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**Evangelical Visitor- October 7, 1912. Vol. XXVI. No. 20.**

George Detwiler
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AMONG THE FLOWERS.

What is the most beautiful object in nature, and what lessons does it teach?

The question was asked in our discussion of “God’s Beautiful Outdoors.” To me, all nature is beautiful and suggestive, but I would answer that nothing is more so than the flowers. I think that no one can gaze into the lovely face of a flower and listen to its message without being better for it.

Years ago, especially among the young people of the old countries, flowers were frequently used to convey a simple message. In this way a language became attached to many of the well-known varieties which still cling to them. The lily speaks of innocence; the red rose says, “I love you;” the daisy is simplicity itself, and the violet modesty; the forget-me-not tells its presence when a boy.

A converted cowboy gives this as his idea of what religion is: “Lots of folks that would really like to do right think that serving the Lord means shouting themselves hoarse praising His name. Now, I’ll tell you how I look at that. I am working for Jim here. Now, if I would do nothing but sit around the house here telling what a good fellow Jim is, and singing songs to him, I would not suit Jim. But when I buckle on my straps and hustle among the hills and see that Jim’s herd is all right, not suffering for water and feed or being driven off the range and branded by cow-thieves, then I am serving Jim as he wants to be served.”

God wants service as well as praise.

SELECTED.

SEEK THIS BLESSEDNESS—the joy of having forgiveness; it is sweeter than honey and the honey-comb. But where shall I seek it?” In Jesus Christ. “God hath given to us eternal life, and this life is in His Son.”—McCheyne.
The Evangelical Visitor

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The day printed after your name on your issue denotes the time to which you can to encourage the securing of some inducement we are offering our beautiful Gospel Text Wall Calendar for $1.75. For $1.22 we will give the Calendar to old subscribers and renew their subscription for a year.

We once more call attention to our special offer to new subscribers. For one dollar new subscribers will receive the Visitor from now to the end of 1913. Will not the bishops and ministers in the various districts in connection with those who are especially appointed for the work, do all they can to encourage the securing of some new subscribers now? As a further inducement we are offering our beautiful Gospel Text Wall Calendar for 1913 to new subscribers for 17 cents. That is, new subscribers will receive the Visitor to the end of 1913 and the Calendar for $1.17. For $1.22 we will give the Calendar to old subscribers and renew their subscription for a year.

Another Offer. Send us $2.25 as new subscriber and we will send in addition to the Visitor till Jan. 1914, a self-filling Fountain Pen, selling price $2.00, guaranteed by the

EVANGELICAL VISITOR.

October 7, 1912.

EDITORIAL.

As to Women's Dress.

It is a noticeable fact that the subject of woman's dress is engaging the attention of quite a number of writers. Not only do the editors of religious papers give attention to it as evidenced by recent editorials, but editors of secular papers as well refer to it in their writings. There seems to be a general sentiment that something is seriously wrong with the present-day style of women's dressing, and whether by sober reasoning or by ridiculing the freakish mode of dressing, the intention is to come in some way to influence women to adopt something more sensible and healthful and more becoming than is the present mode and practice. If the cause did not appear next to hopeless we would be glad to encourage the expectation that things would become better. But there will be no improvement if the people who have their wealth, yes, their living by this traffic can prevent it. The Demetriuses are as much alive today as they were in Paul's time, and they are no more a slave than is the slave to fashion.

There would be a possibility for women to refuse to follow fashion's decrees, but there is not much probability that they will do so to any large extent. Dress reform has had its advocates for many years but seemingly not much has been accomplished. Way back in the sixties Dr. James C. Jackson of the Dansville, N. Y. Sanitarium invented a reform dress, calling it the American Costume, and there is no doubt of its being both sensible and healthful as also modest, but it never became popular outside of his own institution. Lady patients who wore it while there did not have sufficient courage to continue its use away from the institution. The slave to liquor is no more a slave than is the slave to fashion.

There is however a viewpoint to this question which seemingly escapes the notice of the editorial writers who are giving attention to the subject. Even those who write from a religious standpoint seemingly fail to distinguish between Christian women and women of the world. To us it seems a matter of first importance to keep this distinction in view. The worldly woman belongs to the world and is worldly in all her activities. Some are indeed more sensible and consistent in their worldly life than others, but being unbelievers they are "not subject unto the law of God neither indeed can be." But the Christian woman is made free from the bondage of sin and Satan and therefore puts herself into an anomalous position when she goes back to the purveyors of worldly fashion to find out how she must dress herself. Dr. Talmage once said in a sermon that the woman who consults the fashion plate or magazine in order to learn how to make her next gown breaks the first commandment, which says, "Thou shalt have no other gods before me," because she worships the fashion god. And who is there who will prove that the doctor is not correct? And if he is correct in his statement what shall we then say of professedly Christian women whose conforming to the changing vagaries of fashion needs no argument as proof since her doings are the undeniable proofs. Some may not go to the extreme as do others, but it is plain to be seen that they keep close enough to the procession so as in a general way to be regarded as a part of it.

And usually writers on the subject, while they score the "preposterous head-gear," and the general freakishness of the dress of women, bid women to be cautious and not to go so far in dress reform as to become odd or peculiar, which, after all, encourages them to be subject to the decrees of fashion. We are not now saying that the Scriptures lay down a hard and fast rule that believers must conform to in order to be saved for we do not find any such rule. But the Scriptures do teach that Jesus the Savior delivers those who believe on Him from bondage—the bondage or slavery to sin and Satan, that such are inlawed to Christ, that Christ is their life, and they are no way under obligation to seek the good opinion of a world that lieth in the lap of the Wicked One, or Satan's home. As is generally conceded, Satan is at the head of the fashion business, it is humiliating and degrading to think that Christian women should continue to be under his domination so far as her clothing is concerned. If Talmage is correct, as also Finney, and many others who have expressed themselves similarly, then it follows that it is sin to follow the fashions, and Paul says that the believer has become dead to sin, and can no longer continue therein. We believe it is incumbent on every believer to be governed in these things by conscientiously conforming to such behavior as becometh holiness, as becometh a woman (or man) professing godliness, as those who have gotten into the liberty wherewith Christ makes free, and are not using that liberty for an occasion to the flesh. Paul's instructions to Timothy are that a Christian woman is to be clothed in modest (becoming—German) apparel, as becomes a modest Christian woman. If this were the practice of Christian women as a rule, dress conditions would be vastly better than they are, and the cause of Christ would be spared much ignominy.
OF THE PENITENT thief some people say he was so full of guilt he will have a starless crown. I do not believe there is a servant of the Lord, who will have so many stars in his crown as he has here. We do not speak of the means of saving so many souls as the history of this man's faith and repentance. How many from the very beginning, encouraged by reading this history, have gone to the scaffold to suffer the penalty of their deeds trusting in Jesus Christ, and who shall be numbered with His saints in the glory everlasting.—Saphir.

We often think, if my circumstances were different, my mind would be more spiritual; this is a mistake, it is more probable that if we were more spiritual, our circumstances would be different; God places us in these circumstances on purpose to deepen our spirituality.—Saphir.

SUCH AS I HAVE.

The little maid sat in a high-backed pew, and raised to the pulpit her eyes of blue: "Silver and gold have I none," read he, "but such as I have give I to thee." And the good old pastor looked down and smiled. At the earnest gaze of the little child.

The dear little maid carried home the word, Determined to use it as chance might afford. She saw her mother unceasing Toil for the needs of the family. So she cheerfully helped the long day through, And did with her might what her hands found to do. "Silver and gold have I none," said she, "But such as I have give I to thee." And the weary teacher looked up and smiled. As she took the gift of the little child.

As she played with her sisters on the grass, She saw a dusty traveler pass. "Poor man," said she. "he is tired, I think, I'll go and get him a nice, cool drink." And she ran, and in a twinkling procured a little cup, And dipped the sparkling nectar up. "Silver and gold have I none," said she, "But such as I have give I to thee." And the dusty traveler smiled. As he took the cup from the little child.

Sweet and innocent, clad in white. She knew it, by her little being, so bright. With a childlike trust she clung to bring Some gift to her Savior and her King. "Silver and gold have I none," she said, "But such as I have give I to thee." And the joyous mother tenderly smiled, As he took the gift of the little child.

MOUNTAIN MISSION WORK.

We have received a letter from J. R. Mitchell, the Mountain Missionary, giving a report of his work during the year now closing. Some of our people are acquainted with this work and have assisted in it to a considerable extent. The writer expresses his appreciation of the help he has received. We append the following extracts from his report as to print it all would occupy rather too much space.

He expresses thankfulness to God for the blessings and help given him. His labors during the year have been mostly among the miners and mountaineers in the Cumberland Mountains in Tennessee and Kentucky. Amid much hard labor and toil he has been able to distribute a large amount of Gospel Truth among the people, such as Bibles, Testaments, gospel books, papers, tracts, etc. The people whom he touched were mostly very poor. Few of them had any reading matter of any kind in their homes. But little farming is done in the mining districts and living is very high. The good literature which he was able to distribute was mostly received with thankfulness and much appreciated. That good is being manifested themselves. Many of these homes are those of poor little helpless children. They live in a small cabin about fifteen or twenty feet square. There were the parents and four children. The father was a helpless cripple having been hurt in a coal mine some six years ago. He was lying on a cot made of boards without bedding to live on except a few old rags. He was unable to move himself alone. There was hardly any furniture in the house.

An old stove without any pipe was in one corner of the room, the smoke coming out of the uncovered part of the house. They had nothing to use as bedding except some coffee sacks. How they managed to live seemed a miracle. The parents claimed to be Christians. Mr. Mitchell was nine miles from home, but he went home and the next day loaded his wagon with bedding, stove pipe, clothing for the family and provisions. Thus he was able to relieve them. While he was unloading the thing the mother was sitting on a powder keg and the father was watching her, his cot weeping and thanking God that deliverance had come and their prayers were answered. It is impossible for any one to give a real conception of others of the great destruction and suffering existing in these poor mountain homes. It must be seen to appreciate its seriousness. Many of these homes are those of poor widows, usually with large families of poor little helpless children, that have no resources of their own, but manage to eke out an existence by doing what little washing they can get and doing drudgery work for others. Mr. Mitchell appeals now again for help that he may be able to continue the good work. He needs Bibles, Testaments, gospel books, papers that are largely filled with gospel truth, etc.; large amount of clothing of all kinds and bedding are needed for the homes of the very poor. Remember these poor children.

Send all goods, prepaid, freight or express, to J. R. Mitchell, Cleveland, Bradley county, Tennessee.

Pray that God may bless this work and the truth that is given out.

—Mary Lyon.
PHILADELPHIA MISSION.

Greetings: "The Lord is my Shepherd, I shall not want. Blessed promise! "Let not your heart be troubled." Why? Because "Ye believe in God" (John 14:1) ; Deut. 33: 27: Underneath us are the everlasting arms." Bless the Lord! How in my going through dark seasons the Mighty Arm bore me above the trials and cares of life; I am on victory side today. God is indeed very precious to me in these trying times, but the promise is "My grace is sufficient."

Dear ones I wish you could see how mothers' hearts are cheered with the ready made clothing. A poor sister comes here who is compelled to earn her own living her husband being reckless. She has had a hard way to go but when she has given her clothes for her little ones she has told me over and over again she don't see how she would have gotten along had we not helped her with clothing. God will provide for His children. We wonder if we have cared for us this last month. While we were short in money He provided in another way. "Bless the Lord, O my soul, and all that is within me, bless his holy name." Pray for us. May God bless the Visnua family, Amen.

FINANCIAL.


Receipts.

A brother, Mt. Joy, Pa. $3.00; A brother, Mt. Joy, Pa. $4.00; A brother, Eliza Bethel, Pa. $2.00; In His name, $8; Home Mission Board, $15.00; cash, $3.00; Offerings, $11.11; Total, $41.86.

Expenditures.

Provisions, $22.14; other expenses, $3.92; gas, $2.73; Total, $38.79.

Balance on hand, $13.09.

Other Donations.

A brother and sister, basket of vegetables, Florin, Pa.; A sister, water melon. Other Donations.

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Balance on hand, $13.09.

Other Donations.

A brother and sister, basket of vegetables, Florin, Pa.; A sister, water melon. Faithfully yours, Mary K. Stover.

CHICAGO MISSION.

"Fret not thyself because of evil doers, neither be thou envious against the works of iniquity for they shall soon be cut down like grass. ... Trust and do good so shalt thou dwell in the land and verily thou shalt be fed."

As we see awful sin and spiritual wickedness abounding on every hand and are made to feel the power thereof, the above words came to us with renewed force lest we become exercised above that which is in His divine will for us

If ever there was a time when true believers need to seek daily to walk in meekness and humility before God it is now. We are instructed to take unto ourselves the whole armor of God, that we may be able to withstand in the evil day and having done all to stand. Many who have tasted of the goodness of God are forgetting these instructions and are thus being swept off their feet by false teachings and delusions of all kinds, and are given over into spiritual wickedness whose last state is worse than the first. (Heb. 6: 1-6).

But shall we be discouraged as we see the tares ripening and the day of the Lord approaching? Shall we not more give ourselves for the saving of precious souls whether it be through prevailing prayer or to go out into the highways and hedges and compel them to come in? Our heavenly Father will place each faithful humble child in its proper place.

While it is not ours to see the multitudes flocking to Jesus, we are glad for the few and rejoice to see souls hungering for the simple word of God. Pray that He has given us may be kept and others added daily.

By the fruits of the saints we know we are being held before the throne in prayer for which we are glad and do praise God. May His grace and peace rest and abide upon His saints.

FINANCIAL.

Report for month ending Sept. 15, 1912...

Balance on hand, $178.

Receipts.

C. B. Eavey, Morrill, Kan., $5.00; Sr. J. W. Elhaberg, Andover, Ont., $3.00; S. Whisler, Ohio, $1.00; B. S. Herr, Cambridge City, Ind., $1.00; In His name, Pa., $6.00; C. Tlsmer, Ohio, $1.00; In His name, $8; Y. P. M. Chicago, $0.00; Total, $28.26.

Other donations.

J. H. Bert, Cal., 1 box oranges; Sisters, Shannon, Ill., fruit and eggs; Mt. Carmel Home, 4 dozen corn and beans; R. R. Martin, Dixon, Ill., fruit; Sr. Stevenson, Chicago, Ill., 1 box flour, 1 box potatoes.

Expenditures.

Groceries, $3.86; Gas for lighting and cooking, $0.00.

Coal Fund.

Samuel Gaymen, Chambersburg, Pa., $5.00 In His name, $5.00; N. A. Shirk, $10.00; Abilene S. S. Kans., $77.42; Valley Chapel S. S. Ohio, $2.55; W. H. Kreider, Shannon, Ill., $5.00; S. S. Chicago, 111., $10.00; Y. M. S. S. C, $5.00; In His name, $4.00; Y. W. S. S. C, $15.00; Total, $108.79.

Sarah Bert.

609 S. Halsted St. Englewood, Ill.

MESSESS ORPHANAGE.

Report for the month of Aug. 1912.

Receipts.

For maintenance—A brother, Hock­ criville, Pa., $3.00; A sister, E. Puter­ burg, Pa., $3.00; M. B. Musser, Mt. Joy, Pa., $3.00; A sister, Mansfield, O., $5; H. B. Hofer, Mt. Joy, Pa., $6.60; Mary Kindig, Hatfield, Pa., $1.00; Emilene Frederick, Sunderton, Pa., $5; S. B. Stoner, Hamlin, Kan., $2.00; Sr. Stauffer, Eliza­ betheth, Pa., $1.00; Sr. Ginder Eliza­ betheth, Pa., $5.00; Mrs. B. S. Back­ eth, Pa., $1.00; Donation box, $3.25; Harvey Basler and wife, Louisville, Ohio, $6.00; Total, $10.81.

For book碣ness—Rapho dist, harvest meeting, $9.50; Frank Kipe, Wayneboro, Pa., $2.00; Harvest meeting, $14.50; Donegal dist, harvest meeting, $7.50; Total, $27.50.

The management also acknowledges thankful donations of vegetables, fruit, and other provisions received form the following named doners, Elizabeth Tracey, Ester Juder, Abner Martin, Fannie Breinh, A. Wolgemuth, H. B. Hofer, Catty Ann Myers, D. M. Book, also a large donation of a large variety of useful articles, such as vegetables, fruits, etc., from Elizabetheth, Pa., May God bless all who had a share in this blessing.
EVANGELICAL VISITOR.

MARKHAM, ONT.

A. Bears of Ridgeway, Ont., John Sider of Perry Station, Ont., and John A. Nigh of Springvale, Ont.

The single mode of feet washing was employed for the first time in our part of the country and everybody was well pleased.

Correspondent.

UPLAND LETTER.

Readers of the Visitor, Greeting in the words of our Lord: "Let not your heart be troubled, ye believe in God believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself that where I am ye may be also." Precious words! What comfort for the redeemed of the Lord. "I go and prepare, "I come again and receive" what did the twelve men, in whose Gospel, say? "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Christ's coming again and receiving us (believers) is as real a coming event, for the saints, and much more so than any event which has occurred during our lives here below. We know the where and how of the event of our Lord. Our Lord Jesus Christ has also revealed the where and how of His coming for the church. Study I Cor. 15: 51-53, and I Thess. 4: 13-18.

The Lord's own words are, "Do this in remembrance of me, and again we read "for as often as ye eat this bread and drink this cup ye do show the Lord's death till he come" Also, "Our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ." Let us keep waiting and looking.

The Lord willing we will once again keep the memorial feast on the 12. and 13. of October. Our Bro. and Sis. Harry Wagaman, who had charge of the Buffalo Mission for some time, are expected to be with us during the love feast. We extend a hearty invitation to any who can, to come and enjoy the feast with us.

Isaac D. Kreiss, Cor.

P. S. The financial report of this work passed off satisfactorily, and, we believe, for the furtherance of God's cause.

Sept. 19, 1912. Upland, Cal.

PLEASANT HILL, OHIO.

Dear readers of the Visitor, Greetings in the precious name of Jesus.

We, the brethren of Pleasant Hill, Ohio, feel to rejoice that the Lord has opened the way, so we could have Sunday School and services oftener.

We have purchased one-half interest in the M. E. church, that place, and as there had been no forenoon services in the church for several years we proceeded at once and organized a Sabbath-School on June 23, which has proven very successful in every respect, and is quite a spiritual uplift to the brethren in that we converse oftener in worship, mingling our voices together in praising and adoring His holy name. Instead of having preaching services every four weeks we now have preaching every two weeks at 10.30 A. M. and Sabbath-School at 9.00 A. M., with very good attendance and interest.

On Aug. 31, we held our harvest meeting, which also was very helpful to our spiritual welfare. We feel like the Psalmist mantras to praise the Lord at all time have for His goodness and mercy towards us. We feel encouraged and ask the prayers of all the dear ones, that we may be kept in the center of God's will.

Love and best wishes,

A. Bearss of Ridgeway, Ont., John Sider of Perry Station, Ont., and John A. Nigh of Springvale, Ont.

On Sept. 4th, we held our love feast which was true to name, and was an uplift to us all. We were blessed with a goody number of ministers, and the word was held forth with power and profit and we were glad to see a few yield to it. May each one dig deep and get upon the rock. Correspondent.

SPECIAL MEETINGS AND LOVE FEAST AT MORETOWN, MICH.

Dear readers of the Visitor, greetings:

According to arrangements continued meetings were begun here Aug. 25, and continued until Sept. 8.

These services were quite well attended part of the time. The Lord opened the way for Bishop J. A. Stump, of Nappanee, Ind., to be present part of the last week, and we were made glad to have the homecoming of two precious souls who renewed their covenant with God. While on the one hand we are sorry because many refused the invitation of mercy, yet we feel that through His grace we have faithfully witnessed to His truth, and we must leave results with Him "Who worketh all things according to the counsel of His own will."

On Sat., Sept. 7, we held our love feast and quite a number of the brethren and sisters gathered in from Carland, and other points and we did truly have a love feast. We could truly sing, "Blest be the tie that binds, Our hearts in Christian love." etc.

Personally we were made to thank God for the simplicity of the Gospel and that we were humble enough to accept it. We feel the work here has received new strength and hearts have been encouraged to press faithfully on. Please pray for this work and our unworthy servants.

V. L. and Charlotte Stump.

P. S. The financial report of this work is sent to the Chairman, Sect. and Treas. of the Home Mission Board. All offerings intended for this work may be sent either to the Home Mission Treas., or to our address, Sandusky, Mich.

HOUGHTON, ONT.

The Home Mission Board of Canada was led to arrange for a love feast in connection with the work at this place for September 7. The preliminary meetings began about 10 days ago, and this was the first meeting of this kind ever held in this part of the country, there was great interest manifested previous to the time appointed, and everybody in the surroundings looked with favorable. It was a love feast indeed. and everybody in the surroundings looked with favorable. It was a love feast indeed.

On Aug. 31, we held our harvest meeting, which also was very helpful to our spiritual welfare. We feel like the Psalmist mantras to praise the Lord at all time have for His goodness and mercy towards us. We feel encouraged and ask the prayers of all the dear ones, that we may be kept in the center of God's will.

Sept. 16, 1912.

AN AFRICA LETTER.

BRINGING THANKS.

Box 10, Boksburg, Transvaal, S. A.

Aug. 18, 1912.

Dear readers:—In order to save time and stamps I will make use of the Visitor columns to thank all my Western friends who have had a share in surprising me with a handkerchief shower this birthday season. Sister Frey must know by experience what an inspiration it is to workers on the field to know they are remembered by home friends and acquaintances. May the dear Father bless and reward each one. Only one came on the week of my birthday, and I am sure you can all guess where it came from. The one who knows the day better than any one else and whose hands made my first garments, also hem-stitched the handkerchief she sent, and you may be sure I will always remember her. One of the handkerchiefs came on a box where it's to be a keep-sake not knowing but what it may be the last work those precious hands will be able to do for me.

Others of the handkerchiefs came on my second birthday—eighteen years now since I was born of water and of the Spirit, believing the editor still remembers the struggle as also the victory.

You may be interested to know how I spent the day. In the morning breakfast was busy making a coffin for one of his night school pupils, who died in the hospital the previous day. I closed my school earlier than usual to put the cloth around it, white muslin on the inside and black lining for the outside. His friends dug the grave. At 2.30 we had a short service in the chapel after which they took the coffin to the hospital, then the grave. Just before passing away told his attendant he was leaving here and going to his Lord in heaven. There remained such a bright look on his face. As I look out across the vallet to the burying place, there often a little group is standing, I wonder how many will rise at the sound of the trumpet. "For the trumpet shall sound and the dead shall be raised incorruptible." Thank God, I believe there is at least one.

Now dear ones, you have responded so kindly to the handkerchief shower, it gives me courage to ask a favor that has been on my heart for some time. In my Sunday service for the children I have borrowed the large S. S. picture rolls of 1910. I wonder will some one who reads this feel led to give a cup of cold water in the way of supplying the children with the large Picture Roll and small cards, 12 or 18, for 1913? I am able to get Zulu lesson leaves. Thanking you again for your tokens of love and best wishes,

I am your sister in the harvest field.

Malinda B. Eyster

NOTE—Sister Eyster was at the time when she was born the second time brings to our mind very vividly the circumstances of that important event in her life. It was in the Summer of 1894, at Hope, Ont., the place of her tabernacle work. The other workers were Bro. Noah Zook and his wife, Sr. Mary,
and Sisters Caty Hershey, now Mrs. Haugh of Waukena, Cal., and Sue Hoffman, now Mrs. J. G. Cassel, of San Marcos, Guatemala, Malinda Brubaker, now Mrs. Eyester of Johannesburg, Transvaal, whose home then was near Galva, Kan., was visiting a sister of hers in South Dickinson county and at the same time was at the tent meetings. The Lord graciously convicted her of sin. She considered she would be impossible for her to go home and live a Christian life. This was reached on a Thursday evening. The battle raged fiercely in her heart, but Jesus won, and she surrendered and sought the Lord. Glorious deliverance came on Sunday afternoon, and a missionary to Africa was born. Editor.

PRAISE FOR THE BIBLE SCHOOL.

"Truly my soul waiteth upon God, from him cometh my salvation." "Bless the Lord, O my soul, and all that is within me bless his holy name." "Make a joyful noise unto God all ye lands; sing forth the honor of his name, make his praise glorious!" "We praise God for his loving kindness towards us needy creatures. We find renewed reasons to be thankful. I must often feel and say, "God is good, and the people are good to us also." I have been abundantly blessed in our travels. We know not how to thank the dear Lord and the good people enough for all the good they do to us.

It is our privilege at this writing to be at the Bible Training School at Grantham where our dear young brethren and sisters are being trained for a useful Christian life; for either home or foreign work. I have been in both the kitchen and in the cleaning of the house, others work in the Noodle factory, others are busy folding the papers, still others are busy doing such beautiful songs of Zion. Praise God for the heavenly influence I felt when I was there. I believe if I were ten or twenty years younger I would be a student myself. I will just say if any reader feels any prejudice against the school, don't say anything against it, but come and see and be convinced by your own eyes. My prayer to God is for these dear young people, these soldiers of the Lord Jesus Christ, may they hear the word and form characters and lives that may tell for time and eternity. Let us pray for the school. And dear God, blessed people who have the enjoyment of your rich farms and gardens and lands many times harder than he ought to do in order that the financial aid might balance. He is there raising his children amidst evil surroundings without proper educational facilities and without prospect of giving them anything of a financial start in life, but desiring rather that they too might become missionaries of the cross to continue to carry the blessed Gospel.

The crises was reached on a Thursday evening. The battle raged fiercely in her heart, but Jesus won, and she surrendered and sought the Lord. Glorious deliverance came on Sunday afternoon, and a missionary to Africa was born. Editor.

THE LAST COMMAND.

By H. J. Frey.

(continued.)

In our last article we spoke of the need of consecration, prayer, and actually going to the field. But there is another phase of mission effort that must not be left out. It is that of giving. In fact, giving is a natural corollary with consecration and prayer. For how can a man pray earnestly for God to send forth laborers, and supply their every need; and still withhold more than is meet of that which God has given him? If indeed we have truly consecrated ourselves to God, our temporal possessions were included. Our possessions and our present income are no longer our own—all belongs to God to be as He wills. There are those who are opposed to giving the tenth because that as they say was for the Jews under the law. But we have not heard anyone yet to take a stand and say we should not give as much as the tenth. Nevertheless very many Christians act it out. One would go so far as to say that all is the Lord's but at the same time keep practically all for themselves—not giving even the tenth to the Lord for His actual use. At this rate, of what use is it that all belongs to Him? Again, some have a wrong idea as to what the tenth really means. I once knew a young man who gave the Lord a tenth after his living expenses were first deducted and thought he was tithing. But this one afterward woke up to the fact that if he wanted to tithe he should give first the tenth of all his income, and the remaining nine tenths should be for his living expenses or for laying in store. Again there have been those who thought they were giving the tenth at least, but did not keep count. Afterwards when they kept a systematic record, they found that before, they had fallen far short. One brother said to another—'I think this system of tithing is a very stingy way of giving: our all belongs to God. But the other answered "Let us all do that much once, afterward, perhaps, some will give their additional offerings." And of course it is a known fact that if every Christian gave even only the tenth the church treasury would receive many times its present receipts. I know of a certain church which is noted for missionary interest and for giving. Yet I have been reliably informed that if all of the members of that church gave the tenth of their income the receipts would be much greater. If this is true of that church, how must it be with others?

On a certain occasion the writer spoke to an African congregation about the duty and privilege of giving. Some months afterward a young man who had been working at the mines came with over two dollars in money saying he wanted to give that to the Lord. He said that while working at the mine he withheld the Lord's portion, and now he desired to square up. He also testified in service that formerly he had become offended when he heard preaching on the tenet of giving, but now he enjoyed it. How natural! If all would square up with the Lord on this line there would truly be a great rush into the treasury. Then also the windows of heaven would be opened and blessings would be poured out, and I think I may say there would be a seeking after God and a filling with the Holy Ghost such as we have never seen before.

See the consecrated missionary leaving home and breaking home ties, and going to the uttermost parts of the earth for the sake of the Gospel. There he is bearing the heat and burden of the day, subject to fever and a deadly climate, laboring only for souls. See him laboring with his own hands many times harder than he ought to do in order that the financial aid might balance. He is there raising his children amidst evil surroundings without proper educational facilities and without prospect of giving them anything of a financial start in life, but desiring rather that they too might become missionaries of the cross to continue to carry the blessed Gospel. 'No man can lay down his life for his brethren in the home, and living in comfort, with their children growing up by their side with all advantages. See their modern houses, fine carriages and automobiles and every convenience. See them adding farm to farm and house to house, and some of them still giving but grudgingly to the mission cause. In II Cor. 8:14, Paul speaks about an equality, that where do we find equality here? Even by giving the tenth they would not be equal. Sometimes we think we...
have done well, but what God desires for every one of us is to so fully yield himself to God that God can give him the burden for the lost world. Then will we have cheerful, liberal givers to the Lord's cause, travelling prayer for the lost earth, and a joy in self-denial that the cause of Christ might prosper.

WAS THERE ANY SIN IN ADAM BEFORE HE TRANSGRESSED? - AN ANSWER.

BY A. M. ENGLE.

In a communication to the VISITOR columns a considerable while ago, Eld. Charles Baker of Canada proposed "several brotherly questions" to which he requested an answer from his friends. As far as 


I know no answer has been given, and this communication may be considered greatly belated, if it be taken as an answer. But if so, it has given me ample time for thought and consideration, of which I have had not a little since, and I can freely say, the more I consider the subject, namely, that Adam had any propensity or inclination to sin or evil, or anything that was against the will of God the less can I believe that such was his condition.

Bro. Baker states that according to his views Adam must have had, somewhere, or somehow, in him an inclination or tendency to evil. I have not the number of the VISITOR containing the article in question at hand but such was his reasoning, as understood by his readers.

To my understanding this was not at all necessarily so. To make plain my ideas I will employ several illustrations which, to my mind fully set forth the condition of Adam before and after the Fall. But I will firstly repeat what I stated in my former article on the Creation of Man—namely, that Adam had nothing before the Fall but what he had received from God. When God had finished all His works, He said, "It is good, very good." This could not have been said if Adam had anything in him that tended to evil, or would have been evil if committed. If Adam could have sinned, or according to Bro. Baker's expression or idea, that there must have been something in him to respond to the temptation, Adam would not have been a free agent, and therefore could not have been held responsible for what he did.

But to give my illustrations—

The gardens on the slopes and plateaus of Mount Vesuvius are of the most productive and fruitful in the world. The Lord prepared the soil in the bowels of the earth by fire and brought it to the surface by volcanic eruption and placed it on the side of the mountain, and prepared it for the garden by the elements. Now, does anyone suppose that there was any weed seed in this soil? Today some doubt are as weedy as any other gardens, and require the same care and vigilance to keep them clean. Where, then, did these gardens get this trash? Did it not come from some outside source? Surely. And just as surely the nature of these gardens or the soil was such, that when the weed seed came in it grew and that very luxuriantly.

Another similar illustration:—Suppose this mountain was owned by some great potentate. He planted it in fine gardens; the soil was clean as it came from the bowels of the earth. He had a chief servant to whom he entrusted the keeping of the garden. There were no weeds there. This servant was commanded to freely eat of all the fruits and to have full control. But the lord of the mountain charged him strictly not to plant any seed offered him by others. If he did he would have a weedy garden all his life. But sadly—upon a day, in an evil hour, a glib and smooth-tongued fellow, an enemy of his lord—came along and inquired of him about his garden and the conditions of his being there. The man, without suspecting any evil intent told him, and also that his lord strictly forbade him to plant any other seed that might be offered to him, that if he did he would have a weedy garden would be the consequence. "Humph," blurted out this friend, "you will not have a weedy garden, but your lord knows that if you plant of my seed you will know more about variety, and your garden will be like his up the hill of which he was so jealous." So being taken in—tempted—by the glossing lies of the enemy he took a full package for trial. But when the seed sprang up, lo, there were weeds galore, of all kinds, imaginable.

Sometime after the lord visited his garden, and gardener. But when he came into the garden the servant could not be seen. Then he called him. Then the servant came before his lord and said, "I heard you calling me but I was afraid and ashamed because the garden which you gave me to take care of, got so weedy." "What!" said his lord. "Did you not plant other seed which I had forbidden you to do?" "Yes," said the man, "a glib, smooth-tongued man came a long and persuaded my wife to try of his seed. So we took some, and we now see our mistake." "Well," said his lord, "you can enjoy this fine, beautiful, pleasant garden now; since you disobeyed you must get outside. You must live by your toil, and by the sweat of your face you must eat your bread as long as you live. The earth shall be cursed on account of your disobedience to my words. The earth shall be weedy until I will purify it again by fire; then shall every weed and weed-seed be destroyed as it was before your transgression." These remarks and illustrations fully set forth my views and convictions as to man's state or condition before and after the Fall, and I believe they are altogether scriptural. Neither do I think it would be wise to promulgate any other doctrine.

Briefly, then, in conclusion, I will state my convictions and belief as already set forth—that Adam as he came from the hand of his Maker had no taint of sin, nor of any evil, because there was no sin or evil in the world, and he could not have sinned excepting by the violating of God's command, because where there is no law there can be no transgression, and the only law was not to eat of the one tree.

And I further hold that had our foreparents not transgressed they would have remained pure, innocent and sinless. But by partaking of the forbidden fruit they were so poisoned by the lying sin-poison that all the evil that is in the world is the direct consequence of their eating of the forbidden fruit.

Looking at my illustrations again and applying them in our study there was no more evil in Adam before the Fall than that there were weed seeds in the beautiful lava gardens on the slopes of Mount Vesuvius before they were introduced from outside sources. And as all the nasty and hurtful seeds came from the package which the enemy gave to the gardener, so all the evil that ever was, and is, in the world came from the sin-poison which the serpent caused our fore parents to partake of.

In concluding his communication of a few "A Few Brotherly Questions," Bro. Baker states that he loves the church and that he does not wish to put forth or teach any erroneous doctrines. This is very praise worthy and if we would have more such brethren in the church the condition of the Brotherhood would be much better than it is. But that a brother loves the church, and does not wish or mean to advance any erroneous
doctrines does not necessarily prove that such doctrines are scriptural.

Finally I will state that I believe that the doctrine that Adam was pure, sinless, and without any evil propensity or inclination to anything wrong or sinful, wrong in the sight of God, is sound scriptural doctrine. And if any believe otherwise, they should take the apostle’s advice, namely, keep their faith unto themselves before God.

Note.—Evidently there are some in the Visitor family who seem to think that the Editors should publish everything that is presented to them for publication; while others think that rigid rules should be enforced, and what one person would suggest as a proper rule another one likely would criticise; hence we are inclined to be impartial in the publication of articles, in so far as they do not become too personal, or as long as they are not tainted with foreign matter. The Editors personally cannot agree with everything that is presented for publication but the Evangelical Visitor stands as the organ of the members of the Church of the Brethren in Christ and therefore cannot exercise authority because they are in position but are inclined to deal kindly with all who offer articles for publication.

“Let love be without dissimulation.”

(Rom. 12: 9).

Editors.

G. D.
R. S. S.
K. H. H.

THE MARKS OF THE LORD JESUS.

BY GEORGE S. GRIM.

No one who is at all familiar with the history of Paul’s hardships, sacrifices, and sufferings endured for the sake of his divine Lord, will accuse him of boasting, or of self-glorification, when he declares in his Epistle to the Galatians, “I bear in my body the marks of the Lord Jesus.” His devotion to the cause of Jesus, whose disciples he had bitterly persecuted, was complete, intense and aggressive; and one of its natural results was that the former persecutor should be numbered among the persecuted. But persecution was only one of many things. This left its mark upon him; but it was indelible, so were the marks made by afflictions, necessities, distresses, stripes, imprisonment, tumults, labors, watchings, fastings, evil reports, dishonor, chastenings, sorrows, shipwrecks, journeyings, perils and weariness, of which he writes a dreary but glorious history and to which he appends this note of exultation:

“I take pleasure in infirmities, in persecutions, in distresses for Christ’s sake.” For Christ’s sake,—this is the holy principle that governs the lives of the true disciples of Christ. It was so among those whom he called to be His apostles. It has been so through the history of the past. It is so today among us who are accepting the terms of salvation and striving to do His will.

Could we know the self-sacrifice, self-denial and sufferings made for Christ’s sake and borne for others with patience by those who live in Him, we should see many a humble follower glorified into sainthood. Then we could feel the peculiar meaning of Paul’s expression: “I bear in my body the marks of the Lord Jesus,” for then every line in the care-wrinkled face and every hair whitened by sorrow would be recognized as a mark of the Lord Jesus. O child of God, wearied by the burden, toiling in the struggle, impatient of the increasing sacrifice, keep a steady heart of faith; in your own strength you can do nothing, but for the sake of Christ; for Him who endured the Cross and despised the shame and is at the right hand of God, there making intercession for us.

“A few more years shall roll,
A few more scenes we chase,
And we shall lie with them that rest
Amid the storm I hear His voice,
That Jesus gives me blessed rest,
That Jesus gives me rest.

The night is dark and thick the cloud,
Asleep within the tomb.
And we shall lie with them that rest
O'er these dark hills of time;
For Jesus gives me blessed rest,
O'er these dark hills of time.

There shall be no more tempests cease,
And light comes with the morn.
And we shall lie with them that rest
A far serener clime.
For Jesus gives me blessed rest,
A far serener clime.

My soul shall know the perfect bliss
From which the tempest's awful noise
Is sound, and we have many pleasant truths which did us good, and listened to returned missionaries from various fields. May God bless His own work.

On Aug. 18, we attended preaching service and Sunday school at the Cross Road M. H. Lancaster county, Pa., feeling fairly well at home among the brethren. The next day (Sunday) we were permitted to meet in fellowship with our brethren in worship at Drytown, and God gave us the message. In the afternoon and evening we were at the Lancaster Mission. During the week following for a few days we attended the Christian and Missionary Alliance Convention where we heard Gospel truths which did us good, and listened to returned missionaries from various fields. May God bless His own work.

On Aug. 25, we attended public worship and Sunday school at the Mount Pleasant M. H. Here we again had pleasant fellowship. Here is a live church under the supervision.
or care of Bishop H. B. Hoffer in whose home we were permitted to visit for the first time. Yes, many were the courtesies shown toward us. We also were permitted to meet at the Mastersonville M.H. in worship where we preached the word. Here the funeral of our aged sister Ginger followed the morning service being attended by a large concourse of people. A Sunday school followed in which we took part here as also elsewhere. Our elder brothers and sisters do not take the interest in Bible study as they should. They stay at home when they should be present and show their appreciation of church work. Why, so few take an interest in the school. Say brother, sister, you should encourage your children to go to Sunday school, and you should have them to feel that the church is their church, and if they are not yet converted, surely, superintendents and teachers, you should labor to have the children feel that the Sunday school is theirs and the Brethren church is their church. I am not an alien in my mother’s house nor a stranger among my brethren, glory to God. “I know whom I have believed and I am persuaded he is able to keep that which I have committed unto him against that day.” Hallelujah.

I have been to old Lancaster county quite often in the past fifty-four years, and I praise God, I never had so good a visit as this time. It may be the last one, God knows. The poet says: “The Church our blest Redeemer saved To her my cares and toils be given, Till toils and cares shall end.”

To her my tears shall fall, For her my hands shall bend; To her my cares and toils be given, Till toils and cares shall end.

Dear Visitor family, you pray to this end for me that I may have strength of body to labor on until it will be said, “It is enough, come up higher?” The dear saints did not just say, “God be with you and bless you,” but those whom the Holy Spirit impressed to help in a financial way did so. We thank God for their love. May He through the Holy Spirit add what we lacked.

We enjoyed the evening meetings very much. On a Sunday evening we came to our sisters, Hits and Myers to a meeting in their barn. It was not too much trouble, no not for those sisters to clean out the barn floor to hold an evening meeting. No, and it was a blessed one. So we could continue to enumerate the good things we met with.

On Sept. 3, we were present at the Mastersonville M.H. where a large number of friends and neighbors met to mourn the passing away of our young brother, John Hoffer. But we mourned not as those who have no hope. “For if we believe that Jesus died and rose again, even them that sleep in Jesus God will bring with him.” Oh what a blessed hope is ours! We enjoyed a fellowship meeting in the Brethren’s M.H. at Elizabeth-town and visits from house to house.

Let me yet say to the Visitor family that our brother, David Martin, is in the clothing business, and carries quite a large stock of ready made plain suits of all sizes and colors and the price is right, so that all can afford to get them. Let me beg you, my brethren in the family, let us be plain, and we will not need to feel that we are aliens in the family.

We returned to Harrisburg, Pa., on Sept. 5th and attended the prayer meeting at the Messiah House.

Yours, in the Visitor family, working for the prosperity of the church till He, Jesus, comes. In love to all the members of the family.

John H. Myers and wife.


A SISTER’S LETTER.

Wherefore he saith, “Awake thou that sleepest, arise from the dead and Christ will give thee light.” “Redeeming the time because the days are evil.” “Understand what the will of God is” (Eph. 5: 14, 16, 17). The Lord awakened me at 2 O’clock and talked with me and would not let me sleep. I asked Him what this meant. It came to me like a call as it did to a Samuel of old: “Get up the Lord has need of thee, write a column for the Visitor. I thought I would get away with this, but, bless God, I could not. Hallelujah! I have been somewhat discouraged at times, and before I went to Bro. Garrett Tyson’s barn meeting I prayed very earnestly for a good filling with the Holy Spirit, to raise me from my slumber, and, glory to God, it came. O brethren, I would rather have lost ten dollars than missed that meeting. You know we can go to meeting and say, “Our Father” all the days of our life and be lost. Yes, we can. I hope you understand what I mean. O yes, we can say a testimony and be lost. My heart says sometimes, Lord, pity us plain people. God have mercy. I like to be in meetings where some one has a live coal, where one strikes the fire. Where is it, if the fire is lit surely it will burn. I tell you the fire fell in my soul one day. I mean the fire from heaven. If any one comes around with fire in him or her it is quite quick in being lit in my soul too. Don't blame Amanda Snyder. I hate this name, Amanda Snyder in the Visitor, but surely this morning it is a Voice. Glory to His name. I love to bring honor and glory to His name.

We had such good wholesome food from our dear visiting brethren at their harvest meeting and barn service that I had to shout. Whether all understood I do not care; I know the Lord does. Praise His dear name.

I fall out with myself sometimes on account of my long preaching testimony, and empty when I am done. I wish and pray if only God will answer my prayer that I can be more prompt and short and Spirit filled. We need not tell everything we know to please God. I pray that we may be more on fire for God, not in circumcision, or form, or custom. When Jesus Christ came into my heart those things went away. The preacher did not need to give out all the hymns and do all the praying. I came out from all those things. Let us not be afraid of more than two prayers. I believe if we would have a half dozen short ones sometimes it would be better than one man doing it all. Don’t blame me I say again. Blame God for this for I am not my own I belong to Him this morning. Sometimes I can’t express my feelings but this morning I can. Glory, praise and honor to Him, not me for I can do none thing.

When I think this morning of the glorious experiences I have passed through I wonder sometimes God don’t cut me off for my slumbering condition, but with tears, I must write, “God loves me with all my meanness: He loves me.” On Sunday we visited an old father at our neighbor’s house and I felt for the dear old soul as he tried to pour out his heart in prayer to God, but repeated the words over and over. How we should fall down before Him and pour out our hearts before we get so old, dear ones then we can’t anymore. I always tell the dear ones who are caring for him to do all they can for father. I am glad when brethren and sisters tell me to do all I can for my dear old mother for, say they you will never regret it when you shall stand and look on her face for the last time in a coffin. I often think, who will then have a good meal ready for me when I come home from meeting, who will then be waiting for me when I get home at night, and put the lantern on our dark porch for me to hitch my dear dumb beast?
Dear reader, when I gave my heart to God the devil told me as I obeyed the Lord in the putting away of the old and putting on the new, I would have no mother, no father, brothers or sisters. Well, I washed through many tears as I was led, and just as plain as God is speaking through me this morning, so He spoke many a time when He told me to take off the decorations from my body. He would not allow me to have my fine gold decorated dishes, a set which had cost me $22.00. I thought it was not for me to have on a white cap and be setting a table that way. Well, they were only dishes, but I cried. My mother thought it could not be, but I did away with them. I could write much how He took the misery off my feet. It said, "Comfort" on the box. What is it today? We can hardly see how people can stand on their feet when we see the shoe. I laced tight: "Comfort" was on the box, but misery on my body. Why? What is it today? One of my nieces was to see us, braced and the hull room was jist as shiny look shiny as gold. I remember I cut a spell, and then I began to feel kinder bad. I didn't know what ailed me. Why? What is it today? One who knew that "tribe" would instantly exclaim, "enough said!" A trap—he might get caught. His hand never went to church for the same reason that he could not read. He no Bible, and for the still profounder reason that so they can wear hobble skirts. He was a river pirate. His father and the hull room was jist as shiny look shiny as gold. I remember I cut a spell, and then I began to feel kinder bad. I didn't know what ailed me. My piece is lengthy, so I'll speak now of the remarkable case of Captain John. A true tale by Rev. J. H. Esob.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but const not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." He was a river pirate. His father and father's father were river pirates and whither it goeth: so is every one that is born of the Spirit. They didn't say nothin' to me, nor I didn't say nothin' to them. We jest sat there and looked at each other. But they looked at me mighty kind and good. And they was all so clean and white and they looked so kinder soft and nice outen their eyes, that after a while I began to feel ashamed. Seemed's if they were lookin' right into me and all through me; and none on 'em said a word till it seemed's if I'd hev to holler. Then if ye'll believe it, all to once there cum flutterin' right down from the gold roffers the foot-tallest little white dove ye ever seen. It seemed as if its wings was all silver they was so white, an' it hovered down and lit right in the middle of the shiny floor. (So lost was the old man in his vision that he imitated with his great, leathery square hands the hovering of the dove, bending his body to the floor as if he still saw it.) And when the ole men saw it they all smiled, an' I smiled, too, and when they seed me smilin' at the lettuce dove, they smiled again more'n before. Then all to once my eyes begun to get kinder hazy, and when I looked up at the roffers, I seed they was turnin' back into wood again, an' the walls they kinder cum together again, an' party soon there I was in my ole chamber again jest as 'twas afore. But I kin tell ye, minister, somehow or other that light of'tn them roffers and cardboards has got right in here. (He struck his chest a resounding blow that would have flattered an ordinary man.) An' that lettuce white dove seems's if I can jest feel it right here a flutterin' them lettuce shiny wings all covered with silver, and I tell ye, I never felt nothin' like it afore. Here the old man's voice failed and the tears streamed down his seam'd weatherbeaten face.

"An' what's strange, minister, I don't wan't to go up the river no more; an' I can't swear no more; it scares me, for them nice ole men seemed's to be jest lookin' right into me. An' they was jest lookin', but I'd kinder feared to do that 'cause I've done nothin' but swear ever since the roffers. Everything in it was so bright, it kind o' dazzled me like. And the chomber looked bigger. Suddenly, I didn't see 'em come, nor hear 'em, but all tu wust there was some nice ole men sittin' all round the room. They had white hair and long white beards, and white clo'es. They were nice lookin' ole fellers. I tell ye: I never seed none like 'em nowhere. An' they all just riz right up out the floor and so't there, jest as I've seen the white mist rise utten outen the river. They didn't say nothin' to me, nor I didn't say nothin' to them. We jest sat there and looked at each other. But they looked at me mighty kind and good. And they was all so clean and white and they looked so kinder soft and nice outen their eyes, that after a while I began to feel ashamed. Seemed's if they were lookin' right into me and all through me; and none on 'em said a word till it seemed's if I'd hev to holler. Then if ye'll believe it, all to once there cum flutterin' right down from the gold roffers the foot-tallest little white dove ye ever seen. It seemed as if its wings was all silver they was so white, an' it hovered down and lit right in the middle of the shiny floor. (So lost was the old man in his vision that he imitated with his great, leathery square hands the hovering of the dove, bending his body to the floor as if he still saw it.) And when the ole men saw it they all smiled, an' I smiled, too, and when they seed me smilin' at the lettuce dove, they smiled again more'n before. Then all to once my eyes begun to get kinder hazy, and when I looked up at the roffers, I seed they was turnin' back into wood again, an' the walls they kinder cum together again, an' party soon there I was in my ole chamber again jest as 'twas afore. But I kin tell ye, minister, somehow or other that light of'tn them roffers and cardboards has got right in here. (He struck his chest a resounding blow that would have flattered an ordinary man.) An' that lettuce white dove seems's if I can jest feel it right here a flutterin' them lettuce shiny wings all covered with silver, and I tell ye, I never felt nothin' like it afore. Here the old man's voice failed and the tears streamed down his seam'd weatherbeaten face.

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I can remember. An' I don't know what ye ought to say. So I jest look up into the sky and say, "O Lord, don't let that shiny feelin' and that leetle dove git outen my heart."

"My ole woman says I'm sick. But I hain't sick; never felt so well in my life. I hain't et nor slept any for nigh onto a day and a night. But how kin ye eat and sleep when ye jest feel like shoutin' and singin' and runnin' and jumpin' all the time. I tell her if this is bein' sick, I wish I'd never be well, nor ever ud get well again. I want to be sick all the rest of my life if this is bein' sick. An' now, minister, I've cum to ask ye what to do, for it seems as if somethin' ought to be done here; an' somethin' kept a sayin' inside here, "Go' see that minister, and he'll tell ye what to do.'"

The old man paused and turned to me with the simple, eager expectation of a child. My heart sank within me, for it flashed upon me that here was a mind utterly vacant of the regulation Biblical and Church lore. There was no starting point. So putting up a little prayer for help (such a prayer is sometimes like a flash light to the soul), I determined to follow my impulses. I went to the old man with outstretched hands, putting one in his hand and one on his shoulder, for I felt strongly drawn to him, and said, "Captain John, my dear brother, the Lord has been with you. For I felt strongly drawn to him, and said, "Captain John, my dear brother, the Lord has been with you. For you, your life, don't you do, or say, or think anything to darken that light in your heart or soil the wings of that little dove. Now let us get down on our knees here and pray." We poured out our hearts in thanksgiving and prayer. I knew he was praying with knees here and pray." We poured out our hearts in thanksgiving and prayer. I knew he was praying with knees here and pray," "Go' see that minister, and he'll tell ye what to do.""

We never failed of a good prayer meeting when Captain John was present. A few fresh and startling words from him would instantly dissipate the air of unreality which too often broods over such assemblies, and brings us to a consciousness of His presence who speaks to His children heart to heart. If we were in a leaden mood, the brethren solemnly and perfunctorily "occupying the time," a deep groan from Captain John, or a suppressed "Hallelujah!" would startle us from our drowsiness like a call from heaven. A sense of shame would steal upon us that we could be so slow and dull of heart when there was one in our midst filled with glory and triumph.

So he lived in the joy of the Lord, growing in grace and favor with God and man. That first light, caught from the "gold rosters and club boards" of his poor little garret, never seemed to fade. The white dove in his heart had never taken flight. Captain John died in the vision and victory of that light which came down out of God from heaven and fell in transfiguration upon the poor little pirate hut under the river bank. —The Evangelist. Sel. by Sue Hess.

The truth lifts the curtain, and shows us our plight, and everything seems uncertain, and nothing at all looks right. Yet out of the darkness I'm groping: My heart finds a way, and there's room, and it is somehow brighter. It cannot live in the gloom. I tell you, from border to border, With riot and disorder, This earth is a wretched place; As the sun this evening is setting. I'm thinking of peace, not strife. For my heart has forgotten, All things but a Christian life.

I heard in my life's beginning, Of trouble and sorrow and sinning; And I learnt that it was true, And I mourned over much that was wrong, Until I bowed at the Savior's feet, And there I found relief for the things I did wrong.

The years have been going on, A mixture of pleasure and pain. But the true Book is showing. That evil is on the gain. I know I ought to be grieving. And I should be too sad for foolish. When I see this place and surroundings: It is full of sickness and sorrow, And now and then one passes away, To go to his Redeemer or to be turned away, Oh how sad that will be on the great Judgment Day. Written at Mt. Alto Sanitorium, by John M. Hayes, Philadelphia, Pa.

"Iron sharpeneth iron," so a man sharpeneth the countenance of his friend," says Solomon, and we have often received the greatest benefit from the occasional calls of our read­ers.

I was attending a meeting once," said one of our old subscribers, Bro. A. D. C., of Concord, "and the speaker told the told the following incident: "He said he was at a meeting one day and listened to the story of two men, one of whom said he had been riding a day or two before on a trolley car, while near him sat a young man with bleared and flushed face, telling a companion what a good time he had been having, how many glasses of beer he had drunk, and how much fun he had had, and as he listened to the course jests and watched the man's face he thanked God that he was not; so degraded as to find pleasure in what that man called 'fun.' "

"A murmur of sympathy ran through the meeting. 'The next day,' said the man who was speaking, 'the fire alarm sounded, and I went with others to the scene of the fire down near the river.

'A large block was in flames, and at an upper window appeared a little child's head. Immediately there was a call for volunteers but no one offered. 'The hot breath of the flames was almost in the face of the child and a groan went up from the people watching below. But just then a ladder was brought, and a fireman mounted upon it. The smoke and flames almost overpowered him, but he went on and up; he reached the child and put it over his shoulder and then descended safely to the ground, while all the people cheered. But I caught a glimpse of his face as he came down the ladder, and although his hair and beard were scorched by the flame I recognized the face of the man who had risked his life so bravely where none of us had dared to go, and it was the face of the man I had seen the day before when I thanked God I was not like him! and I asked God to forgive me for my self-righteousness and uncharitableness.' "—H. B. H. in The Christian.

The yearly Bible Conference of the Messiah Bible School and Missionary Training Home will be held at Grant­ham, Pa., beginning Sunday January 5-16. The subjects are not yet arranged, but will be published as soon as completed.
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Grantham, Pa., October 7, 1912.

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Seek entirely to depend on God for everything. Put yourself and your work into His hands. When thinking of any new undertaking, ask, "Is this agreeable to the mind of God? Is it for His glory?" If it is not for His glory, it is not for your good, and you must have nothing to do with it. Mind that! Having settled that a certain course is for the glory of God, begin it in His name, and continue it to the end. Undertake it in prayer and faith, and never give up! Pray, pray, pray! Do not regard impiety in your heart. If you do, the Lord will not hear you. Keep that before you and trust in God. Depend only in God. Wait on Him. Believe on Him. Expect great things from Him. Faint not if the blessing tarries. Pray, pray, pray! And, above all, rely only on the merits of our ever-adorable Lord and Savior, that, according to His infinite merits, and not your own, the prayers you offer and the work you do will be accepted. Geo. Muller.

EVANGELICAL VISITOR.

October 7, 1912.

"WHEN I SEE THE BLOOD, I WILL PASS OVER YOU."

God's people are always safe. But God's people are only safe through the Blood of Christ. They are bought with the precious blood of Christ. Nothing can hurt them, because "The blood" is upon them. It was so that night in Egypt: God spared because He saw the bloodmark on the lintel and on the two side-posts. And so it is with us.

In the case of the Israelites it was the blood of the paschal lamb. In our case it is the blood of the Lamb of God—the blood, the blood of a divinely appointed victim. Jesus Christ did not come into this world unappointed. He was sent by His Father. Sinner! The blood of Christ is well-pleasing to God; for God Himself did send Christ to be the Redeemer; and He Himself did lay upon Him the iniquity of all. It was God's will that the blood of Jesus should be shed. Jesus is God's chosen Savior for men. Sinner! He is able to save you.

Jesus Christ, like the lamb, was not only a divinely appointed victim, but He was spotless. Had there been one sin in Christ, He had not been capable of being our Savior; but He was without sin. Turn, then, your eye to the cross, and see Jesus bleeding there and dying for you... Remember,

"For sin not His own, He died to atone."

The blood of Jesus is able to save thee because "He died, the Just for the unjust."

But some will say, "Whence has the blood of Christ such power to save?"

Not only because God appointed that blood, and because it was the blood of a spotless being, but because Christ Himself was God. If Christ were man only, there would be no efficacy in His blood to save.

The blood is once shed for the remission of sin. The paschal lamb was slain every year, but Christ once for all hath put away sin by the offering of Himself. He has said, "It is finished." Let that ring in thine ears.

For a moment try to picture to yourself Christ on the cross. Lift now your eyes and see the three crosses in light and glory, it is not for your good, and if you do without sin. Turn, then, your eye to the cross, and see Jesus bleeding there and dying for you... Remember,

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For a moment try to picture to yourself Christ on the cross. Lift now your eyes and see the three crosses upon that rising knoll. See in the centre the thorn-crowned brow of Christ. See the hands nailed fast to the accursed tree! See His face, more marred than that of any other man. See it now, as His head bows upon His bosom in the agonies of death! He was a real man, remember. It was a real cross. Do not think of these things as fancies and romance. There was such a Being, and He died as I describe it. Sit still a moment, and think: "The blood of that Man, whom now I behold dying, must be my redemption; and if I would be saved, I must put my trust in what He suffered for me. God says, "When I see the blood, I will pass over you."

The blood of Christ—nothing but it can ever save the soul. If some foolish Israelite had despised the command of God, and had said, "I will sprinkle something else upon the door-posts;" or, "I will adorn the lintel with jewels of gold and silver," he must have perished: nothing could save his household but the sprinkled blood. And now let us all remember that "Other foundation can no man lay than that is laid, which is Jesus Christ." My works, my prayers, my tears, cannot save me: the blood, the blood alone, has power to redeem. Sacraments cannot save me. Nothing but the blood of Jesus has the highest saving power. O you that are trusting in baptism, confirmation, or the Lord's Supper, nothing but the blood of Jesus can save. I care not how right the ordinance, how true the form, how scriptural the practice: it is all a vanity to you if you rely on it to save. God forbid that I should say a word against ordinances, or against holy things; but keep them in their places. If you make them the basis of your soul's salvation, they are lighter than a shadow. There is not—I repeat it again—the slightest atom of saving power anywhere but in the blood of Jesus. That blood only has the power to save. The $1,000 stands out the only rock of our salvation.

So jealous is God about this, that anything you put with Christ, however good it is, becomes, from the fact of your putting it with Him, an accursed thing. And what is it that thou wouldst put with Christ? Thy good works? What! wilt thou yoke a reptile with an angel—yoke thyself to the chariot of salvation with Christ? What are thy good works? Thy righteousnesses are "As filthy rags:" and shall filthy rags be joined to the spotless Christ? it must not be. Rely on Jesus only, and thou canst not perish: but rely on anything with Him, and thou art as surely condemned as if thou shouldst rely on thy sins. Jesus only—this is the rock of our salvation.

"Oh," says one, "I could trust in Christ if I felt my sins more." Sir, is thy repentance to be a part-Savior? The blood is to save thee, not thy tears; Christ's death, not thy repentance. Thou art bidden this day to trust in Christ; not in thy feelings on
account of sin. Many a man has been brought into soul-distress because he has looked more at his repentance than at Christ: 

"Could my zeal no respite know, 
Could my tears forever flow, 
All for sin could not atone, 
Thou must save... and Thou alone."

"Nay," says another, "But I feel that I do not value the blood of Christ as I ought, and therefore I am afraid at Christ: brought into soul-distress because he account of sin. Many a man has been to believe." My friend, that is another insidious form of the same error. God does not say, "When I see your estimate of the blood of Christ, I will pass over you;" no, but, "When I see the blood. It is not your estimate of that blood, it is the blood that saves you. As I said before, that magniﬁcent, solitary blood must be alone."

"Nay," says another, "But if I had more faith, then I should have hope. That too is a very deadly shape of the same evil. You are not to be saved by the efficacy of your faith, but by the efficacy of the blood of Christ. I bid you believe, but I bid you not to look to your believing as the ground of your salvation. No man will go to heaven if he trusts to his own faith: you may as well trust to your own good works as trust to your faith. Your faith must deal with Christ, not with itself. Faith cannot hang upon itself: it must hang on Christ. You must not think of your faith, but of Christ. Faith comes from meditation upon Christ. Turn then your eye, not upon faith, but upon Jesus. It is not "Your hold of Christ" that saves you; it is "His hold of you." It is not the efficacy of your believing in Him; it is the efficacy of His blood, applied to you through the Spirit. I do not know how sufﬁciently to follow Satan in all his windings into the human heart, but this I know—he is always trying to keep back this great truth—The blood, and the blood alone, has power to save.

"Oh," yet says another, "If I had such-and-such an experience, then I could trust." Friend, it is not thine experience; it is the blood. God did not say, "When I see your experience;" but "When I see the blood of Christ." Acquire experience, cultivate the Christian graces, but oh, do not put them where Christ's blood ought to be.

"I hear Thy welcome voice 
That calls me, Lord, to Thee 
For cleansing in Thy Precious Blood 
That ﬂowed on Calvary.

"All hail, Atoning Blood! 
All hail, Redeeming Grace! 
All hail, the Gift of Christ, our Lord 
Our Strength and Righteousness." —Charles Spurgeon, Sel.

October 7, 1912.

Evangélical Visitor.

"Making Home a Blessing" was the subject of our study at the Young People's Meeting on Sept. 22, at the Messiah Home Chapel. The Scriptural Text was Gen. 18: 17-19: "And the Lord said: 'Shall I hide from Ab­raham that thing which I do: Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him 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 hath spoken of him.'"

In the outline of the topic we learned:

1. Home Must Be Established in God's Order.
2. Duties of Husband and Wife.
3. Duties of Children.
4. The Duties of the Home in General.
5. Blessings of Godly Homes.

Suggestive Assignments relative to the subject under consideration had been made a week previous and the papers prepared were read by those to whom assignments had been made. The reading of these papers is always an interesting feature of the meeting. Those pertaining to this topic were considered to have particular merit, and we feel it would be edifying to the visitor readers, especially the youth; it is the blood. God did not say, "When I see your experience," but "When I see the blood of Christ." Author's Note: The Lord blesses and is with good children. The Bible will give us light on this subject as no other book can. It is the text book to consult in every ques­tion as no other book can. It is necessary for God to chastise His children, for it brings them to the place where He wants them to be and where He can better use them.

If we enjoy the sunshine, flowers and all the beauties of nature we have a blessing which is worth more than money. Some think money is a neces­sary blessing, but only as it is used will it prove a blessing to ourselves and others. We sing: "Bless me Lord, and make me a blessing," but just as we have Christ the Fountain of blessing in our hearts can we be a blessing to others.

2. Bible Messages to Children.

By Anna Eisenhower.

The Bible has many messages to children. The Old as well as the New Testament tells many things which shows what children should do and be. Children are to honor their parents. Ex. 20: 12: "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." Jesus said, "Suf­fer little children to come unto me and forbid them not for of such is the kingdom of heaven. Children were to attend to parental teaching. Prov. 1: 8, 9: "My son, hear the instructions of thy father, and forsake not the law of thy mother, for they shall be an ornament of grace unto the head and chains about thy neck." They were to fear and obey their parents. Eph. 6: 1: "Children obey your parents in the Lord for this is right.

Children need to be corrected, and Solomon says if a son be corrected he shall bring delight to the parent's soul. He also says that the rod and reproof give wisdom. We can testify with Heb. 12: 5: "Furthermore we have had fathers of our flesh which corrected us and we gave them reverence." It is good and acceptable to the Lord if children care for their parents. In I Pet. 5: 5, we read that the younger are to submit themselves to the older. Lev. 19: 32, "Thou shalt rise up before the hoary head and honor the face of the old man and fear thy God.

The Lord blesses and is with good children. Good children make their parents' hearts glad, but wicked children bring reproach upon their par­ents and are a grief to them. If all children take heed to Ecclesiastes 12: 1, "Remember now thy Creator in the days of thy youth." Also Matt. 6: 33: "Seek ye first the kingdom of God," they will hear and be ready to heed messages that come to them from the Bible.

GROUP TWO. FOR THE YOUNG PEOPLE:

1. Unity a Power in the Home.

By Marie Stuecky.

The Bible will give us light on this subject as no other book can. It is the text book to consult in every ques­tion that arises in our lives. Jesus said, "I and the Father are one," herein was their strength. God instituted the home, one of the most sacred institutions if unity pre­sides therein. Jesus set the example for us, in obedience and unity with the Father, otherwise we would be
deprived of salvation and the blessings of God.

When the angel got out of harmony and union, God cast him out and ever since that we have to deal with the spirit of disunion.

Love is the link that unites hearts together into the "bond of perfectness." When this is the case we find home whether word home means so much: all that is tender, sacred and true is embodied in that word for it is there we reveal our true selves and find refuge from the outer world and those who do not understand.

There is power in unity, every one knows. In the home—where there is a union for good, the power and influence is mighty. On the other hand, when there is just one factor contrary it will put the whole home out of harmony.

The family will be just what the individual members make it. If each one is considerate and concerned about the pleasure and comfort of the other members of the family we lack many of each will be two-fold because of the effort put forth to be helpful. The Apostles in Eph., 6, has messages to the members of the family and parents to their children. "Servants be obedient to them that are masters." "Children obey your parents in the Lord." "Husbands love your wives." "Wives submit yourselves to your husbands, as unto the Lord." "Children obey your parents to wrath." "Servants of the family, "Fathers provoke not your children to wrath." "Servants and union, God cast him out, and ever deprived of salvation and the blessings of God.

Thus far we have been speaking mostly negatively; now we will note a few things that he will do. He will be kind and considerate to all with whom he may come in contact. He will always be cheerful and helpful. He will be studious and industrious. He will be kind, especially to his parents, brothers and sisters. He should come home some day when his mother is not well, he will help wash the dishes, and clean up the house. He will be sober in action and conversation, and above all he will be obedient to his parents, and to God. In order that he may be a young man as described above it is necessary for him to take Christ's advice which was to seek first the Kingdom of God and His righteousness. Once having done this the things negatively mentioned will drop off while the things affirmatively stated will appear.

I am sure, if any young man's life is as it has been pictured to you hour to night, he will be a blessing in his home, and through the home to humanity.

3. The Young Woman's Place in the Home Life.

BY MABEL HESS.

The Young Woman as well as the other members of the family may have an important place in making home a blessing.

First of all, she should be able to care for her belongings. This she will be able to do if she received the proper training as a girl.

Her own comfort as well as the comfort of those in the home depends largely upon her attitude toward her parents, brothers and sisters.

Her attitude toward herself should be to covet good health, seek it and keep it; to be not only beautiful but to have a regard for her personal appearance. Not to be vain or proud, but to be clothed with modest apparel and to seek to be adorned with meekness, gentleness, patience, and kindness. Keeping in the path of virtue will prove an endless blessing to herself and all with whom she comes in contact, and especially to herself, to others, and her Creator to live a clean, pure, holy life.

Her place in the home can only be filled acceptably as she gives place in her life to Christ. As the sunshine of His love fills her heart; the rays will brighten and send warmth into other hearts. Cheerfulness patience and all kindred virtues are contagious and she can, by cultivating them, affect the other members of the family so that the mother will look to the daughter for comfort and help when pressed with an extra load of family chores. The father will look for her bright face when he returns from business and the younger brothers and sisters will often turn to her with their childish troubles, and she will not turn them away. She may be called upon quite frequently to deny herself of some pleasure, or, she may give up her own plans in order that she may help some member of the family.

There is no greater field for practicing, unselfishness than in the home and by the young woman. The friends and relatives may be guests and will desire to be guests where a young woman is in the home making it a blessing.

Group Three. For the Older People.

1. Duty of Parents.

BY ELSE UNDERKOFLER.

The duties of parents are so numerous that I hardly know where to begin.

First of all we owe our children a pure heritage. We read, that the sins of the parents shall be visited on the children even to the third and fourth generation. It behoves us as parents to live pure ourselves. By so doing we can, by cultivating these qualities, affect the other members of the family.

The Home is the Foundation or Corner-Stone of society, as at present constituted. It is the savior of humanity the Purify or Integrity of the home has been destroyed or undermined the nation, in consequence has fallen. Therefore, if we as a nation would remain in union with God and be able to do if she received the proper training as a girl.

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genuine men and women. We can only do this, when our wisdom is from above which is "first pure, then gentle, easy to be entreated, full of mercy and good fruits, without partiality without hypocrisy." We must teach them that to be honorable; we must be useful. That no work that is honest is a disgrace. We must teach them to be ashamed of that to work, also not to look with disrespect upon the common, working class of people. We can hold up no better example than Jesus washing the disciples' feet. We can teach them to stay humble by not showing a desire ourselves for finery, fortune, titles or any vanity. Rather show an abhorrence for it, and for the least sign of insincerity.

Parents should never let anger, envy or falsehood go unpunished. Prov. 20: 15, reads thus "The rod of reproof gives wisdom, but a child left to himself brings his mother to shame." And again in the 17th verse, "Correct thy son and he shall give thee rest, yea, he shall give delight unto thy soul." But never should we punish when angry. Children should be dealt with in kindness and industry. Prov. 20: 20, we read these words, "Seest thou a man that is hasty in his words? there is more hope of a fool than of him." Again in verse 22, "An angry man stirreth up strife and a furious man aboundeth in transgression." Allow children to speak their minds at their times and places: children will become dishonest if not allowed to do so. We should encourage and seek their confidence; we can only cure their faults by knowing them. We can only know them by gaining their confidence. And we should not appear schocked at their ideas when expressed; else they will be afraid to confide in us next time. It is necessary that we have not yielded their lives to God can hardly fulfill their duty as parents should. How necessary it is that we become Christians before we become parents. It is our duty to give our children a taste for reading, and by laying good books in their way, it will help to educate them. We owe them an education as well as a Christian training and a good home.

We should make home a desirable place for the children to be in. Allow them home privileges. Let them bring home their friends instead of going out to visit them. In that way parents can become acquainted with their children's associates. If we can get them to love their home half of the danger is overcome. They will not have a chance to become interested in the things outside of the home, and they will not associate with those that follow after these things.

Parents should agree one with the other, the children of the home. And not under any circumstances should mother and children discuss father's seemingly hard command in his absence. Show the children and children in mother's absence. In I Peter 3: 1, we read that wives should be in subjection to their husbands: in verse 7 of the same chapter we read that the husband should honor his wife. Fathers should be constant companions of their sons, and mothers of their daughters. It is well for us at times to forget that we are parents and become our children's companions, and learn more of their ways by so doing. For as we train our children so they will train theirs.

2. Duties to Other Homes.

Paul says, in Eph. 4: 25, "We are members one of another," and in Rom. 13: 14, "I am debtor." The people to whom he acknowledge himself indebted had never done anything for him. We are not only debtors when we are under obligations, but we owe much to those who have never done anything for us, and never can do any thing that the young generation make it. And the standard that will be upheld in the next generation by the young people of this generation depends largely on the instructions given them in the homes of this generation. So we see that, indirectly, the homes of this generation are responsible, to a great extent, for the power of the Church in the next generation.

What constitutes "The Homes in this Generation"? The answer is,—the parents and the children. And "parents" and "children" are mentioned in a subject, there are always duties involved; duties of the children as well as duties of the parents, husband and wife.

Homes must be established in godly order. And when thus established, we can see, realize and appreciate the godliness or God-like-ness of such a home. There must be order in the home. God wants order in the homes as well as in the church. "Let all things be done decently and in order" (1 Cor. 14: 30). There must be contentment. "Godliness with contentment is great gain" (1 Tim. 6: 6). There must be hospitality or kindness shown in the homes. "Use hospitality, one to another, without grudging" (1 Pet. 4: 9).

How beautiful and true is the motto: -The Crown of the Home is Godliness, The Glory of the Home is Hospital- ity, The Blessing of the Home is Con- tentment.

The home ought to be so established that the head of every home could truthfully say, with Joshua, "As for me and my house, we will serve the Lord." The home must be a center of religious influence. In Phil. 2: 12, we read, "That we be like minded, having the same mind. Do all things without murmurings and disputings." Cornelius said, "I prayed in my house" (Acts 10: 30). That he might be so maintained in God's order that other homes would take notice and be influenced to
help keep and even raise the standard of the Power of the Church in the next generation higher than in this generation.

In so many homes, children and parents, seemingly, cannot learn to understand or know one another. It means more than to know each other by name. Parents ought to study and know the temperament of each child. Paul says, "Ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Solomon says, "Train up a child in the way he should go, and when he is old, he will not depart from it." (Prov. 2:6:26).

Paul says, "Children obey your parents in the Lord; for this is right." (Eph. 6:1). "Children obey your parents, in all things, for this is well pleasing unto the Lord." (Col. 3:20).

Parents, what is being done along this line in bringing up the children in the nurture and admonition of the Lord, and training them in the way they should go? Father, where does your fourteen or sixteen year old son spend the evenings? Do you at all have him under control? Or is he his own boss, and must you report, to your neighbor, "That son of mine, I don't know what to do with him, he just does as he pleases?" If this is the case, there was something wrong about the training in his early life.

Remember, father, your son or sons will have a say regarding the power of the church in the next generation, and you, yourself will have a share in the responsibility.

What is the conduct of your daughter who is reaching the age of young womanhood? Is she still under your care and instruction, or is she running at large?

I pity the father and mother who report that they cannot control their children, and especially so while they are still young.

Does the church have as much, or more power with God in this generation than it had in the generation that is past? If so, pray the Lord. If not, perhaps because of scared saints; or one's mistake? If it is, let us profit by the mistakes of others and use means or make efforts to correct such mistakes. Of course, some will say it is impossible to get the young and rising generation to accept Jesus Christ on account of the many allurements and enticements offered by the enemy. It is true, the enemy is after his business; but he is a deceiver, a liar, and the truth is not in him. But thanks be to God there is something better for us, a way to avoid the mistakes of others and use, means or make efforts to correct such mistakes.

He who can find no delight in God shall find nothing else in eternity to delight in.—Sel.

PRAYER, SILENT, fervent, believing prayer, lies at the root of all personal godliness.—Wm. Carey.

MARRIAGES.

MILLER-RILEY.—On Sept. 18, 1912, at the residence of the officiating minister, Isaac H. Stern, Bishop (Ray C. Gilly, Bishop), the marriage of Carl Miller and Anna Riley, of Spring Hope, Pa., and Annie M. Riley of Clover Creek, P. E., was united in holy wedlock.

VANDERVEER-DORMAN.—On Sept. 4, 1912, Joseph A. Vandeveer and Edna Jane Dorman of More Town, Mich., were united in marriage at the home of the bride's parents, by Eld. D. L. Stump.

LEHMAN—Kaylor.—On Sept. 21, 1912, there occurred the marriage, at the home of the officiating bishop, H. K. Kreider, Campbelltown, Pa., of John P. Lehman and Sr. Edna Kaylor of the U. C. church, near all of Bachmanville, Pa.

OBITUARIES.

FORNEY.—Christian H. Forney, son of Bro. and Sr. J. K. Forney of Aulene, Kan., died, Sept. 14, 1912. Funeral services were held at the home, conducted by Eld., J. N. Angle, assisted by Dr. Blaney. Interment in the Aulene Cemetery.

LONG.—Samuel Long of Nototwa, Ont., son-in-law of Elder Chas. Baker, was born about the year 1856, and passed away to the great beyond, Aug. 3, 1912. In his affliction he was sufferer; in his support he was helper; and in his last time before his death, he said his desire was, as the poet says—"Jesus Lover of my soul, Let me to Thy bosom fly."

ULLRICH—Anna M. Ulrich was born June 2, 1852, died, Sept. 4, 1912, aged 60 years, 3 months and 2 days. She was the daughter of Darius and Sarah Sider. She was married to Jacob Ullrich. They lived in trimmed out house near Sherkston, Ont. After a brief illness with typhoid fever, she entered into rest. The husband, father, two brothers, and four sisters survive her. Her funeral was held from the father's residence. Rev. A. D. Cober of the Memorional Baptist church conducted the service. The deceased with her husband were faithful members of that congregation.

SNYDER—Benjamin P. Snyder, of Sherktown, Ont., departed this life on Sept. 7, 1912. His departure was caused by strangulations of hernia, although his health had been failing for some time. He was born Jan. 24, 1852, in the county of Barnet, Ont., and at the home beyond. He was a long life resident of this vicinity and much respected by many neighbors and friends, being in his 72nd year. He leaves to mourn his wife, Willa, and eight children. He was united in wedlock to all of his affliction, two sons, Mckeen in Fargro, N. Y., Benjamin in Buffalo, N. Y., and two daughters Geo. Edward, Toronto, Ont., and Mrs. Eli Ott, Sherktown, Ont., four sons and one daughter passed to the beyond some years ago. His funeral will take place on Thursday afternoon, Sept. 19. Obituaries were improved by A. B. Sears at the Bethel Church, and a speech was made. The "shortness of time" from James 4:14: Interment in the Beach cemetery.