated that forty million women live out their lives in these places. Americans, who, strange to say, know their chains, which are a badge of their servitude?

A traveler in India said she had seldom entered a zenana without being asked for poison or a charm with which to destroy some more favored wife. In the meanest of tortures attendant on child-marriage and child-motherhood the only aid (?) has had to come from the ignorant, low-caste midnight or ignorant relative. A few years since one woman in one hundred thousand in India could read—usually the professional courtesan. The labor of the zenana falls to low caste hands.

Picture, then, the problem—the suffering, jealous hearts, the bodies racked with pain, the vacant minds, the idle hands, the woman's pride in her chains, and in the problem you have the Indian woman's need in India, the Christian woman's opportunity in India. India's salvation must come through her women. How can the men of India attain to any moral grandeur when their mothers and wives are but passionate children? Think what it means. Child-mothers, child-wives! No wise home training, no high ideals inculcated in the young children. Womanhood despised, at most pitied, never revered.

It was woman's suffering which first opened the zenana to a Christian woman. That was in 1869. Now the eighty-five women physicians have access to fifty thousand zenanas. The reform movement in India, numbering as it does men prominent in every religion, is popularizing education in India, so that more and more the English teaching is being welcomed by the rechuse to whom entrance in the numerous girls' schools is practically impossible. Thus through physician and teacher of English the message is being brought to the zenana woman. Physical suffering has taught her something of her physical needs. The modern movement in India is teaching her something of her mental needs. But, oh, so ignorant yet is she of her spiritual need! Still must she be taught she has a soul: still must the hunger be created ere she can be fed the Bread of Life.

Zenana work is absolutely and altogether woman's work. It is work by, and for, and with women. In it has been revealed Indian womanhood's measureless suffering and need, Christian woman's measureless opportunity. Many are the opened zenana doors, but the unopened doors are more.—Mary G. H. Selby in Missionary Tidings.

"When your sun has passed its meridian and is slowly dipping toward the West, and you begin to count life's gains, if you have striven to 'do justly, and to love mercy, and to walk humbly with God,' you will find your greatest wealth in the pure heart regard of the people that love God."

"Absolute submission to one whose love and power we can absolutely trust is not servitude, but freedom of the highest kind — freedom from worry and care."
the little woman went to the barn, and
After an hour or two, whisky was
her brothers called for the help of the
put a stop to whisky-drinking in her
an exchange.
voiced woman, extremely timid, but
asked for. She refused to provide it.
They all assembled and went to work,
within her, to tell her that she would be ac­

in the church, came to reason with
put up a barn, needed on her farm.
brothers, three of you are my friends.

The men angrily went home, the
little woman returned to the house,
and for hours cried as though her
heart would break. But the next day
and for hours cried as though her

My neighbors," she said, "this is a
three of you are my friends. I have prepared for you the best din­
refuse to raise the barn without liquor, so be it. But I would rather see these timbers
ing, little woman went to the barn, and
baring her head, stepped upon a log

her, to tell her that she would be ac­
without a word, the

This led to the discontinuance of
without whisky.

The men angrily went home, the
little woman returned to the house,
and for hours cried as though her
heart would break. But the next day
came back, went heartily
enjoyed her good dinner, and
said not a word about whisky.

This led to the discontinuance of
the use of whisky at barn-raisings in
the county. Her sons grew up strong, vigorous men, and did good work in
helping to civilize and Christianize the
world; their descendants are all of
a high type of intellectual and moral
men and women. If she had yielded
this little point, they might have become
like many of their neighbors—

A Northern California Boy.

"What do you want here, boy?" said the keeper of a saloon in San Francisco to a bright-eyed lad, with a
bundle suspended upon a stick that was thrown across his sturdy young
shoulders. Why do you come in here
and stare about without asking
for anything to drink?"

I am not thirsty, sir. I came in
to see if, perchance, my father be
here."

He is not thirsty," laughed one of

you," said the boy, eagerly. "I know,
because you all have so much kind­
ness stowed away in your hearts, and
were so quick to protect me when you
thought I needed friends. If you let
that kindness show toward every one,
for Jesus' sake, you will be Christians,
all of you. Don't you see how easy it
is?"

"I've heard heaps of sermons, but
this is the best one I ever listened to.
I am going home to try to live up to
it," said the ranchman.

And so am I!" "And I!" echoed
all the men.

"And Harry shall read the Bible
for us, and pray for us, and teach us," said his father. So that was the
way that one successful missionary
began his life work.—Selected.

Precious Messages.

We may believe that it was the
daily custom of Bartimeus to sit by
the highway outside the gates of
Jericho and ask for alms of the pass­
bers-by. Doubtless it seemed to him
that the days and years could hold no
greater thing than this, and yet one
day there came to blind Bartimeus,
sitting by the wayside, three of the
greatest messages that a man may
hear. The first message that came to
Bartimeus that Spring day as Jesus
passed by was: "Be of good cheer.
It is the message of Jesus, of Moses,
of David, of Elisha, of Isaiah, of Paul,
of every helpful life. "Be of
good cheer." Why not? There is no
burden so heavy that Christ will not
bear his full share. There is no sor­
row so deep that Christ's oil of joy
cannot soothe. He can give the gar­
ment of praise for the spirit of heav­
iness.

The second great message that
came to Bartimeus was: "Rise." Not
by the wayside does Christ wish any
life to sit, idly listening as other
men speak of glorious tasks in which they
have a part. There is no service so
great but that every life may share in
its joy, but this may not be if we sit
by the wayside. Rise, that we may
be ready to hear the supreme message
that comes to us even as unto Bar­
timeus: "He calleth thee." The call
of Jesus holds its assurance of vision
and strength. Bartimeus received his
sight and followed Jesus on the way
to Jerusalem. "Be of good cheer.
Rise, he calleth thee." These mes­
ages are for you and for me.—
Nicholas Frost, in The Watchman.

"The value of our religion is tested,
ot by the amount of enjoyment it
yields, but by the amount of fruit it
ripened."
A Noble Purpose.

Psalms 91:1: "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." If we make it the purpose of our lives, to abide in the bosom of God's love it will be looked upon as noble. Our life is a waiting, as we all breathe God's greatest natural gift, the air, all enjoy the same sunshine, and we are all awaiting death. Are we ready? If we expect to make a success of our lives, we must choose out some noble purpose, to fulfill. Some people seem to have no purpose in life. Others have a purpose, but it does not prove noble. In our lives, we must choose out some noble object in view, for which it is striving. The purpose of our lives, to be for our free gospel privileges, and for evermore to be in the garner, and to raise the wheat that shall be gathered into the garner, and of the chaff that shall be burned with unquenchable fire.

Your sister in the Master's service,

Elise Steckley.

Bethesda, Ont.

A Warning Against Deceptive Reading.

"Whether therefore what ye eat, or drink, or whatsoever ye do, be all to the glory of God." (I Cor. 10:31.) As I meditate on the foregoing scripture I am made to feel sad because of the many things existing among God's professed people that are not and cannot be to the glory of His name.

Never before in the history of the world can we find a time when so much literature was printed as now. Man is becoming more educated, and the younger generation is making a great rush after the knowledge of this world. Libraries are filled with new books, new ideas being advanced, and, indeed, it seems to be true that "of the things written there is no end," and we ask ourselves the question, "Can it all be to the glory of God?" We are made to answer, "No, emphatically, no.

Without a doubt there are many books published that are pure and wholesome food to the soul, but there are still more put before the public which are sailing under the white flag of truth and yet containing potocious food which will unseat the established. Such books will draw the curtain of deception over one's eyes and one cannot see clearly the way in which God would lead.

There are many novels, which, to the natural mind, appear as harmless, but when young minds become so filled with such stories it is impossible to implant good ones in it. Once there was a school boy who ranked high in his class, but he began to read fiction, and as time went on he began to rank lower. His father upon observing this, told his son to bring a basket filled with chips to which the boy obeyed. The father then said, "Now fill the basket with apples," but the boy replied, "I cannot. Then the wise father explained to his son how he must keep his mind with the beautiful thoughts and interesting ideas and out of the book that is unprofitable reading and could not retain the better lessons of life.

It is not only novels that are depraving, but the more deceptive kinds of literature is that of books which have titles that impress the Christian mind. The story is very good in the beginning, even so much as to bring tears to the eyes many times, but the reader finds as he goes on that the book will end in a love story, sad to say, to the novels of the world, and will lead the young minds astray.

Having had quite a good bit of experience (I am ashamed to say) in this kind of reading before I became a Christian, I am glad to speak to dear readers, let us turn away from untrue stories—fictitious reading, as from poison and let us turn our longing eyes to:

"The story that never grows old, Though over and over 'tis told; The story so dear bringing heaven so near, Sweeter than that of ever greater lore."

And I am sure that in the story of Jesus we need never fear that we will be deceived.

Anna Tucker.

Clayton, O., R. F. P.

Was She a Martyr?

Little Amina was of the true Moslem type. Her shy elf face was rarely seen without a rather frightened, glancing, black eyes—and her slender limbs seemed always poised for flight, like a forest fawn who scents the hunter. But at the touch of kindness her shyness would vanish, and not the trustfulness and joyousness of childhood would sparkle in her eyes.

When she was about eight, she began to go to school along with her brother, a boy who ranked high in his class, but he began to read fiction, and as time went on he began to rank lower. His father upon observing this, told his son to bring a basket filled with chips to which the boy obeyed. The father then said, "Now fill the basket with apples," but the boy replied, "I cannot.

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Was She a Martyr?
ing in delirium. A few hours more and he was dead. The dreaded plague had sucked the young life out of the poorly nourished little body.

His mother, bereaved of her one hope, hastened to secure another supporter for herself in a son-in-law. With sad blindness, she chose a worthless drunken fellow. Little Amina was married and had to leave the home where she had been fondled and sheltered—poor indeed, but warm with mother love—for a place where cruel beating and hard words were her daily portion.

After two years' misery she fled back to her mother's roof and the drunken husband followed her, demanding his property. The two trembling women, mother and grandmother, took counsel, with the result that they resolved to seek shelter for the child in a Christian mission. They went to the school where Amina had been taught and begged for help. So for three happy months Amina was the inmate of a Christian boarding-school. All the other children were loving to the little shy stranger and she seemed to thrive and prosper.

Then an event happened which at the first blush seemed a blessing. Her wicked husband died. But alas! this proved the beginning of the end. Amina was again a marketable commodity. The mother began scheming to withdraw her from school. Her first miserable married life had no doubt sowed the seeds of disease. She felt ill and was taken to a hospital. There her people had free access to her. They pried her with entreaties to leave the school. They were going to find a second husband for her, they said, and she would have lovely clothes and jewels. Amina wept and refused to listen. She wished to remain at school and be a Christian.

Suddenly one day she was carried off. When her mother next met the Miss Sahib, or lady teacher, she was seemingly profoundly humbled and distressed. But an uncle she said, having arrived from Satarra (a village seventy miles off), who insisted on making a marriage for the child, what could she do? It was afterwards found that there was no uncle. Neither was there any marriage. Amina was taken from the hospital and concealed in the hut in which her mother lived—a miserable, moldy, underground cellar. About two months after, a neighbor whispered, "Amina is dead. She never went to Satarra, as her mother told you, but was concealed in there all the time, getting worse and worse. But they would never see they did not want her to become a Christian, and she said she would." This proved to be the truth. Poor little Amina! But we believe that, in spite of her mother's cruel bigotry, that taught her to let her child die rather than be baptized in the name of Christ, she has "won home," and is now safe in his fold.—C. M. Magazine.

From Africa.

Dear readers: "The Lord God is a Sun and a Shield; no good thing will He withhold from them that walk uprightly."

We praise our dear Lord to-night that He has become the Sun of Righteousness to our souls, and the bright and morning Star. Of its precious to live for Jesus and know that He is mine and I am His for all time. Yes, and for eternity, too, by His grace. Glory to His name for ever and ever.

To-night finds us in our new mission field on the Cindeiella mine, near Boksburg, which is a small town near us and where we will get our mail from now on. We moved here last Tuesday, January 30th. Just ten years ago that morning, we bade our loved ones good-bye in Athlone, Kansa, enroute for Africa. Since then my dear mother, also my wife's father, have departed to be with Jesus, but we are still spared to lift up the banner of Christ, the Sun of Righteousness, to perishing heathen. We moved here as soon as our house was under roof, before it was near finished, so I would be on the spot and be able to do more work each day. The first night here, without any doors and a number of window panes out, a heavy storm and rain came up, so we had quite a time getting everything inside and trying to close up the doorways in some way; and while we did not get much sleep the first night, yet we praise our Father for keeping us safe. This was my first Sunday in the compounds here.

The boys gathered round me; many of them seemed glad to hear that the missionary had come, and quite a number in the first service said they wanted to give themselves to the Lord and come to school to learn. There are several boys in the compound who have worked somewhere else and while there had begun to learn; and a couple of these were baptized, but since here having had no religious privileges have drawn back from following the Lord, but they told me to-day that they wanted to return to the Lord again and serve Him. This being a new move the spiritual part of the work will be heavy for a time, not having any helpers. For instance, at the hospital service, where we were, I had about eight to fifteen native Christians with me, while preaching to the compounds and hospitals on Sunday morning. Here I must wait till some get saved and willing to take up their cross as witnesses for their Master before I have helpers, therefore all who read these lines please remember us in prayer that souls may be added to the Lord from among these thousands?

This month we will be very busy in completing the buildings, but we hope to be able to open night school and services in the chapel by the first of March. This has been a very dry Summer. For years there has not been so little rainfall, and in consequence fruit is scarce and high in price; also vegetables, corn and potatoes. Just since moving here the rains have begun; but it is now too late to save the gardens. When one sees the drought which has lasted for five years there has not been so little rainfall, it is easy to believe there is no God. But our souls cries out for an answer, to know that God has committed himself to him, and obeyed his guidance in all things.—The Way.

"There is none other name under heaven, given among men whereby we may be saved," but alone the name of Jesus.

S. A. P. and Mary Eyster.

Tenth. Killing of the first born of both man and of beast. This last plague caused great bitterness and sorrow among the Egyptians. Life of Moses.

Moses excelled in wisdom and his brother in eloquence; such is the wise order of providence that has given different gifts to different persons that they may assist each other.

While Moses was on his way to Egypt he was met by his brother, Aaron near Mt. Horeb. After mutual embraces and endearments, they both realized that they were sent by God. Then Moses and Aaron proceeded to Egypt to carry out their commission. They called the people together and Aaron delivered the message to the Israelites which God had intrusted to Moses. Then Moses went to Pharaoth's court and having admission to the king, requested him to permit the Israelites to go three days into the Wilderness to serve their Lord their God. This Pharaoh refused to do, and also said, "I know not the Lord, neither will I let the children of Israel go." This movement brought greater hardships upon the Israelites, in that there was more labor put upon them. They were almost driven to despair. Moses also was discouraged as the Israelites thought it was through him that the labor became so much harder.

So Moses took it to the Lord in prayer and the Lord assured him again, saying, "I am the Lord, the Almighty God. Tell them I will deliver them from Egyptian slavery." This encouraged Moses and he went and delivered the message to the children of Israel as God had commanded. Then the Lord commanded them to go to the king once more and demand that the people be set free, but still he refused and hardened his heart. Then the Lord brought ten plagues upon the Egyptians.

First. Water turned to blood, lasting seven days.

Second. Frogs.

Third. Lice.

Fourth. Flies.

Fifth. Killing of the cattle.

Sixth. Boils upon man and beast.

Seventh. Hail and fire.

Eighth. Locusts.

Ninth. Darkness lasting three days.

Tenth. Killing of the first born of both man and of beast.
and the king rose up and called Moses and Aaron and bade them go forth and take with them all that they had for he feared if they stayed any longer the Egyptians would all perish. Thus they started on their long journey, about six hundred thousand men on foot besides children.

Thus they were led to the Wilderness of Mt. Sinai, crossing the Red Sea on dry land in that the Lord miraculously divided the water. The Egyptian host that followed them were drowned by the returning water.

At Mt. Sinai the Israelites received the Ten Commandments through Moses. While Moses was up on the mountain praying and communing with God forty days and forty nights the people became idolatrous. They made a golden calf and worshipped it as their God. When Moses came down from the mountain he destroyed it and had it ground into powder and thrown into the water and had them drink it for punishment; and of the people about three thousand were slain because of this idolatry.

Moses also built the Tabernacle or Tent of Meeting. He brought the people to the borders of the land but was not permitted to conduct them into the promised land. He himself could not enter the land of Canaan because of an error at the waters of Meribah. He was permitted to go up into the mountains of Abarim and there view the land. And there he died and the Lord buried him in the plains of Moab for thirty years.

Died, 1912, aged 65 years. He was a consistent member for many years. He was an active member of the church many years ago. He was an active and consistent life and shall be greatly missed in the church as well as in the family.

Married on May 25, 1912. Celebration at the home of the bride.

Died, 1912, aged 62 years. He was preceded by his wife a little more than two years ago, also the eldest son 19 years old, who was gloriously saved at an early age, by faith in the blood of Christ, and is in the presence of the Lord.

Married on March 9, 1912. Celebration at the home of the bride.

Married on March 5, 1912. Celebration at the home of the bride.

Married on March 2, 1912. Celebration at the home of the bride.

Married on February 25, 1912. Celebration at the home of the bride.

Married on January 25, 1912. Celebration at the home of the bride.

Married on January 1, 1912. Celebration at the home of the bride.

Married on December 25, 1912. Celebration at the home of the bride.

Married on November 25, 1912. Celebration at the home of the bride.

Married on October 25, 1912. Celebration at the home of the bride.

Married on September 25, 1912. Celebration at the home of the bride.

Married on August 25, 1912. Celebration at the home of the bride.

Married on July 25, 1912. Celebration at the home of the bride.

Married on June 25, 1912. Celebration at the home of the bride.

Married on May 25, 1912. Celebration at the home of the bride.

Married on April 25, 1912. Celebration at the home of the bride.

Married on March 25, 1912. Celebration at the home of the bride.

Married on February 25, 1912. Celebration at the home of the bride.

Married on January 25, 1912. Celebration at the home of the bride.

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Married on January 25, 1912. Celebration at the home of the bride.