
George Detwiler

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons

Permanent URL: https://mosaic.messiah.edu/evanvisitor/558

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/558

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

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.

www.Messiah.edu One University Ave. | Mechanicsburg PA 17055
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. 107.

TABLE OF CONTENTS.

EDITORIAL—
Special Announcement, 2
A Word of Caution, 2
Special Mention, 3, 4

POETRY—
Jews My Refuge—J. A. Reichard, 4
To the Eternal City—J. S. Eby, 5
To the Brotherhood, 7

CONTRIBUTED—
David—Mabel Kilmore, 1
Healing According to the Scriptures—T. A. Long, 7
The Church at Antioch—W. O. Zook (Continued), 8
Thoughts on Success—T. A. Long, 9
The Deaconess—Eld. W. O. Baker, 10

SELECTED—
The Social Evil, 11
Toplady's Conversion, 11
One of Many, 12
The New Leader, 13
Revival Sermons, 13
Filotal Faith, 14

NEWS OF CHURCH ACTIVITY, ETC., 4, 5, 6, 7

OUR YOUNG PEOPLE, 14, 15

OBITUARY, ETC., 16

David.

The date of David's birth is not definitely known, but approximately it was 1,000 years before Christ. There are few of the Bible characters that passed through as many varied experiences and adventures as did David. As a lad he kept his father's sheep and had to defend them from wild animals. At one time he killed a lion that had attacked his flock. There were no guns in those days and David's only weapons were a club and knife, but with God's help, he slew the lion. David showed the characteristics of a hero throughout his entire life. He was the youngest son of Jesse, grandson of Obed and great grandson of Ruth, the Moabitess, who was willing to forsake her kith and kin, in devotion to her mother-in-law, Naomi, and her God. David was keeping his father's sheep when Samuel came to anoint him king of Israel. David's father, Jesse, had brought all his sons before Samuel, before he thought of bringing David, and would probably have forgotten about David, had Samuel not asked him the question when the rest had appeared, whether these were all his sons. His youth and tenderness were no hindrance to the Lord's seeing in him the possibilities of a great leader. The brothers were very likely surprised and no doubt disappointed at not being chosen, and may have felt somewhat jealous or envious of their brother's exaltation, as in the case of Joseph and his brethren. God set His seal upon the work by pouring out His Spirit upon David. However, for a time he presumably went back to his occupation of a shepherd, after the anointing.

There is nothing so inspiring as to conceive the idea of being chosen and set apart by God for some special purpose. What thought is greater than this, to a soul that is noble? While we all know that there are and ever have been, selected lives, and while we recognize selection in others, who by their gifts and opportunities are manifestly set apart in the world as its leaders, there is much difficulty for many a noble soul in conceiving the idea of being called. In all classes of people there is a difference of talents; some born to lead and some to serve. Even among the twelve Apostles there were different talents and abilities along the line of leadership, yet they were all called, and set apart by Christ to go out into the world and spread the light of the Gospel. Responsibility, or the prospect of it, has the tendency to develop strength in individuals very rapidly. David's humble submission to his father and faithfulness in his duties, were the means of developing him and preparing him for the greater responsibilities which would devolve upon him as his advancement to the leadership of his people, as their king. His rapid development is singularly shown in the next recorded incident to his life when he was called to be a courtier of Saul, the king. His encounter with the giant, Goliath, was a rapid move in the same direction. He becomes minister and warrior, "cunning in playing and a mighty valiant man," and skilled in speed and firm in form, and "the Lord was with him." Quickly had the new circumstance and the energy of the Spirit of God, like tropical sunshine, ripened his soul. Saul sent to Jesse to have his son David to be a regular attendant at his court. Saul in his fits of passion and dispair would be comforted by the charming music of David. The thought of God's abiding presence was ever uppermost in David's mind. Flattery failed to spoil him, as it seems to do so many individuals at present. On his return from his encounter with Goliath the women of Israel came out to meet him, chanting, "Saul hath slain his thousands and David his ten thousands." He behaved himself wisely, in all his ways, and "Jehovah was with him." He seemed to keep constantly before him the fact that "the anointing of the Lord was upon him," and he was set apart for God's service.

As we see David playing on his harp before Saul in an effort to dispel the gloomy moroseness that had taken possession of the king's heart, we feel, that like Whittier's little girl in school days, he is sorry that the women have given him the greater praise, and hates to go above Saul, on account of his love for him.

David was constantly making friends, especially with Jonathan, Saul's son. The friendship between the two was so great that Jonathan disrobed himself for the benefit of David and gave him his sword, his bow and girdle. David's prosperity caused Saul to envy him and therefore Saul sought his life on various occasions. God showed his continued favor upon David by preserving his life and in two instances placing Saul in his power, with the possibility of David's killing the king, had he not been controlled by high principles of mercy and love.

Great as David's life proves him to have been, as a statesman, priest, prophet and king, our admiration for him is the greater on account of the qualities shown in his relationship to Saul while being sought for, in order that he might be slain, and returning good for evil. Such self-restraint, such elevation of soul, such magnanimous treatment of an enemy at the time of Saul's slaughter of the Priests of Nob, because one of them had befriended one whom he considered as an enemy, who was much more in accordance with the spirit of the age, is indeed marvelous.

In the qualities thus shown he becomes the type of Christ, as illustrated in Isaiah 61:3 and Luke 4:18, and I. John 2:27.

David was the anointed king over Israel; Christ the anointed of God for the whole world.

Christ commands us to love our enemies (Matt. 5:44, 46), and forgave them their transgressions (Luke 23:34).

David exemplified these admirable traits in his life. The three most important lessons that can be learned from David's life, are, David, the friend of sinners, David's love for his enemies and David's forgiveness of his enemies.

My hope is that we may all be able to follow his example in the above.

Grantham, Pa.

Mabel Kilmore.
The article entitled, "THE SOCIAL EVIL," printed elsewhere, is published by request of a sister who feels that information of this great and growing evil should be much more largely scattered. She says that the aim of her work is Temperance and Social Purity. In this connection she wishes to recommend to our readers THE SHIELD, "A MAGAZINE FOR THE HOME," published at $1.00 per year by the Social Purity League, Pomona, California. With regard to this publication we may say there are very few publications on any of these reform lines that are not to some extent, some less, some more, tainted with what are known as the teachings of the destructive higher criticism. In this, the one our sister would recommend as above, is not innocent. A sample copy was sent us recently by another sister soliciting a subscription. In examining it we noticed that it very highly soliciting a subscription. In examining it we noticed that it very highly

More than this we learn from The Gospel Message that it is asserted that "Prof. Rauschenbush is also a destructive higher critic, denying the authority and infallibility of the whole Bible. He favors the New Theology attack on the Mosaic authorship of the Pentateuch; he declares that Christ exalted morality and human goodness above the written word of God; he casts discredit on the four Gospels declaring that we cannot be sure that they have been correctly reported; he calls Paul a "Free lance" in theology, plainly teaches that he was in error, depletes his dogmatism, and conceives of him and the Apostle John as being at sword's points on certain doctrines; he casts suspicion on the entire New Testament, and says that any judgment of original Christianity solely on that, is incomplete and erroneous: "he believes in the universal Fatherhood of God, and evidently rejects the essential Deity of Christ."
Again Dr. Haldeman writes commenting on this last fatal error: "Mr. Rauschenbush may have the pro-
foundest belief in the miraculous and "virgin birth of Christ. "His book does not reveal it; on the contrary,
from the language used it would be "easy to draw the conclusion that Mr. Rauschenbush conceives of Christ
simply as an advance on general human-

It is our last opportunity to call the
attention of subscribers who have not renewed their subscription to the
importance of their doing so without
further delay. April winds up the
year's business, and we must meet
Conference with a report of the busi-
ness of the Visitor for the year, and we
do not want to meet it with a larger
deficit than must be. As we said
in our last note if all whose credit is
now expired would renew, and if the
Benevolent Fund would receive equal
to what it received last year the de-
icit would not be serious, but it is
certain that two hundred dollars
ought to come this way yet before
May 1. May we not have the co-
operation of every one whose credit
is not in the future? We hope to
hear yet from you all who are in
the mark. If any are not able to
pay up please write and tell us.

The management of the Messiah
Orphanage expresses appreciation and
thankfulness to all who have in the
recent past helped to supply the needs
of the Institution. There were gifts
in the way of eatables and clothing
from individuals in Harrisburg; Steel-
ton, Hummelstown, Rheems, Cedar
Springs, Mt. Joy, Lawn, Campbells-
town. The Cash donations are given
in the treasurer's report given else-
where. It is well for us to remember
that the needs at this institution are
daily and constant, and we can never
go amiss in sending supplies of the
various things that are in constant use
in such a family.

It will be noticed in the monthly re-
port of Des Moines Mission that no
donations of cash were received at
all during March. We believe that
is the poorest showing of any report so
far, and we cannot but regret that
such should be the case. Bro. Zook's
accounting for it is certainly chari-
table, but we hope our people will be
quickly aroused to activity in this
matter and see to it that a better
showing will be made in the future.

Two of the city Missions, Philadel-
EVANGELICAL VISITOR.

[April 15, 1912.]

Philadelphia and Des Moines, have had to be supplied from the Home Mission Fund more largely than ever before during this Conference year. We would prefer very much if sufficient support would come to them direct even though the Home Mission Fund should receive less.

In addition to what our Ohio correspondent writes of the decision of Ohio State Council as regards establishing a Mission in the city of Dayton, we are informed that a committee was appointed to co-operate with Bro. Boyer in finding a suitable location for the work. Several days were spent in the quest for a location, but no suitable hall could be secured in the part of the city where the work is most needed, so a suitably arranged dwelling house was engaged in which an audience room can be arranged with seating capacity for about one hundred persons.

The opening of this new Mission was to take place on Easter at which time it was expected quite a number of the brethren from near by districts would be present, and reckoning that the Holy Spirit would certainly be present the dedication of this Mission would be glorious. It is located on N. W. corner of Herman avenue and Taylor street. May this Mission blessed of God in rescuing and saving such as are yet under Satan’s power.

We are sure our readers will be interested in the letters from Africa printed in this issue. We are glad to note the revival of interest at Matopo Mission, Bulawayo, South Africa.


We have a letter from Sr. Snell, of Sandusky, Mich., which will appear in our next issue. She is very much encouraged since now a minister has located there. She feels as though it is hardly real, and “too good to be true.” She desires that they may be specially remembered in prayer, that the work there may be much blessed, especially the special meetings now, or in the near future, being held there. We trust that the Lord may very graciously bless the labors of Bro. Stump and his wife and make them a blessing.

We are glad to note the revival of interest at Matopo Mission, Bulawayo, South Africa.

To the matrons of orphanages, homes and to the busy housekeeper: I would like to give the benefit of a way we have learned to preserve fruit which we greatly appreciate, although it may appeal to your skepticism as it did to ours. It is valuable, both for time saving and economy.

In the Fall, or during the Winter months, when you have fruit that is perishing—either apples, pears or quinces, you prepare them just as you would for canning, put them in a willow or slat basket, hang them from coals on which drop one tablespoonful of sulphur; cover the barrel tightly and allow them to remain for several hours, then fill them in jars, set away in a cool place and they are ready to stew at any time. Fruit thus fumigated will keep for months unsealed.

A SISTER.

Clayton, O.

Bible is quite proud of it. She says that she meets with poor families who do not have a Bible. She has been giving a few away, and wishes to say through the Visitor if there are those among our readers who would like to help in this work, and give Bibles to such as have none she would be glad for such co-operation.

A new convert to whom she gave a Bible is quite proud of it. She further says: “God is with us and we are happy, but there are so many needy ones around us.”

We have a letter from Sr. Snell, of Sandusky, Mich., which will appear in our next issue. She is very much encouraged since now a minister has located there. She feels as though it is hardly real, and “too good to be true.” She desires that they may be specially remembered in prayer, that the work there may be much blessed, especially the special meetings now, or in the near future, being held there. We trust that the Lord may very graciously bless the labors of Bro. Stump and his wife and make them a blessing.

Bro. Wm. Boyer also writes of the starting of the new Mission in Dayton, O. His letter must also be held over for next issue. The dedication services were held on Easter Sunday evening, p. m., with a good attendance and interest. Bro. Boyer’s address, as also that of the Mission, is No. 601 Taylor street, Dayton, Ohio. They earnestly solicit the prayers of the church, and invite correspondence for their encouragement.

Let every one interested in the convening of Conference be sure and read the Special Announcement as to the time.

Addressee of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Helsey, Sallie K. Doner, Matopo Mission, Bulawayo, South Africa.

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


Isaac O. and A. Alice Lehman, box 5659, Johannesburg, South Africa.

Louis B. Steckley, Sadie Book, Cora Alvia, Mambasjibe Mission, Selukwe, S. Rhodesia, South Africa.

The following are not under the F. M. B.: Jesse R. and Malinda Eyster, Cinderella Mine, Boksburg, Transvaal, South Africa.

India.

A. L. and Mrs. A. L. Musser, Maggie Landia, No. 11 Beekbagan Lane, Ballyganj P. O., Calcutta, India.

The following are not under the F. M. B.: D. W. and Mrs. D. W. Zook, Adra, B. N. R., India.

Elmina Hoffman, Kedgaon, Poona Dist., Ramalai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Central America.

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

Our City Missions.


Chicago Mission, 6009 Halstead street. In charge of Sister Sarah Bert, Brother B. Bruhaker and Sister Nancy Shirk.


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

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

Let the sunlight of love shine into my heart,

Dear Lord, and make me pure,

That whatever the trials that fall to my lot
I patiently may endure.

Patiently, knowing that God is near,

And Jesus will hold my hand;

He’s guiding me with His almighty eye,

To a bright and happier land.

A land where we'll sing the redemption song,

With those who have gone before;

For there is no sin and He'll dry every tear.

And we'll praise Him for ever more.

Lord Jesus inspire us with this thought,

Dear Lord, encourage our heart;

For we can do nothing without Thee, Lord,

For God almighty Thou art.

Fordwich, Ont.

NEWS OF CHURCH ACTIVITY

IN THE

HOME AND FOREIGN FIELDS
Des Moines Mission.
Report for March, 1912.

We held an every night meeting in an upper room, the use of which was donated by Mr. Hubbell, Iowa's richest man. However, the results were not what we would like to have. The weather, for one thing, was very unfavorable for meeting, having so much snow, ice, and extremely cold weather during the month of March. Yet we had a few conversions and believers were encouraged. At the present we will have three services at the Gospel Mission Home on Forest avenue, between Third and Fourth streets. One on Monday p.m., Tuesday and Wednesday nights, and possibly Sunday night.

We are much encouraged in our Sunday evening services with a marked increase of attendance both at Sunday-school and preaching. Last Sunday morning we had a missionary sermon for the Foreign Missions, and we took up quite a liberal offering considering our congregation; and two men came forward at the altar for endowment with more power in the act of consecration. Both receiving definite help. One of them clapped his hands and shouted for joy and victory.

God manifested himself very evidently throughout the service. Pray for us that the good work may continue and increase. You will evidently notice that our receipts were extremely light during March. Of course March, in most States is tax month, and we have hopes to think the dear saints will remember the work here in the Fall of 1911 God spoke to me so wonderfully.

Will you all who know the worth of prayer pray that God may use me for the salvation of some soul. The upmost desire of my heart is to see souls saved.

Yeours until Jesus comes,
ISAIAH BOOK.

Merrill, Oregon, March 26, 1912.

Ohio State Council.

The different districts of Ohio met in conference, March 15, 1912, at Fairview Church, Dayton district. The delegates were all present with the exception of the Long, Mill Hall, Pa.; Valley Chapel, Canton, O., Sr. S. Myers, Harrisburg, Pa., $5; In His Name, $5; Hummelstown, Pa., $1; In His Name, $10; E. Petersburg, Pa., $1; Harvey Ebright, Cheona, Pa.; $1; Hockevers, Pa., $2; Wm. T. Heisey, Hagerstown, Pa., $10; Rhenes, Pa., $2; Lancaster R. R., No. 7, $3; Union Depot, Pa., $5; a brother, Hummelstown, Pa., $25; S. Herr, Cambridge, Ind., $50; J. S. Engle, Hummelstown, Pa., $10; W. Wenger, Ohio, $10; A. B. Musser, Grantham, Pa., $10; Benj. Hoffman, Bainbridge, Pa., $2; Sr. Fannie Brechbill, Greeneste, Pa., $10; Sr. Fannie Seachrist, Mountville, Pa., $4; Sr. J. Engle, Harrisburg, Pa., $10; Long, Mill Hall, Pa., $5; Valley Chapel, Canton, O., S. S., $8.20.

D. L. Book, Treasurer.

From Oregon.

To the readers of the VISITOR. Greeting in Jesus' name. I have for some time felt to write for the columns of our paper which I enjoy reading very much. This evening I praise God from the bottom of my heart for the great work at this station. For His saving, sanctifying and keeping power. Praise His dear, matchless name!

Though we have not the church privileges as some have, yet we are praying God to open the way for services at this place. Truly this is a place where the true gospel is needed. Though we have not the church privileges as many of our dear brothers and sisters, yet I thank God for His word and His grace yet I thank God for His word. And when the hearts are open to the truth, the truth is brought to the heart. I have for some time felt to bring to the hearts of the people here the truth of salvation. The gospel is needed. Though we have not the church privileges as some have, yet we are praying God to open the way for services at this place. Truly this is a place where the true gospel is needed. Though we have not the church privileges as many of our dear brothers and sisters, yet I thank God for His word and His grace.

Will you all who know the worth of prayer pray that God may use me for the salvation of some soul. The upmost desire of my heart is to see souls saved.

Yeours until Jesus comes,
ISAIAH BOOK.

Merrill, Oregon, March 26, 1912.

Ohio State Council.

The different districts of Ohio met in conference, March 15, 1912, at Fairview Church, Dayton district. The delegates were all present with the exception of the Long, Mill Hall, Pa.; Valley Chapel, Canton, O., S. S., $8.20.

D. L. Book, Treasurer.

From Oregon.

To the readers of the VISITOR. Greeting in Jesus' name. I have for some time felt to write for the columns of our paper which I enjoy reading very much. This evening I praise God from the bottom of my heart for the great work at this station. For His saving, sanctifying and keeping power. Praise His dear, matchless name!

Though we have not the church privileges as some have, yet we are praying God to open the way for services at this place. Truly this is a place where the true gospel is needed. Though we have not the church privileges as many of our dear brothers and sisters, yet I thank God for His word and His grace yet I thank God for His word. And when the hearts are open to the truth, the truth is brought to the heart. I have for some time felt to bring to the hearts of the people here the truth of salvation. The gospel is needed. Though we have not the church privileges as some have, yet we are praying God to open the way for services at this place. Truly this is a place where the true gospel is needed. Though we have not the church privileges as many of our dear brothers and sisters, yet I thank God for His word and His grace.

Will you all who know the worth of prayer pray that God may use me for the salvation of some soul. The upmost desire of my heart is to see souls saved.

Yeours until Jesus comes,
ISAIAH BOOK.

Merrill, Oregon, March 26, 1912.

Ohio State Council.

The different districts of Ohio met in conference, March 15, 1912, at Fairview Church, Dayton district. The delegates were all present with the exception of the Long, Mill Hall, Pa.; Valley Chapel, Canton, O., S. S., $8.20.

D. L. Book, Treasurer.

From Oregon.

To the readers of the VISITOR. Greeting in Jesus' name. I have for some time felt to write for the columns of our paper which I enjoy reading very much. This evening I praise God from the bottom of my heart for the great work at this station. For His saving, sanctifying and keeping power. Praise His dear, matchless name!

Though we have not the church privileges as some have, yet we are praying God to open the way for services at this place. Truly this is a place where the true gospel is needed. Though we have not the church privileges as many of our dear brothers and sisters, yet I thank God for His word and His grace yet I thank God for His word. And when the hearts are open to the truth, the truth is brought to the heart. I have for some time felt to bring to the hearts of the people here the truth of salvation. The gospel is needed. Though we have not the church privileges as some have, yet we are praying God to open the way for services at this place. Truly this is a place where the true gospel is needed. Though we have not the church privileges as many of our dear brothers and sisters, yet I thank God for His word and His grace.

Will you all who know the worth of prayer pray that God may use me for the salvation of some soul. The upmost desire of my heart is to see souls saved.

Yeours until Jesus comes,
comparing into the pulpit. In this age of education he needs to be able to present his subject in such a way that many can understand. On Friday morning the church work began. Of all the church work done during this council we consider the launching of the Dayton Mission one of the most important steps. The home board having recognized the call of brother and sister William Boyer to mission work in Dayton, the State Board accepted it and action will be taken at once toward finding a site for the mission.

A Sunday-school program was carried out on Saturday, which was full of interest. Some of the articles rendered are appearing in current numbers of the Visitor. All part of the meeting needs no comment. The council adjourned to meet in Ashland county next year.

IANTHE M. MOSS.
Correspondent.

From Sister Long.

Some time ago I became convinced on the line of mission work in the dark land, that to some extent I lost my interest so that I had not been as much in prayer for them as in former days, neither have I been as diligent in writing letters to any of them, but I am glad and thankful that the Holy Spirit revealed this to me and ever since by God's help I have not been in the least indifferent on this line, and now it is with pleasure I come before the Lord in prayer for all the dear ones who are out in the work either at the Homes, or Missions in the foreign lands. Yes, we truly need to stand by each other, and while some of us do not have any money to send, yet we can help by our earnest prayers. No doubt the most of us have had the privilege of listening to some of our returned missionaries giving some of their experiences and telling us of the value of the prayers of the saints in the home land. And I for one will never forget hearing Sr. Agnes giving a talk both at Ramona and in the Rosebank M. H., Kansas. How much stress she seemed to put on the value of the earnest prayers of the saints in the home land. She would repeatedly say, "We need your money, but the saints more." Oh, I praise God for the definite leadings of the Holy Spirit. Many times as I go about my work some afflicted soul, or a widow, comes to my mind and shoulder their responsibilities and come up to the help of the Lord, even in writing for them. I think there has been so much good reading in the pages of late. I enjoy reading the accounts of meetings in different places, but was sorry there was no account of our meeting here in Richland and Ashland counties. The Lord did so much for us. We had a wonderful time of refreshing. I praise Him especially for the gracious work wrought in my own heart. I accepted Christ when quite young, but somehow failed to make my consecration then, consequently my Christian life was not what it should have been and I did not express the blessed fulness He has in store for all those who measure up to the standard of His word. So during our meeting the Spirit strove with me, but the devil tried hard to keep me from making my consecration, and I listened to Him for a while too. He tried to make me believe I would better go on in my quiet way than to seek for more because if I should manifest that I was dissatisfied with my experience it might reflect on the cause and maybe after the meetings closed I would feel different about it, anyway. The devil is cunning. I could not bear the thought. I listened to Him any more, and decided to consecrate myself and my all to God as I understand the word demands of us. When I really came to the place where I had met all the conditions, then the Lord did the work. Bless His name! The fire fell and sanctified the gift. The refining fire went through my heart and vibrated my very being even to my finger tips. Is there one who has thus felt what it is to be saved? If we will only let Him? Now I can say of a truth according to I. John 3:27; "The anointing abideth." Since that time I have enjoyed many blessed seasons. "It pays to serve Jesus—I speak from my heart."

On Christmas day we had a real pentecostal shower. We could not help but praise Him. I love all the children of God and feel so hardened for the lost of earth. Let us all pray earnestly in their behalf and also allow ourselves to be used of Him so that we may somehow be the means of leading souls to the light.

"To do good and to communicate forget not; for with such sacrifices God is well pleased."

HARRIOW K. JOHNSON.

MATOPO MISSION, BULAWAYO.

Greetings in the name of Him who doeth all things well.

Since the home going of my precious husband many brethren and sisters and friends have kindly remembered me with letters of condolence for which I wish to express my appreciation and thanks through the columns of the Visitor. While the dear lord has broken the ranks His work is still going on.

The attendance here at the Matopos is better than it was during a couple of years. Believers are becoming more established; sinners are confessing their sins. Help pray that God will send a spirit of conviction on the people around us. We can see very well that they love darkness rather than light.

My determination is to continue to labor for Him who called me into His service.

I ask an interest in your prayers.

SALLIE K. DONER.

From the African Field.

CINDERELLA MISSION.

P. R. BOKSBURG.

Transvaal.

Mar. 4, 1912.

Dear readers of the Visitor: Greeting in the precious name of Jesus, our loving Redeemer.

"The Lord is righteous in all His ways, and holy in all His works." The Lord is righteous in all them that call upon Him, to all that call upon Him in truth.

"He will fulfill the desire of them that fear Him. He also will hear their cry, and will save them." The Lord preserves all them that love Him: but all the wicked will He destroy."
“My mouth shall speak the praise of the Lord: and let all flesh bless His holy name for ever and ever.”

I praise the Lord this afternoon for His precious word. The above scripture has been very real and precious to me of late. Truly the Lord is righteous in all His ways and is very near to His children and ever ready to comfort and cheer them.

On December 15, Sister Eyster and myself left for the South for a change and rest. We arrived at Johannesburg on the 17th, and were met by Bro. and Sr. Lehman, who took us to their home, where we enjoyed a pleasant visit of nearly three weeks, also spending several days at Bro. Eyster.

Sisters Eyster kindly took us to Pretoria, the capital of United South Africa, which we appreciated and enjoyed very much.

As we desired to spend some time by the sea we left Johannesburg January 3. for Durban, where we were met by Mr. J. P. Hill, of the Tabor, Iowa, work, he having charged us a mission about thirty-six miles from Durban farther down the coast. We were kindly entertained at this mission for several weeks.

On January 24, we went to Umkomaas, a small town at the sea; here the Lord so beautifully opened the way for us to take a room near the beach. We had planned to spend a short time here, then visit several other mission stations, but the Lord deemed it best to change our plans.

On January 30, Sr. Eyster took her bed with the fever and we were there nearly five weeks, she being confined to her bed nearly three weeks.

This was quite a disappointment, as it was necessary for us to recall our further visiting in Natal, but the Lord allowed this to come upon us and we know He doeth all things well.

We were quite comfortably situated and the people with whom we were staying were very kind and did all they could for our comfort. Thus we appreciated very much and felt thankful to our loving Father for such caring.

However there was one thing we missed, very much, and that was the fellowship of God’s children. We were surrounded by a people who did not know the Lord. Thus we had to stand alone and yet not alone for Jesus was very precious and wonderfully sustained in caring for her, and He also sweetly manifested Himself to her.

O how blessed to really know the Lord and just sweetly rest in Him at such a time. Precious were the lessons learned during those weeks.

After Sister Engle was able to be up we were advised to go to a higher altitude; accordingly we arranged to go to Bro. Eyster’s at Boksburg. We left Umkomaas on the morning of February 23 and arrived at Bro. Eyster’s on the evening of the 24th. We made the journey in a first class compartment and traveled quite comfortably. Evidently the exertion of the trip was too much for Sr. Engle as she took a relapse. She took her bed soon after arriving and is just able to be up a little while at a time.

We appreciate the opportunity at this time of being with God’s children. Since here we have had special prayers and the Lord has undertaken. We give Him all the glory.

Our furlough has turned out quite different from what we had planned, but we thank God because He has been with us and we both feel strengthened in our souls. The test has been severe but the presence of Jesus dispels all clouds and we are enabled to look higher than our disappointment.

Bro. Eyster’s have a beautiful and quiet location for a mission. The building is not quite complete, but near enough to open the work. The little girls opened on Saturday evening, March 2 with an interesting service. In connection with the school for boys who work in the mines, Sr. Eyster is taking an interest in the children of the native location and opened school for them this morning with sixteen present.

There are many precious souls here who are yet strangers to God and need salvation. Let us pray that the Lord may bless this work and that this may indeed be a light-house to light precious souls into the kingdom.

O what a loving Savior we have and how willing to save those who are willing to yield themselves to Him.

Continue to pray for the work and workers in this dark land.

Your sister seeking the lost,

MARY E. HEISEY.

As we pass through this world but once, Our aim in life should always be Can I be kind to anyone? Why not do those kind deeds to-day? Oh, could we try in all we do, To do what little good we can, The time is short and precious too, We’ll never pass this way again.

To the Eternal City.

By ISAIAH S. ENG.

There’s a, beautiful heavenly city, My Savior is there to-day, He is calling lovingly for me, And bids me a welcome there.

Oh sinner won’t you come with me, To enter that city with His feet? Come open the door of your heart And let the dear Savior come in.

He now stands ready to help you, If humbly you ask of His feet, Then come in and in faith believe Accepting Him your Savior and Guide.

Then let us come humbly to Jesus, And tell Him our faults and our fears, He never will leave nor forsake us, If with Him we enter the fold.

Then we can journey together, With praises and songs on our lips; We can enter the gates of that city, Where Jesus isclaiming His own.

To the Brotherhood.

Rise up, O men of God! Have done with lesser things, Give heart and soul and mind and strength To serve the King of kings.

Rise up, O men of God! His kingdom tarry’s long, Bring in the day of brotherhood And end the night of wrong.

Rise up, O men of God! The church for you doth wait, Her strength undiminished yet, Rise up, and make her great!

Lift high the cross of Christ! Tread where his feet have trod! As brothers of the Son of man Rise up, O men of God! —The Continent.

OUR CONTRIBUTORS.

For the EVANGELICAL VISITOR.

Healing According to the Scriptures.

BY T. A. LONG.

To the readers of the EVANGELICAL VISITOR. I have carefully read what sisters Doner and Roth wrote advocating that the Brotherhood establish a hospital, and as they are looking for the third party to join them in this scheme, I have a proposition and will give it according to the word of God, and hope our people may be greatly benefited by the same. In the plan of redemption as seen by Isaiah, 712 years before Christ’s time, he was able, by inspiration, to look down through the ages and see in Jesus Christ an all-sufficiency both for body and soul. Hence in chapter 53, verse 5, we have these words, “But He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.” Was this prophecy really ordered of God? Let us follow the word. It is figured the Psalms were written about 1520 years before Christ, and in the 103rd Psalm David said in verses 2 and 3, “Bless the Lord, O my soul, and forget not all his benefits. Who Forgiveth all thine iniquities who healeth all thy diseases.” Thus we see that those men of God could see by the Spirit what would follow through the redemptive plan. Mark the close connection or oneness, in the power to forgive transgressions, inimitabilities and healing of all diseases. Let us quietly ask ourselves, What do these words mean? Are they put into the Bible to fill space, or were they written by inspiration, and given to us for instruction in righteousness, etc.?

Some good people admit that God could and did work such miracles in olden times while others deny that miracles were ever done, but that all things were governed by natural laws, etc., and, that if we could see things as they were, and existed at the time they were written, we would see things altogether different. The writer once heard such a teacher explaining to a lady that at the time Israel came to the Red Sea the tide was down and Israel went through on dry ground, and when Pharaoh and his army went through the tide came up and drowned them. A careful reading will show the fallacy of such teaching. Either David and Isaiah were in error, or something is wrong.

Let us come to Christ’s time. Matt.
8:23: "And behold there came a leper and worshiped him, saying, Lord, if thou wilt thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed." Was this really done? What do we believe or say to it? We know from Holy Writ that doctors with all their worldly knowledge could cure no leper. Matthew says Jesus did. I believe it to be as written. Here again good people claim Jesus could do such miracles; others say, no. Reader, which side are you on?

We take another step. Matt. 10:1: "And when he (Jesus) had called unto him twelve disciples, he gave them power against unclean spirits to cast them out and to heal all manner of sickness and all manner of diseases. After giving this power to the twelve, He said in V. 7, "And as ye go preach, saying the kingdom of heaven is at hand. V. 8, Heal the sick, cleanse the leper, raise the dead, cast out devils, freely ye have received freely give." Notice the golden chain of events. Started long before the coming of Christ. When He came He fulfilled the prophecies concerning Him. Next He gives to His immediate followers or Apostles both the power and commission to go forth and do as He did. Here again good people are wont to say they believe Christ and the Apostles did these things, but there such miracles ended.

Don't be hasty in your decisions; let us forge another link into this golden chain by using Mark 16:14: Jesus upbraided His disciples for their unbelief and hardness of heart because they believed not them who had seen Him after He was risen. Notwithstanding all this He commanded them, "Go ye into all the world and preach the gospel to every creature." V. 17: "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues." V. 18: "They shall take up serpents and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Is there anything plainer in the word of God than this? That it was God's plan that all the healing powers were to be vested in the church of God cannot be denied. As further evidence we cite the reader to I Cor. 12, where the nine gifts are mentioned, and among them the gifts of healing, as in V. 9. And again in the same chapter, V. 28, Paul says, "And God hath set some in the church, first apostles, secondly, prophets; thirdly, teachers, after that miracles, then gifts of healing, etc." All these passages show clearly that what both David and Isaiah foretold came to pass, and through Christ and the apostles many such notable miracles were done, and were to be perpetuated by the church of God. If all such miracles would have ended with Christ and the apostles there might be room for doubt in our days, but when we see and hear of such wonderful cures in our days as in the days of Christ and the apostles, can we find an excuse for doubting?

Our dear sister, Amanda Doner, didn't feel elated over the success she had through the operation she underwent, and we rejoice with her, but does that say that God could not have through faith and prayer and laying on of hands, done the same for her? Or does it only go to prove as referred to in Mark's gospel where Jesus upbraided His disciples for their unbelief and hardness of heart? May we not, as a church and people, have hearts hardened to these eternal truths and our faith mixed with unbelief?

I met a lady in Chicago some years ago who had a tumor which from what she and others said, must have been two or three times as large as sister Doner's was, and she was examined by three or four specialists, who claimed that nothing but operation would save her. She refused to go through the operation and in two weeks, by faith and prayer, was entirely healed. Would it not be well, as sister Roth suggests, to use the Orphanage for the hospital where God's little ones come together, fast and pray, until they are fully equipped to do efficient service for the sick?

"(To be continued.)"
by sin and wickedness so that they had become terrible characters, saved and sanctified and transformed into godly men and women. Yes, what hath God wrought for us? We undoubtedly can give the testimony of the Psalmist, "He brought me up also out of an horrible pit, out of the miry clay and set my feet upon a rock and established my goings."

Barnabas saw men and women that had been idolaters—for the Grecians were idolaters—rejoicing in the Lord Jesus. If any of my readers have seen idolaters know what a marvelous change he must have witnessed.

There seems to have been no professions like that of Ananias and Saphira, at Jerusalem, or Simon Magus, at Samaria, or the wishy-washy back-siders of to-day. "The disciples were called Christians first in Antioch." This short sentence indicates their character. There was such a marked difference between them and other people, and there was such a similarity between them and the One they were following that they were given this significant name.

Christian—Christ-like—Webster says in his definition, "One whose inward and outward life is conformed to the doctrines of Christ." There is more importance to this name than some of us perhaps imagine or at least place upon it. It is a name that is much hated and despised by the world. In India we are looked upon as the lowest of the low. If a Hindu wishes to speak of us in derision, he calls us the low caste Christian. To him no one is so high as the Brahmin whom he recognizes as God. Even the very dust of his feet he considers holy.

The sect we represent are those of our Lord, who has obtained like precious faith, which implies the sense of fortiitude, strength of character? Do we have it? For if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ."

"But his delight is in the law of the Lord and in His word doth he meditate day and night and he shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season, his leaf also shall not wither and whatsoever he doeth shall prosper." Water is a general symbol of that which is in Christ Jesus, that bringeth forth his fruit in his season, his leaf also shall not wither and whatsoever he doeth shall prosper."

'He looked for a city which hath foundations' (Heb 11:10). Abraham was rich. We wonder what he did with his money. With his heavenly view of things he evidently would not invest much for the social betterment of such cities as Sodom. Learn the teaching. All the glory of earth is doomed to collapse. Why try to prop up the falling? Concentrate your energies on the Coming City of Perpetuity. —Selected.
The Deaconship.

BY W. O. BAKER.

[This paper was prepared and read as a part of the program of Ohio State Council and is published by request—Editor.]

The office of deacon grew out of a necessity occurring in Jerusalem in the inception of the church, the number of disciples having increased here perhaps to several thousand. The disciples, at least, many of them, had sold their possessions, and had all things in common. There was a daily ministration to the needs of the needy ones.

A complaint arose that the Grecian widows were neglected in these distributions. There were two kinds of Jews in Jerusalem at this time. The regular Hebrew who spoke his native language and read the Law and the Prophets in the Hebrew tongue and the foreign Jews, mostly Greeks, Hellenists, who were born in Greece, spoke the Greek language and read the Septuagint, a Greek translation of the Old Testament. So the Hebrew was from habit exclusive, a jealousy could readily spring up between him and the Hellenists. This state of mind may have affected the Hellenists also.

Whether this complaint was real or imaginary it needed a remedy. Hitherto the Apostles had the sole control of the church, temporal and spiritual. As the church increased in numbers the spiritual would demand all of the Apostles' time. When this complaint arose the Apostles called the church together for consultation regarding the complaint. This is the first church council that we have any record of.

The Apostles advised to look out seven men with these qualifications:

(a) Honest report; (b) Full of the Holy Ghost; (c) Wisdom.

They chose the following men:

Stephen, a man full of faith and of the Holy Ghost, and Philip (later evangelist); Prochorus and Nicanor and Timon and Parmenas and Nicolas, a proselyte of Antioch.

The Apostles confirmed this choice by ordination, with prayer and the laying on of hands. We have to conclude that these men had the proper qualifications and assumed the duties assigned them.

Stephen stood at the head of the class. His official life must have been short. He was a strong advocate of the cause of Christ. The Jews became his deadly enemies. He fell as the first martyr. But his death was glorious. Philip later became an evangelist. (He was not the Apostle Philip.) He went to Samaria and preached the gospel, cast out unclean spirits and healed the sick and baptized men and women. He also taught and baptized the Ethiopian Eunuch. Prochorus, Nicanor, Timon and Parmenas have no history extant of their common or official lives. The Commentator Matthew Henry says these are Greek names and there is a possibility that they were proselytes of Jerusalem, or born Greeks—Hellenistic Jews.

Qualifications:

1. Honest report;
2. Full of the Holy Ghost;
3. Wisdom.

It is evident from the qualifications demanded that the Holy Spirit had higher duties in view than the original which became evident as the church grew and circumstances and conditions changed and brought other duties with their responsibilities, namely taking charge of the secular business of the church; oversight of the poor; visiting the sick and the weak and erring and making provision for church gatherings, as love-feasts, councils, baptismal and business meetings and assist and keep order in these gatherings and make an annual or semi-annual visit to all the members and report their condition to the church. Also see that the prayer-meetings are properly conducted and conduct the regular services, should no minister be present.
The deacon's office is an important one. The work is great and difficult. The responsibility is also great, so is the reward great. "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" (I. Tim. 3:13).

The Deacon's Annual Visit.

(a) Purpose. It is important that the elders of the church should know the spiritual condition of the membership and the deacons should acquaint themselves with the physical and financial state of some of the members. Their purpose then is to feel the pulse of the church. It indicates its strength or feebleness. Take the spiritual temperature—whether cold or hot; further to soothe the excited, strengthen the weak and comfort the downhearted and promote love and duty.

(b) Method of conducting. It seems that the method the Savior pursued when He sent out the seventy disciples is a good pattern: two by two. Two are stronger than one, not so likely to be misrepresented. One is always a witness. Two are not so apt to deviate or shirk responsibility where there is opposition. The old aphorism, i.e., "two heads are wiser than one," embodies some truth. It of course depends on the kind of heads. Every member should be visited.

It is sometimes the case that those who live some distance away from the main body of the church are neglected; also the weak and unoccupied are passed by. This is a grave mistake that ought never to occur. These are most in need and should be encouraged.

Of these it is said "A bruised reed he did not break, smoking flax he did not quench." The sick need the physician, the weak tonic. They should personally converse with every member, inquire of their spiritual state, their trials, their difficulties and their crosses they have to bear. Words of encouragement, exhortation and sometimes even rebuke are proper, but all in love. No complaint ought to be accepted unless the complainer has carried out the injunction given by the Savior in Matt. 18. Where this is done and no reconciliation effected then it ought to be accepted and reported to the church. The interview should be closed with prayer.

(c) Result should be peace, joy, unity, growth in grace, the life more abundant and the fruit of the Spirit, and conversion of souls. The church of Jerusalem flourished after the complaint of the Grecian widows was obviated by faithful deacons and the Apostles gave themselves wholly to the word and doctrine.

The Social Evil.

One needs but to glance at a few facts to realize the tremendous horror of the evil. Fairly trustworthy statistics tell us that every year something like 60,000 innocent girls are transformed into prostitutes to make money for the vice syndicate.

Students of medical science tell us that not less than eighty per cent. of all the men of the nation are afflicted with vice diseases; that from sixty-five to eighty per cent. of the surgical operations performed upon innocent women are made necessary by the vice diseases of their husbands. They go further and tell us that more than twenty-five per cent. of all the blind people are blind because of vice diseases of their parents.

They go further still and tell us that that dread black death that is propagated in every house of vice in the land and is more to be dreaded than consumption or smallpox or yellow fever or Asiatic cholera, already afflicts one-sixth of the entire population of the United States.

In the face of such facts, the tremendous need, not only of discussion, but of agitation that shall rouse the whole nation, must certainly be apparent.

A purity meeting should be held in every school building. If this cannot be done on account of the difficulty of getting acceptable speakers, write to Mrs. Mary Wood-Allen Chapman, 615 162d street, New York City, for a copy of her book, "The Moral Problem of the Children," which contains the lecture she has given before thousands of mothers of the school children in New York City. She also publishes a new leaflet, "A Word with Teachers," which will be of great value in securing the cooperation of the teachers. A leaflet of instructions comes with the book, so that any good reader can give the lecture. If these meetings cannot be held, get the leaflets for day and Sunday-school teachers.

"Four Epochs"—this is a book written by Dr. Elizabeth Hamilton Muncie. It is a purity book and not in one instance does it degenerate into anything else. The nature stories are beautiful. It is a book that is safe, sane and pure. It can be ordered of Dr. Muncie, at 117 Macon street, Brooklyn, price, $1.10 postpaid.

Another good book is "Hygiene and Morality," by Miss Lavina Dock, a registered nurse. G. P. Putnam Sons, New York City, $1.25 net—Our Message. Sel. by S. B.

Toplady's Conversion on the Lord's Day.

More than a hundred years have passed since a young man in England, who belonged to a pious family but was himself far from God, was to find God by strange means. He had been the child of many prayers, but to all the entreaties of his pious mother and others he answered by inwardly resolving not to become a Christian. When he and his mother were on a visit to Ireland, on the Lord's day they went to a place where a good man was going to preach. He was very earnest in his sermon, and put the question to the unsaved present whether they would give themselves to Christ or remain rebels. Every time the young man said in his own heart: "I will not yield, I will not yield." His heart was hardened against God's grace, and at the close of the sermon it seemed to be harder than ever it had been. When the sermon was finished the minister gave out a hymn, beginning:

"Come, ye sinners, poor and needy, Weak and wounded, sick and sore."

The congregation, stirred by the earnest sermon, sung the hymn with their whole heart. And what a sermon could not do the singing of the hymn did. It broke the hard, unyielding heart. He found God, and gave himself to him. He lived to be an honored preacher of the gospel. He was Augustus Toplady, the author of the great hymn:

"Rock of Ages, cleft for me, Let me hide myself in thee."

"About every person's life there is a community opinion which measures the strength of his influence."

"Do you want the world to get better? Commence on yourself."
PUBLISHERS' NOTICE.

To Subscribers—1. Our terms are cash in advance.

2. When writing to have your address changed, be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

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

To Correspondents—I. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

2. Communications without the author's name will receive no recognition.

3. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post-office Money Order, Registered Letter, or Bank Drafts, to G. Detwiler, Walnut and Summit, Harrisburg, Pa.

Canadi an Currency is discounted with us.

HARRISBURG, PA., APRIL 15, 1912

Tracts.

What We Believe and Why We Believe It, per hundred, 20c.

An interesting Conversation, per hundred, 15c.

Points for Serious Consideration, per hundred, 10c.

We Would See Jesus, per hundred, 15c.

Repent for the Kingdom of Heaven is at Hand, per hundred, 15c.

Death Eternal, per hundred, 10c.

Scriptural Head Veiling, per hundred, $0.25.

Distribution, per hundred, 15c.

Prayer, per hundred, 10c.

The Worm That Never Dies, per hundred, 15c.

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

Scripture Text Envelopes, per hundred, 20c.

Motto paper, per hundred sheets, 20c, postage prepaid.

Send for circular of The Scofield Reference Bible.

OUR BIBLE OFFER.

We are able to offer our subscribers a good COMBINATION BIBLE with the Evangelical Visitor at a small cost. For $1.25 (Index Fifty Cents Extra) we will send the Bible prepaid to any address in the United States or Canada, and the Evangelical Visitor for one year. This offer holds good for renewals as well as new subscribers.

A Very Full Concordance, containing over 50,000 References; History and Summary of the Books of the Bible; Historical, Chronological Tables; New Subject Index to the Bible; a Dictionary of Scripture Prayer Names, with their Pronunciation and Meaning; Tablets of Miracles, Parables, etc.

The binding is Extra French Seal, Di vine Circuit Bound Corners, Red Leather with Gold Edges, Flexible Back, LEATHER LINED.

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

EVANGELICAL VISITOR.

One of Many.

"Say, Mister, mamma sent me down to ask you not to sell any more drinks to my father."

The person speaking was a boy twelve years of age, with a bright manly face and a noble bearing. His mother was, in her earlier years, before sorrow had left its impress so deeply on her face, a woman of more than ordinary beauty. Her life was stainless and pure, and her character had been rounded into most admirable symmetry. She was a graduate of Wellesley, and of unusual brilliancy of intellect. She was a consistent member of a church and a leader in all benevolent and philanthropic enterprises.

The father of James—the boy already introduced—was a man of more than ordinary brightness. He was a business man in a small way in the city of R—, where he lived. When he was married to Jessie Westcott, the future before him was bright with promise. As husband and wife they were happy in each other's love. The days were bright with golden sunshine. The birds sang with more than wonted sweetness. The flowers bloomed with more than ordinary beauty. No shadow fell across their pathway. No foreboding as to the future ever entered their hearts.

They were supremely contented.

William Garrison, the husband of Jessie Westcott, five years after their marriage, was prevailed upon to join one of the clubs in the city. The members spent the evenings in a quiet informal way. They oftentimes discussed questions pertaining to science, literature and history. They played games occasionally. Then wines and brandies were brought out.

William Garrison, for the first two or three evenings, absolutely refused to join his fellow members in drinking. But here were some of the best men in the city who drank. They never were known to be drunk. At last he yielded to their solicitations. He drank; he drank heavily. He went home with an unsteady step. The next meeting he drank more heavily than before. When he entered his home his wife's worst fears were confirmed. The first cloud that shadowed their married life was in the heavens. The next morning with his arms about his neck and his lips pressed to his cheek, his wife kindly entreated him to give up the club. He promised that she never again would see him as he was the night before. But, alas! his appetite soon got the mastery of him. He sank lower and lower. He failed in business. His beautiful home was sold to satisfy a mortgage. He rented the cheapest house he could find. What little money he made went for drink. He demanded the money his wife made by sewing, that he might get drink. Their table fare became scant. Clothing was insufficient. Freezing and starvation were staring them in the face.

It was under circumstances such as these that James appeared at the saloon run by Harmon Gurley, with the request at the head of this article. And as Harmon looked down into the manly upturned face of the boy, he said:

"Why should I not?"

"Because," said James, "father drinks up what little money mother makes, and we have nothing to eat, no clothes to wear and no fire to keep us warm."

"Tell your mother that this is my business. The law upholds me in it, and I will sell to any man who wants a drink and has money to pay for it."

From drinking Garrison went to gambling. Sometimes he won; oftener he lost. Soon all sense of manhood was gone. He lost the respect of his fellows. The loss of self-respect soon followed. About a year later he was killed in a drunken brawl over a game of cards in one of the lowest dives in the city.

The next morning George Bascom appeared at Gurley's saloon. For the first time he stood face to face with the rich proprietor.

"This is Mr. Gurley, I believe," said Bascom.

"That is my name, sir. What can I do for you?"

"I want to get one hundred dollars from you, to help bury the man you murdered, sir."

"What do you mean?" shouted Gurley.

"Do you know who I am?" inquired Gurley.

"I have not the honor of your acquaintance, sir."

"My name is Bascom. I am at the head of the largest clothing firm in the city. I am also president of the Law and Order League. Now do you know me?"

"Yes; I have heard of you."

"Yes, and you will hear from me, if you do not comply with my demand."

"That I will never do," said Gurley.

"On what ground, sir, do you make any such demand?"

"You are a man of means, Gurley. You are worth fifty thousand dollars, for you have a beautiful home. It is
richly furnished. You and your family have every comfort—good clothes, plenty to eat and warm, comfortable rooms. How did you get your wealth?”

“Young man, that I wish every other man to know. The best way you can help others is to help yourself. By attending to my business—a thing that I wish every other man would do.”

“I fully understand your insinuation, Gurley, and before I get through with you, you will understand that I am attending to my business.”

“I want you to leave my place,” said Gurley.

“That I shall not do, sir, till I am through,” said Mr. Bascom. “You have laid yourself liable to a heavy fine that will cost you much more than the sum I have asked of you. You have for the last year been selling drinks to an habitual drunkard, which, you know, is contrary to law. You have been growing rich—living like a king, while Mrs. Garrison, and scores of others, have been brought to poverty—stripped of clothing, robbed of fuel, freezing well-nigh to death these cold, stormy days; robbed of the love and care of their husbands, and the children of that of their fathers, you have bloteted the light out of hundreds of homes; you have widowed scores of our best women; more than widowed scores of others; you are a menace to society; you are a robber and a murderer, under the cover of the law; you have murdered your own conscience and will soon be turned into hell.”

“Get out of my presence,” shrieked Gurley.

“But till I have done,” said Mr. Bascom. “Before God you are Garrison’s murderer. Had he never been sold intoointants he would be alive today, and in a happy home, enjoying the love of his wife and his boy. Now she is plying her needle and bending over the washhtub trying to keep herself and boy from freezing, and to get bread to eat. Now I want one hundred dollars, a very small part of your ill-gotten earnings, to help bury the man you robbed and murdered.”

Gurley, of course, refused. He was prosecuted. The jury was packed. The case was lost. Gurley pursued his business; at length, he died of delirium tremens.

Mrs. Garrison died not long after, from pneumonia, resulting from cold induced by exposure. James, standing on the newly-made grave of his mother, swore eternal enmity to rum, even as Hannibal did at Rome. Through perseverance and determination he worked his way through college, graduating with highest honors. He became an ardent and most effective worker in the field of temperance reform. He commanded the respect and confidence of all who knew him. He inspired many lives. He helped many struggling ones to break their chains, leading them into lives of happiness and victory. At last he laid down the weapons of his warfare and went away to join his mother in the land of unclouded day beyond the stars—Michigan Christian Advocate.

The Artist’s Secret.

A story is told of an artist who became famous because of his ability to put into his pictures reds and crimsons of a hue no other artist could copy. He held the secret locked within his breast. He was working on what he told his friends would be his masterpiece. The final touches were being put upon it. His friends called one morning, and no voice answering their knock, they pushed their way into his studio.

There was the masterpiece, and stretched upon the floor before it was the artist—dead! The examining physician said: “He has hardly a pint of blood in his whole body!”

The truth was out. He had mixed his own blood with the paint and had thus made the unexplainable crimson.

—Alex. M. Damon.

Revival Sermons.

A thorough preparation should be made on the part of the pastor for gospel messages during the revival season. Haphazard preaching is out of place in the pulpit during such a time. Do not depend upon sketch-books, dear brother. Draft your own, born in your heart, being the product of the birth-throes of the Holy Spirit within you. Ask him for counsel and help in your preparation. Be on intimate and confidential terms with the divine Spirit. He will unlock for you many a precious promise, and reveal to you many mines of thought. Prepare your sermon outlines upon your knees, under the mighty inspiration of the Spirit of God, and the breezes of heaven. Such outlines are worth more to you than all the sketch-books which are on the market to encourage preachers in mental indolence. Dip your sermon outlines out of the fountain of life, fresh and full of spiritual vigor.

Revival sermons, to be effective, must possess the gripping element. That is what gives to Paul’s epistles added weight and power. Somehow his messages grip the heart, the judgment, the conscience, the will and the emotions. Every epistle has hooks. The sermons must grip the preacher and also the truth. A Holy Spirit gripping preacher with a Holy Ghost gripping message will do wonders in human hearts and in communities. Do not give unnecessary offence in the messages, but do not withhold the truth, if you wish the Holy Spirit’s approval and co-operation. The sermons should grip Christians, rouse them out of their lethargy, stimulate their faith, awaken their heavenly co-operation. The sermons should grip sinners, making them uncomfortable in their sins, producing conviction and repentance, and paving the way for reconciliation and pardon, and the assurance of adoption and the witness of the Spirit to the work wrought. Such sermons become well-nigh irresistible in their influence.

Revival sermons must have in them the element of personality. By personality we mean the truth must deal with individuals in the audience, making them realize that they are the persons meant. President Finney relates that he once preached in a school-house in a neighborhood where he was a total stranger, from the text: “Thou art the man.” In the discourse he stated how men would act under the influence and conviction of the truth, and sometimes husbands would abuse their wives, and remarked, “If I knew you I might point out such among you.” Suiting the action to his words, a man in the audience cried out, “I am the man!” Finney hit the target squarely. Glittering generalities are out of place in revival sermons. A sense of personal sinfulness and need of salvation must be pressed home to the conscience and will. The special opportunities and responsibilities of salvation in revivals must be impressed upon the hearers. The minister must cry aloud and not spare, making the message a savor of life to those who will accept and a savor of death unto death to those who reject the message.

Revival sermons must be rational and co-ordinate. Revivals afford a wide-awake, conscientious and enthusiastic minister a chance to present truth in consecutive order, elucidating the relation and co-ordination of one doctrinal truth to the other. Do not be chary of doctrinal preaching. Preach all the doctrines of the gospel. Doctrinal preaching is still in date. It can be made jucy, instructive and effective. It is better to preach doc-
trinal truth, than to be relating silly and meaningless stories. There should be presented consecutive appeals, consecutive invitations, promises, threatenings and warnings. Emphasize them and give them their proper setting and scope. They should dovetail into each other, like the different parts of a frame in a building.—Selected.

**Filial Faith.**

On reaching home one evening, tired and somewhat dispirited, my little girl brought me her copy-book, which she had just completed. It was her first, and the young face reddened with a beautiful and honest flush, for she knew as she turned over the pages some little word of praise and cheer would reward her hard attempt. The pages were neatly written, and I told her what a pleasure it was to see how careful she had been. Presently we came to one on which there were two small blots. As she turned the page her little hand was laid upon them, and looking up into my face with a beautiful artlessness, she said: "Papa, don't see the blots!" Of course I did not see them, but I bent down and kissed the little forehead, and was thankful for the lesson I had learned. How precious it would be if, amid all the nameless strifes and discords which so fret and chafe us, we could just lay the finger on the sullied page of human lives, and not "see the blots!" When the littleness and meanness and petty oppositions annoy and vex us, if we could only look away from these to some brighter pages! In all our bleared and blotted books there are some "leaves of healing." And when on bended knees we bring the day's poor purposes and poorer performances to the great Father, and say: "Forgive us our trespasses," let it be with the soft undertone of the child's filial faith: "Father, do not see the blots!"—Christian Advocate (Nashville).

"Our soul loveth this light bread" (Exo. 34:29).

Be careful that you are not among the multitude who say this. The sin is more modern than we are perhaps aware of. The majority now want the Bread of Life catered by apologists. We forget how that light bread nourished Israel forty years. We forget the hosts of saints in the past, who were saved and died on the unadulterated Scriptures. There should be presented consecutive appeals, consecutive invitations, promises, threatenings and warnings. Emphasize them and give them their proper setting and scope. They should dovetail into each other, like the different parts of a frame in a building.—Selected.
tempter, and raised it to her lips. But scarcely had she done so, when every hand was arrested by her piercing exclamation of—"Oh, how terrible!" "What is it?" cried one and all, thronging to­gether, for she had slowly carried the glass at arm's length, and was fixedly regarding it as though it were some hideous object.

"Wait," she answered, while an inspired light shone from her dark eyes. "Wait, and I will tell you. I see," she added, slowly pointing one jeweled finger at the sparkling ruby liquid, "a sight that beg­gers all description; and yet listen; I will paint it for you if I can: It is a lonely spot; tall mountains, crowned with verdure, rise in awful sublimity around; a river runs through, and bright flowers grow to the water's edge.

"There is a thick, warm mist that the sun seeks vainly to pierce; trees, lofty and beautiful, wave to the airy motion of the breeze; the name of Indians is a legend; they flit to and fro with something like a sorrow upon their dark brows; and in their midst lies a manly form, but his cheek, how deathly! his eye wild with the fitful fire of fever. One friend stands be­side him, nay, I should say kneels, for he is pillowing that poor head upon his breast. "

"Genius in ruins! Oh! the high, holy look of his brow! Why should death mark it, and he so young? Look how he throws back; one convulsive shudder!—he is to bless and soothe him. His head sinks to­wards the marble table on which it had been, set in their sockets; dim are their piercing eyes, how deathly; his eye wild with the fitful fire of fever. One friend stands beside him, nay, I should say kneels, for he is pillowing that poor head upon his breast."

"See!" she exclaimed, while the bridal party shrank back, the untasted wine trembling in their faltering grasp, and the drinking glass overpowered upon his seat; "see! his arms are lifted to heaven; he prays, how wildly, for mercy! Hot fever rushes through his veins. The friend be­side him is weeping; astricken, the dark mien move silently, and leave the living and dying together.

There was a hush in that princely par­lor, broken only by what seemed a sobbed sob, from some manly bosom. The bride stood upright, with quivering lip, and tears stealing to the outward edge of her lashes. Her beautiful arm had lost her sorrowful glance upon the wine-cup. Her voice was low, yet awfully distinct; she still fixed her brother's dying form in that last moment that he, too, had de­served, God helping me, never to touch or taste that terrible poison. And to him whom I have given my hand; who watched over my brother's form in that last solemn hour, and buried the dear wanderer there by the river in that land of gold, will, I trust, sustain me in that resolve. Will you not, my husband?"

His glistening eyes, his sad sweet smile, was her answer. The judge left the room, and when an hour later he returned, and with a more subdued manner took part in the entertainment of the bridal guests, one could fail to read that he, too, had de­termined to dash the enemy at once and forever from his princely room. Those who were present at that wedding can never forget the solemnity so solemnly made. Many from that hour foreswore the social glass.—Selected by. Fannie Miller, Martinsburg, Penna.

Self-Denial.

The clock had just struck nine and Harry recollected that his mother had de­sired them not to sit up a moment after dinner, "When will you show me that if the weather continued fine, Harry, you should ride out with him on the gray pony."

"No, no, my child, in God's name, no." "Dead!" she repeated again, her lips quivering faster and faster, and her voice more and more broken; "and there they scooped him a grave; and without a shroud, they lay him down in the damp, shadowy earth. Only one son of a proud father, the only idealized brother of a fond sister. ; And he sleeps to-day in that dis­tant country with no stone to mark the spot. There he lies, upon the marble table on which it had been prepared. Then, as she looked at the fragments of crystal, she turned to the company, saying:—

"Let no friend hereafter who loves me, tempt me to per il my soul for wine. Not the social glass,—

Self-Denial. brother, "past six o'clock, and a fine star­light morning!"

"Let me alone," cried Frank, in a cross, drowsy voice. "I shall only tell you. I know you have made. Many from that hour foreswore the social glass.—Selected by. Fannie Miller, Martinsburg, Penna.

Self-Denial.

The clock had just struck nine and Harry recollected that his mother had de­sired them not to sit up a moment after dinner, "When will you show me that if the weather continued fine, Harry, you should ride out with him on the gray pony."

"No, no, my child, in God's name, no." "Dead!" she repeated again, her lips quivering faster and faster, and her voice more and more broken; "and there they scooped him a grave; and without a shroud, they lay him down in the damp, shadowy earth. Only one son of a proud father, the only idealized brother of a fond sister. ; And he sleeps to-day in that dis­tant country with no stone to mark the spot. There he lies, upon the marble table on which it had been prepared. Then, as she looked at the fragments of crystal, she turned to the company, saying:—

"Let no friend hereafter who loves me, tempt me to per il my soul for wine. Not the social glass,—

Self-Denial. brother, "past six o'clock, and a fine star­light morning!"

"Let me alone," cried Frank, in a cross, drowsy voice. "I shall only tell you. I know you have made. Many from that hour foreswore the social glass.—Selected by. Fannie Miller, Martinsburg, Penna.

Self-Denial.

The clock had just struck nine and Harry recollected that his mother had de­sired them not to sit up a moment after dinner, "When will you show me that if the weather continued fine, Harry, you should ride out with him on the gray pony."

"No, no, my child, in God's name, no." "Dead!" she repeated again, her lips quivering faster and faster, and her voice more and more broken; "and there they scooped him a grave; and without a shroud, they lay him down in the damp, shadowy earth. Only one son of a proud father, the only idealized brother of a fond sister. ; And he sleeps to-day in that dis­tant country with no stone to mark the spot. There he lies, upon the marble table on which it had been prepared. Then, as she looked at the fragments of crystal, she turned to the company, saying:—

"Let no friend hereafter who loves me, tempt me to per il my soul for wine. Not the social glass,—

Self-Denial. brother, "past six o'clock, and a fine star­light morning!"

"Let me alone," cried Frank, in a cross, drowsy voice. "I shall only tell you. I know you have made. Many from that hour foreswore the social glass.—Selected by. Fannie Miller, Martinsburg, Penna.

Self-Denial.

The clock had just struck nine and Harry recollected that his mother had de­sired them not to sit up a moment after dinner, "When will you show me that if the weather continued fine, Harry, you should ride out with him on the gray pony."

"No, no, my child, in God's name, no." "Dead!" she repeated again, her lips quivering faster and faster, and her voice more and more broken; "and there they scooped him a grave; and without a shroud, they lay him down in the damp, shadowy earth. Only one son of a proud father, the only idealized brother of a fond sister. ; And he sleeps to-day in that dis­tant country with no stone to mark the spot. There he lies, upon the marble table on which it had been prepared. Then, as she looked at the fragments of crystal, she turned to the company, saying:—

"Let no friend hereafter who loves me, tempt me to per il my soul for wine. Not the social glass,—

Self-Denial. brother, "past six o'clock, and a fine star­light morning!"

"Let me alone," cried Frank, in a cross, drowsy voice. "I shall only tell you. I know you have made. Many from that hour foreswore the social glass.—Selected by. Fannie Miller, Martinsburg, Penna.
how to do that pretty puzzle you said you would show me a long time ago? "I am busy now, child," said Harry. "Don’t tease me now; there’s a good girl." She said no more, but looked disappointed, and still hung upon her brother’s chain. "Come, then," said he, suddenly recollecting himself, "bring me your puzzle, and laying down his book, he very good-naturedly showed his little sister how to place it. That night when the two boys were going to bed, Harry called to mind, with some complacency, the several instances in which, in the course of the day, he had exercised self-denial, and he was on the very point of communicating them to his brother Frank. "But no," thought he, "this is another opportunity still for self-denial; I will not say a word about it; besides to boast of it would spoil all." So Harry lay down quietly, making the following sage reflection: "This has been a pleasant day to me, although I have had one great disappointment, and done several things against my will. I find that self-denial is painful for the moment, but very agreeable in the end, and if I proceed on this plan every day I shall stand a good chance of leading a happy life. I have selected this story as it very beautifully shows the blessings that self-denial brings. It is my desire to practice self-denial every day of my life. If it is painful at the time I know it is the best for me. Although I am only a new beginner, yet I have a strong determination to follow my Lord all the way through. Pray for me that I may be a sunbeam for Jesus.

Stevenville, Ont.
Cora M. Saylor.

Dear readers of the Visitor: I like to read children’s letters. I like to hear of children who have given their heart to Jesus. I try to be good and do what little I can. Mamma says I can pray and ask the Lord to open the way. I like to go to church and Sunday-school. I am ten years old. I just said to mamma I wish we would never need to get sick. She said there is a country where they never get sick. I want to live so I can go there. We have so many dear ones over there. Pray for us.

Wooster, Ohio.
Miriam Winkler.

The Theater As It Is.

An anonymous writer in The Ladies’ Home Journal, himself a theatrical man, tells some facts about the theater as he finds it, quite frankly. Indeed the worst things that have been said against the theater in a generation, have come from theatrical men and women. One actor, of long experience, declared his belief that no woman can succeed on the stage, and be a clean woman. The above writer speaks of plays as “doubtful,” “suggestive,” “indecent,” “prurient,” “impure,” “salacious.” He claims, also, that there are some clean, wholesome plays. He discusses the reason why bad plays are put on the stage, and finds that it is because the other kind do not succeed. He says that the theater managers who try to keep their plays clean, soon face bankruptcy. They must put on the plays that will draw the crowds, or quit. He tells of a city where a noted evangelist was holding meetings, and had things so stirred that the theaters were almost forsaken. But a most vulgar play drew a crowded house. He finds too, that women patrons of the theater are in the majority, including the impure scenes; and the proportion of women to men is about two to one.

And still he and others talk of “reforming” the stage. Why should it be reformed? Manifestly, according to his own showing, it serves no necessary part of our nature. When clean, wholesome plays go begging, and it must truckle to the prurient in order to exist, it should be let die. The would-be pious talk of the theater managers that they would rather put good than bad plays, and that the fault with the people; is pure bosh. They do not have to be in the business at all. Still they are investing more millions in it. That is a confession that they are ready to make dirty money, and degrade the morals of the people for a consideration.

It is not so surprising that the people of the world seek the kind of intoxication which the theater, with its impure suggestions, affords; but there is something seriously wrong when professing Christians will uphold that sort of thing. The theater question came up in the conversation between two ministers. One defended it and the other denounced it. The former asked the latter if he had ever been at a theater to see a play, and he replied that he had not. Then the other said that he was not competent to judge, and had no right to condemn indiscriminately. Said the second: “If you set me to sorting apples to get the good ones, I do not need to taste the rotten ones to determine which are the more rotten. It is enough that I know they are rotten. If the theater is half as bad as its bill boards indicate, it is morally rotten; and that is enough form to know.”—The Christian Standard. Printed by request.

“I would rather go to the kingdom of heaven through the poorhouse than go down to hell in a golden chariot.”

—Moody.

“The higher work came to the disciples when they were faithfully performing their common daily tasks.”

In Memory.
Of Johnnie D. Case, who fell asleep in Jesus, October 5, 1912, at South Haven, Kansas.

By His Mother.
Rest dearest Johnnie, thy work is done.
Your trials, heartaches, all are o’er;
Peace on thy brow and eyelids calm;
Rest now on yonder shore.

Kind hands tried hard to keep thee here,
All tender care was spurned in vain;
The angels came and bore thee home,
From this weary world of pain.

He crossed the deep and swollen stream,
Who’l he be the next we cannot tell;
But we will labor on and hope
To meet dear ones we loved so well.

More sweet doxh sound yon heaven’s call,
Our visions of heaven are far more bright;
Since loved ones went and joined the throng
In yonder land of pure delight.

No, thou art not forgotten, Johnnie,
Nor wilt thou ever be;
As long as life and memory lasts,
We will remember thee.

We long to cross the silent river,
And rest upon the other shore;
We long to see and know our loved ones,
And be with Christ forever more.

South Haven, Kan.

MARRIAGES.

DISHER—GEIGER.—On March 27, 1912, at the home of the bride’s parents, Bro. W. Enos Dishler of Wainesfield, and Sr. Maggie, daughter of Bro. and Sr. Aaron Geiger, of Berti, Ontario, were united in holy wedlock, Elder Jonas Winger officiating.

OBITUARIES.

HESS.—Marlin Joshua, infant son of Bro. and Sr. Daniel Hess, of Mechanicsburg, Pa., was born March 25, 1894, died April 6, 1912, aged 57 years, 7 months and 11 days. Deceased was for a number of years a faithful member of the Brethren in Christ church, and fell asleep in Jesus after a brief sickness with pneumonia. Three brothers and three sisters remain to mourn their loss which is her eternal gain. Funeral service and burial took place on April 9, at the Air Hill M. H. Services were conducted by the home ministers.