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THE MISSIONARY CALL.

Paul, the great missionary, was a self-supporting missionary. William Carey, the cobbler, served the Lord by cobbling shoes to pay his own expenses. Teachers, ministers, doctors, nurses, industrial workers, farmers, and many others are sorely needed on the mission field to-day. A Christian home in those lands is like an oasis in the desert; like a lighthouse on the coast of a dark sea, a center of light for those who sit in darkness and in the shadow of death. The need of workers and the great variety of work offer an opportunity and room for any who can go. Sunday-school teachers, personal workers, ministers, teachers for day schools, matrons in hospitals and schools, business men, stenographers, mechanical workers and other forms of work are needed.

A few years ago, the writer met a missionary from Borneo. He said that several years before Bishop Thoburn of India had sent out a call for thirty young men who were willing to work on the island of Borneo, in Sarawak, where are found many of the Dyaks, the savage head-hunters. A few years ago a refined Christian woman left her home, and went at her own charges to Korea. She has had a very useful and blessed service in teaching God's Word to many poor ignorant heathen women. Her home is visited almost daily by numbers of these women, who meet to study the Bible. She is their friend and helper, and writes, that she never knew what true joy was until she entered upon this life of service.

A young lady in Virginia said to her parents that as they could support her on the mission field for the same amount they spent at home, "then why not have me for your missionary?" A sister writes that her mother is sending her son, a young business man, to one of the most difficult places in our African mission. Some years ago a Kentucky business man sold out his business and to-day he is one of our most useful and honored missionaries in China. A retired minister and his wife recently went to spend their time in Korea and do what they could for the furtherance of the Gospel. A mother went out with her daughter and, aside from being a help and blessing, has found time to teach the younger children of the missionaries, and teach a class in English.

"Thy people shall be willing in the day of thy power." (Ps. 110:3). "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." (Isa. 6:8).—Printed by request.

THE DREAM OF ALY HASSAN.

(Continued from last issue)

"Alas!" exclaimed Aly. "I never reckoned that my thoughts counted for anything, and as I saw the pile mounting up, I would have given up everything for lost, and been filled with despair had I not called to mind the thousands of good and meritorious acts that I had performed in my lifetime. Make haste!" I cried to the angel, 'bring forth my good deeds, my prayers, my fasts, my almsgivings, my pilgrimages, and fill up the other scales.' And I was convinced that they would far outweigh all my sinful deeds and words. Slowly and solemnly, O Uncle Solomon, they brought them out, and the first angel said to me, 'Only what has been done out of pure love to God counts for anything in His sight; what you have done merely for reward, for self-pleasing, or for praise of man, weighs light as air.' When all my good deeds that I had so much relied on proved to be only a few soiled feathers which did not change the scale an iota. 'But my prayers,' I cried, 'for seven years I have prayed five times in a day. It had words. Words count for anything, surely good words should count too.' I cannot understand how it was, but the angels gave me my good deeds to the followers of the Evil One, and in their hands I saw that they became black, and even my prayers weighed on the side of sin. 'But I think I can explain the reason of that,' said Solomon; 'to address God with pride in the heart is in itself sin. One of the commandments of God is, Thou shalt not take the name of the Lord thy God in vain. So our very prayers may be sinful as it says in the Book of God: He that turneth away his ear from hearing the law, even his prayer shall be abomination.' (Prov. 26: 9.) But what saw you after that, O Aly?"

"The Evil One came to claim me, and his feet were raised from my sleep. Have you ever heard a more terrible dream than that?"

"I have experienced something very like it," said Solomon, "not when I was asleep, but when I was wide awake. I have seen my thoughts and words and actions in the light of God's holiness, and I have trembled at the saying, 'Thou art weighed in the balances and art found wanting.' I have seen that even my righteous deeds in which I trusted so much in times past are as filthy rags in the sight of God (Isa. 64:6), and I longed to cry out as the publican in the Temple: 'God be merciful to me a sinner.'" (St. Luke 18: 13).

"Must everyone then fall from these scales to eternal woe?" cried Aly; "is there no one whose good deeds can avail?"

"God be praised!" said Solomon, "I saw one drop of Christ's blood fall in the balance, and it weighed more than all my many sins. My thoughts and words and deeds forever vanished, and full of joy I cried, 'Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back.'" (Isa. 58: 17.)

"Then you are a Christian?"

"Yes," replied Solomon, "for the blood of Jesus Christ cleanseth me from all sin." (I. John 1: 7.) 'God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him.' (Rom. 5: 8, 9.)—Adapted from "Quarterly Mail."
Evangelical Visitor

A Bi-Weekly Religious Journal
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interests of the BRETHREN IN CHRIST CHURCH of U. S. A. Canada and Foreign Countries, AT GRANTHAM, PA.

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ASSOCIATES:
ELDER W. O. BAKER, - - Louisville, Ohio
S. R. SMITH, - - - Grantham, Pa.
ENOS H. HESS, - - - Grantham, Pa.

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Editor, GEO. DETWILER,

GEORGE DETWILER, Office Manager.

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GEORGE DETWILER, Office Manager.

THE END OF THE YEAR.

"Time flies."
"Time once past never returns."
"O time, how fast thy value wanes! How few will estimate a day!"

The above quotations come to mind as we realize that another year of time is added to the many that have gone before.

This issue of the Visirol completes the number of issues for the year and is the last one of Volume 26.

History has been made during the year in the affairs of the paper and we are hopeful for better things to come.

Last August a change was made in the production of the paper in that the Grantham Printing Company, Grantham, Pa., undertook its publication under contract in accordance with Conference decision of 1912.

The part of that decision which calls for a change of form is yet pending as, in the opinion of the editors, and agreed to by the Publication Board, it was advisable not to make the change before the beginning of a New Volume.

We anticipate issuing the next number, No 1 of Volume 27, which will be dated January 13, 1913 in the new form, and we are confident it will be appreciated and gladly welcomed by our readers.

The cover feature will no doubt appear new, but we are persuaded that all will be convinced of its usefulness, and pleased with its modest beauty. The printers who have the matter of advertisements under their control will no doubt exercise all proper carefulness as to the character of the advertisements that will be admitted. Advertisements are confined to the cover, as per conditions of Conference decision.

We are hopeful of the continued usefulness and prosperity of the Visirol; this hope rests, first, on the faithfulness of God, "with whom is no variableness nor shadow of turning," and of whom it is written that "he cannot deny himself;" and, secondly, on the hearty sympathy and co-operation of the Brotherhood, individually and collectively, in prayer and also in a hearty material support.

We notice that largely the denominational church papers, fall far short of being self-supporting. Funds must be provided in some way to meet the deficit. We are glad that this has not been necessary as yet in the case of the Visirol and we hope it may never be the case.

We have long pleaded for one or two hundred, more paying subscribers, because that would certainly enable it to be self-supporting, as also to do more in the way of tract distributing. Consequently we continue to invite your co-operation in securing an increased number of paying subscribers.

In other churches it is found that the ministers in charge are the most successful in gaining subscribers. We wonder whether our ministers and bishops could not all take a part in boosting the Visirol and so secure the needed increase of subscribers.

It is to the Brotherhood that the Visirol must look for its patronage and support. We cannot expect a large patronage from those outside of our Brotherhood, altho we are glad that a few of such, here and there, continue with it from year to year.

We hope, therefore, that all whose credit expires with January 1, 1913, or expired previous to that will renew NOW, and besides that, will make an effort to increase the list of paying subscribers.

EDITORIAL.

NOTICE TO DES MOINES AND PHILADELPHIA MISSIONS.

General Conference of 1912, under Art. 65, Sec. 3, page 154, relegated the matter of the Des Moines Mission, as well as the Philadelphia Mission, to the supervision and oversight of the General Executive Board, as well as for the appointing of overseers of both Des Moines and Philadelphia Missions; and since there were charges preferred against the work and personnel of Des Moines in the past, an investigation was made of the Des Moines Mission and work with the following conclusions:

Resolved, that in the investigation it was discovered that conditions obtained which might appear as emanating from improper motives, but which were nothing more or less than misunderstandings, and things not understood, and were no doubt well meant by all concerned, and that the impression prevailed by virtue of some of these reports that the work at Des Moines was improperly carried on; in answer to which the conclusion at this from one point of view, nothing better could have been done than what has been done because things that have not yet materialized may be classified as conjectures and time only will prove what would have been the better way, and therefore recommend that the passing of judgment upon the work and personnel of Des Moines should be withheld and instead the work supported.

We as members of the General Executive Board do hereby pray that by virtue of the circulated reports, conditions obtained that would leave a taint in the minds of some against the work or workers at Des Moines, that love and forbearance should be used instead of criticism and passing judgment, and that in no way can these conditions be better relieved than by unitedly standing together and helping to support the work which is on a fair way of settlement, as pertaining to the real estate litigation, and look forward to the time when perfect peace and unity may again prevail; and,

Resolved, that Bishop J. R. and Sister Anna Zook shall have charge of the Mission work in Des Moines for the remainder of this Conference year, ending at General Conference, May, 1913.

Since there are and have been so many requests for reports of Des Moines work, and investigation, the Board decided to publish the investigation in pamphlet form and present a copy to each official in the Brotherhood; that the church at large may be better informed as to conditions which gave rise to questions as well as charges and misunderstandings. And since the work of the Philadelphia Mission was also relegated to the supervision of the General Executive Board, under Art. 59, page 133 and 134, General Conference minutes, 1912, the question of printing an answer, which was also left as a part of the work of the Board, we, this Eleventh day of December, 1912, appointed
We have in a recent issue of the Visvion noticed the fact that the International Sunday School Lessons for the 1913 commence with the beginning of Genesis and will be practically confined to the Pentateuch and Joshua for the whole year. We also called attention to the fact that the Destructive Higher Critics are directing their shafts of criticism especially at Genesis for reasons that are obvious. And we advised that our people be very careful as to the literature they make use of in their schools. It is claimed that the pulpits of several denominations, known as the leading Protestant denominations, are filled by men notoriously unsound in their beliefs, and it is not to be expected that their literature would be sound. It is easily to be seen that if Genesis can be discredited it will be easy to discredit any other book of the Bible. We invite all of our readers to read elsewhere in this issue the article entitled, "The Doctrinal Value of the First Chapters of Genesis," and be convinced of the great importance of holding fast the doctrine that is sound in this connection. The writer plainly shows what an important place this book holds in the graded system is such as to make it prohibitive for any but the strongest denominations to undertake, so that necessarily those who want to follow that system are under necessity to patronize one or the other of the two houses that publish them. In a recent issue we called from an editorial in the Sunday School Times where the editor makes it plain that this system of lessons teaches A Modified Christ which in itself ought to make us shy to go into it even though it has some excellent features.

We learn that Eld. W. J. Myers' labors in Kansas, both at Belle Springs and Rosebank, were much appreciated. At Belle Springs seven made a start while at Rosebank the number was smaller. We learn that Bro. Myers has more recently labored at Highland M. H. near West Milton, Ohio. His labors there proved very acceptable and souls were surrendering to God's call. Eld. N. T. Franklin labored at Newbern, Kans., in special meetings and eleven precious young people answered God's call. Eld. Eli M. Engle of Mt. Joy, Pa., has been laboring at Fairland for a few weeks. His labors were appreciated. Eld. J. R. Charleston of Mechanicsburg, Pa., held a series of meetings at Moversville with encouraging results. Eld. J. N. Martin was in the work at Antrim M. H., Eld. C. M. Engle was giving his labors at Cross Roads M. H. Eld. F. Bowers at Manheim, and Eld. D. W. Brehm at Silverdale. Thus are the efforts put forth in behalf of precious souls. May many surrender and return to the Savior, and be saved.

We commence with this issue a new department in connection with the daily Home Readings in connection with the International Lesson Course of the Sunday School. We invite our readers, especially the young, to join us in these readings daily. We hope the plan will commend itself to all our readers. In order to get rightly started we are under necessity to give the readings for three weeks in this issue. In subsequent issues only for two weeks will be found. Let us thus unite daily, and pray for each other.

"There is a scene where spirits blend, Where friend holds fellowship with friend:
Though wonder'd far by faith they meet
Around one common mercy seat."

It will be a matter of interest for our readers to learn that another missionary has been added to the number at the Mtshabezi Mission. We are informed that on Nov. 19, a young son was born to Bro. and Sr. W. O. Winger and both mother and child were doing well. At the date of writing, Nov. 21, the planting of corn was retarded by the lack of necessary rain. The school was having a brief vacation, and all the girls but four, and some of the boys were at their homes.

Do we think that Jesus the Redeemer and Savior feels Himself honored by, or can in any way approve of, the present-day celebration of what purports to be His natal day? We are of the opinion that He feels Himself greatly dishonored, and His attitude must be one of strong disapproval. Vanity Fair is certainly being outdone.

**PROGRAM OF FOURTH ANNUAL BIBLE CONFERENCE OF THE BRETHREN IN CHRIST CHURCH TO CONVENE AT GRANTHAM, PA. JAN. 5 TO JAN. 14, 1913.**

**Lord's Day, January 5.**

**FORENOON.**

9.30 - Devotional exercises.
10.30 - Sermon—Subject to be announced.

**AFTERNOON.**

2.45 - Song, 434, Spiritual Hymn. Script.
3.00 - Sunday School (Special service).
4.00 - Song, Prayer and adjournment.

**EVENING.**

6.30 - Worship period.
7.00 - Sermon, followed with evangelistic services

**Monday, January 6.**

**FORENOON.**

9.00 - Song, Scripture reading, Prayer, and Devotion.
10.15 - Recess, and Song service.
10.25 - Gospel according to St. John. —Eld.
C. O. Musser, Abilene, Kans.
12.00 - Adjourn.

**AFTERNOON.**

1.00 - Song and prayer.
1.10 - The Missionary—What?—H. L.
Smith, Grantham, Pa.
1.55 - Song.
2.00 - Prophecy.—Eld. Geo. Detwiler.
Harrisburg, Pa.
2.45 - Recess and Song service.
3.00 - Deity, Trinity, Personality of the
3.45 - What is Mortifying our members
Tuesday, January 7.

FORENOON.
9.00 - Opening by Song and Prayer.
10.10 - Testimony services.
10.30 - The Missionary—Where?—H. L.
11.15 - What and when is the Holy Ghost
12.00 - Adjournment.

AFTERNOON.
1.00 - Opening with Song, Prayer and Testimony.
1.30 - The Missionary—Where?—H. L.
2.00 - Hebrews—Bish. J. R. Zook, Des Moines, Ia.
2.45 - Recess.
3.00 - Hebrews—Bish. J. R. Zook, Des Moines, Ia.
3.30 - Gospel according to St. John.— Eld.
3.45 - What and when is the Holy Ghost
       and Fire baptism (Matt. 3: 11) and is either complete in one
       act?—Eld. Abner Martin, Elizabeth-
      town, Pa.
4.30 - Adjournment.

EVENING.
7.00 - Opening with Song and Prayer.
7.10 - Questions answered.
7.30 - Sermon—Evangelistic.

Thursday, January 9.

FORENOON.
9.00 - Opening with Song, Scripture reading
       and Prayer.
9.30 - Type and Anti-type of the Holy Spirit.—
12.00 - Adjournment.

AFTERNOON.
1.00 - Opening with Song, Prayer and Testimony.
1.30 - The Missionary—When?—H. L.
2.00 - Hebrews.—Bish. J. R. Zook, Des Moines, Ia.
2.45 - Recess and Song service.
3.00 - Gospel according to St. John.— Eld.
3.45 - T. Peter.—Bish. Chas. Baker, Bat-
teaux, Ont.
4.30 - Adjournment.

EVENING.
7.00 - Opening with Song, Scripture reading
       and Prayer.
7.10 - What is grieving (Eph. 4: 30) and
       quenching (I. Thess. 5: 19) the Holy Spirit.— Eld.
7.55 - The Lord's Prayer—Is it proper to'
       above be completed (John 3: 3 to 8), without Water Baptism?
       —Eld. Abner Martin, Elizabeth-
      town, Pa.
8.45 - Can the New Birth, or Born from
       out Justification ? and vice versa;
       and is either complete in one
       act?—Eld. L. O. Musser, Mt.
      Joy, Pa.
9.30 - Symbol of the Holy Spirit—The Dove.—Eld.
9.45 - Adjournment.

Friday, January 10.

FORENOON.
9.00 - Opening with Song, Scripture reading
       and Prayer.
9.30 - The Anointing Oil—Type and Anti-
       type of the Holy Spirit.— Eld. S.
10.15 - Recess and Song service.
10.30 - Gospel according to St. John.— Eld.
11.15 - What, when and how is the sealing
       of the Holy Spirit (Eph. 1: 13, 4: 30); and is it completed
       in one act?—Eld. L. O. Musser, Mt.
12.00 - Adjournment.

AFTERNOON.
1.00 - Opening with Song and Prayer.
1.10 - The Missionary—How?—H. L.
1.30 - Hebrews.—Bish. J. R. Zook, Des
       Moines, Ia.
1.45 - Song and Testimony.
2.40 - Recess.
3.00 - Hebrews.—Bish. Chas. Baker, Bat-
teaux, Ont.
3.30 - Prophecy.— Eld. Geo. Detwiler,
4.30 - Adjournment.

EVENING.
7.00 - Opening with Song and Prayer.
7.10 - Questions answered.
7.30 - Sermon—Evangelistic.

Sunday, January 12.

FORENOON.
9.30 - Devotional services.
10.30 - Miracles of the Holy Spirit.— Eld.
11.30 - Special—
12.00 - Adjournment.

AFTERNOON.
1.30 - Sunday School.—Special.
2.30 - Hebrews—elective.—Bish. J. R.
3.30 - Innocent Amusements.—Eld. Fred
4.15 - Adjourn—

EVENING.
6.30 - Special service.
7.00 - Missions—Their Source.— H.
7.45 - Symbol of the Holy Spirit—Seal-
     ing. E. ph. 1: 13— Eld. S.
8.30 - “The Lord's Garden”—Eden—A
Glorious Type of the Church.—

Monday, January 13.

FORENOON.
9.00 - Opening with devotional services.
9.15 - I. Peter.—Bish. Chas. Baker, Bat­teaux, Ont.
10.00 - Hebrews.—Bish. J. R. Zook, Des Moines, la.
10.45 - Recess and Song service.
11.40 - Question period.
12.00 - Adjourn.

AFTERNOON.
1.00 - Opening with Song and Prayer.
1.10 - Missions—Africa and India.—H. L. Smith, Grantham, Pa.
2.40 - Recess and Song service.
3.00 - Gospel according to St. John.—Eld. C. O. Musser, Abilene, Kansas.
3.45 - General Bible Period.—Eld. S. R. Smith, Grantham, Pa.
4.30 - Adjourn.

EVENING.
7.00 - Opening with devotional services.
7.30 - Sermon.—Evangelistic.

Tuesday, January 14.

FORENOON.
9.00 - Opening with Song, Scripture read­ing and Prayer.
10.45 - Recess and Song service.
11.45 - Questions.
12.00 - Adjourn.

AFTERNOON.
1.00 - Opening with devotional exercises.
1.15 - Missions—Cost and Gain.—H. L. Smith, Grantham, Pa.
2.00 - II. Peter, 2nd. chapter.—Bish. J. R. Zook, Des Moines, Ia.
2.45 - Recess and Song service.
3.45 - General Bible Period and Questions.
4.30 - Adjourn.

Farewell address and adjournment.

EVENING.
7.00 - Opening with devotional exercises and Testimonies.
7.30 - Sermon—His Second Coming.—Bish. J. R. Zook, Des Moines, Ia.—Evangelistic.

Foreword address for Bible Conference workers.—Benediction.
Note—Questions on Bible Topics, answered during intermedi­ate periods.

Note—Accommodations have been ar­ ranged for all attendants at the Bible Con­ference, beginning 9.30 a. m., Sunday, Jan­uary 5, 1913, for meals at 15c. per meal, as well as sleeping arrangements, for which no fee is charged, except what is voluntar­ily offered. The poor who have noth­ing to give are invited as well as the rich.

This is by no means a money making work, but expenses necessarily must fall on a few.

"Then they that feared the Lord spake often one to another, and the Lord heark­ened, and heard it, and a book of remem­brance was written before him for them that feared the Lord and that thought upon his name," etc. Mal. 3: 16-18.

Philila, and Reading trains leave Harris­burg for Grantham, 5.15 and 7.20 a. m., 12, 4.45, and 7.15 p. m. Returning arrive at Harrisburg 7.29 and 9.00 a. m., 12.45, 3.40 and 6.10 p. m.

Sundays,—leave Harrisburg, 8.35 a. m., returning arrive at Harrisburg, 6.40 p. m.

For further particulars,—Address, S. R. Smith, Grantham, Pa.

News of Church Activity IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.
H. P. Steigerwald, Grace Steigerwald, Mary Haney, Matopo Mission, Bulawayo, South Africa.
Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.
Isaac O. and A. Alice Lehman, box 5309, Johannesburg, South Africa.
Jessica R. and Malinda Stayer, box 10, Bokegbu, Transvaal, South Africa.

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

Missionaries on Furlough.
H. J. and Emma Frey, Abilene, Kansas.
Sallie K. Doner, Campbellstown, Pa.

CHICAGO MISSION.

We desire to thank all who have so kind­ly helped to supply our needs from time to time and we pray God may bless each one according to their need.

We have been very glad to have Bro. Frey with us for a few weeks during which he held revival services. The Lord blessed the services and souls were fed and en­couraged. Several accepted the Lord as their Savior for which we are so thankful, and as the word says one soul is worth more than the whole world we cannot help but feel the results were great. Still there are others who need Jesus and for whom we are praying.

We ask an interest in your prayers that the Lord may have His own way in this place. May God bless all the saints and draw us all together nearer to Himself.

FINANCIAL.
Report for month ending Dec. 15, 1912.
Balance on hand, $1194.

Receipts.
Mrs. L. A. Wompar, Shannon, Ill., $3.00; H. L. Trump, Polo, Ill., $7.00; Bro. Heiser, Ont., $1.00; Belle Springs, district, Kans., $16.50; C. E. Hererman, Shannon, Ill., $4.00; Total, $20.00.

Expenditures.
Groceries, $20.72; gas, $.44; incident­als, $450; total, $1716.
Sr. Shirk, Godden, Ind., 2 chickens, fruit and preserves; Sr. N. A. Shirk, Shannon, Ill., 4 lbs. butter, raisins, lard; Mrs. Col­bert, Shannon, Ill., 1 chicken; T. Temple, 1 chicken; J. Stump, chickens, bread, cake and jelly; H. Trump, dried corn; S. Stevenson, 1 bbl. flour; Mrs. Hererman, Shannon, Ill., 1 chicken.

Yours for His service.
Benah Musser.

6039 Halsted St., Englewood, Ill.

FORKS ROAD, ONT.

Received from the Sister's Sewing Cir­cle, at Nottawa, Ont., two sacks of clothing to be distributed among the needy. May the Lord bless their labors of love as they meet from time to time. Truly they have learned the wonderful secret. "It is more blessed to give than to receive." "Oh, the good we all may do, while the days are going by."--

Harriet Shoalts.

THOMAS, OKLA.

Dear Editor, greetings;

"Acknowledging Him in all thy ways, and He shall direct thy path." We are glad to report of the meetings, beginning Nov. 3, ending Nov. 4, that good results were obtained. Two souls were saved, four sanctified, quite a number re­claimed and saints were encouraged and revived.

The truth was spoken in the power of the Holy Ghost, which brought conviction to many hearts, but some were not will­ing to "leave all to follow Jesus." But our prayer is that the seed sown will spring up and bring forth much fruit before Jesus comes.

The meetings closed with good interest and souls at the altar.

The last Saturday and Sunday, we had our love feast, which was enjoyed by all.

On Sunday, two were buried with Him
in baptism.

Eld. M. G. Engle, of Abilene, Kans., was with us last night at the meeting. May God richly reward him for his faithful labors. Pray for the work at this place.

Mary Book.

TESTIMONY AND PRAISE.

I felt so impressed to send in my praise, to the VISITOR as many others do. Having found the wondrous secret of having true salvation, I want to obey the Lord.

My heart goes out in gratitude to God for giving this meek and lowly Jesus. Oh, my soul cannot tell what is to be enjoyed in following the way to heaven, I could never tell you.

The effectual fervent prayer of a righteous man availeth much" (James 5: 16). For the encouragement of the saints I want to send in my praise for the work of the saints, since we are somewhat isolated from other places, and we are able to go around, but how lonely some of the widows afflicted and Shuts.

I am Yours in Him, a subscriber to the VISITOR, and you can scarcely wait for the next issue still, your real friend.

Mrs. Dora Wagner.
Hummelstown, Pa.

A TEXAS LETTER.

Dear Sir: In the paper of November 26th, you had a letter from a friend of the late Rev. J. H. Albert, in which he spoke of my uncle, Rev. J. B. Albert (the Rev. Dr. Albert was an old and valued friend of mine), who was a great and noble man.

I heard of the death of my uncle, and I am sorry to say that I have not the opportunity to do anything for the family. I cannot express my sympathy in the loss of my dear uncle, but I am sorry to say that I have not the opportunity to express my sympathy in the loss of my dear uncle.

He was a good and noble man, and I am sure that he will be missed by many who were his friends.

I am Yours truly,

Mary J. Long.
Salem, Texas.

A SISTER'S CONCERN.

I'd rather walk with Jesus alone, And have for my pillow, like Jacob, a stone; Living each moment with His face in view, Than shrink from the pathway and fail to go thro'.

I'm going thro', Jesus, I'm going thro', I'll pay the price, I'll go thro', I'll take the way with the world-despisedASSWORD.
only to church but every where we go, and about our work too. For we want to be ready always, meditating over when we are filled with the love of God. 

Your unworthy sister, 

Lovina Lewis. 
Manifold, Ohio. R. R. No. 4. 

MOORETOWN CENTER, MICH. 

Greeting in Jesus precious name. While sitting alone, meditating over the things of God, and also, the responsibility that rest upon the children of God, it makes my heart throb within, and my eyes melt to tears to see the carelessness of the Chris- tians under disobedience toward God. If I could only recall my youth, and start to serve Jesus in my youth. I believe I could be of more use in His service; but now at this day and age of the world there seems so little to be done, as the Christian profession has gotten so mingled in with the world. There seems to me I ever realized a time like it just give herself over in the hands of our blessed Redeemer, who is able to save and do much good. The past is under the cross and follow Jesus with a full purpose that is where the trouble is today: people are not easy to reach and are not easily provoked, thingeth no evil. 

The Bible says He came from heaven, and remembers them against us no more. He also gives us the assurance even though much good could have been accomplished I foolishly spent in sin and folly, wherein I was called away a few days ago to see my mother undergo an operation. She has been extended to all. Oh be ye recon- ciled to His side; for He says: "Him that cometh unto me I will in no wise cast out." I. John 3: 18, "My little children let us not love in word, neither in tongue, but in deed and in truth I. John 1: 8, "That Light hath been, which is the light of all men, to give light unto them that sit in darkness and in the shadow of death." I. Cor. 13: 4: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil." 

Charity covers a multitude of sins: were it not so where sinners stand for the God of the Just? 

Mr. Bessie Dimmick. 


A WESTERN CANADA LETTER. 

Greetings to the Visitor family:- 

"They that trust in the Lord shall be as Mt. Zion which can not be moved but abide forever. As the mountains are round about Jerusalem so the Lord is round about his people from henceforth even for ever" (Psa. 125: 1, 2). 

Many times have I been impressed to write for the Visitors, but rather tried to ward it off; but feeling this morning that the Lord has spoken and that the time has come to let myself be heard from through the silent columns of His paper. The Lord's people throughout the Brotherhood are very precious and I know as I trust in Him I shall not be moved but abide forever. Bless His holy name! I can say with the poet:- 

"I do not ask to see the way, My feet will have to tread; But only that I may lead, 
Upon the living bread."

"His better far that I should walk, By faith close to His side:"
I may not know the way I go,
But oh, I know my guide.

I truly praise Him for the provisions He has made for me knowing as I keep my eyes fixed upon the sky, He will not lead me in byways or forbidden paths but keep me in pace with Him.

I have been thinking of Enoch of old, how he walked with God, and that it is my soul’s desire to go where he did. I may be deprived of many things the world enjoys, but they can not deprive me of walking with God, bless His holy name.

I praise the Lord this morning that I am just where I am, believing in His all-wise providence that He has led us here. It meant more to us to leave the work at Buffalo where we had labored for eight years (The place had become home to us) than any of the dear ones can realize.

But feeling much the need of a change for the body which those at least that have been engaged in similar work will be able to understand, the time does come that one feels it necessary to be able to throw off the responsibility that comes to one in work of this kind.

It has as we prayed the Lord to open our way that this was given to us. So we feel in some way the Lord will get honor and glory to His name. We have found what that great change which we have so longed for, and that was in rest, but being tied up with cares of life we are hindered in giving our time to the Lord as we would desire. Yet we praise Him that He is able to keep us free in Him.

How many times have I thought since here, should Jesus come, my feet would not hold fast to the ground, but I would be free to meet Him in the air, bless His name! We must believe He is coming soon.

We can not help saying, This is a beautiful country and is worthy of being in-}


culated. There are some drawbacks, and yet we think the good qualities overbalance the disadvantages. Time will bring on much improvement. It is hard to believe that the first settlers came in just about six years ago. They all tell us that this has been an exceptionally pleasant Autumn. No rainfall worth speaking of since Aug., and the snow showers. Outside of that the weather has been clear and pleasant. The farmer has had a chance to get his grain threshed. Owing to more grain having been sowed and a larger yield than any previous year it meant much to get threshed out as there have scarcely been sufficient machines to do the work.

This being a new experience for us we observe how man toils and labors to sus-

tain the outer man. How it makes us feel the importance of laboring for the meat which endures unto everlasting life. Truly the harvest is great and the laborers few.

We crave a deep interest in the prayers of the saints that we may just fill the place of the Lord that He has assigned to us in the vast field. Many times my mind runs back to those that have fallen at the front of the battle and others who have almost lived their allotted time given to man, who have been made a real blessing to humanity. How much it makes me feel the Lord needs fearless men and women at the front of the work. And when we to our moorings come, Up in the royal dock;

We're getting round the pier.

The heavens above are clear;

We're looking now ahead, and lo!

We'll look astern at many a storm,

And Faith, our cable rope.

The sun is up, the clouds are gone:

And so did Whitfield, too.

Oh, yes, there's room for all the world—

The realms of endless light,

And so did Whitfield, too.

What vessel are you sailing in?

Declaré to me the same;

"Our vessel is the Gospel Ship,

A LETTER TO THE CHILDREN.

Dear children, I have not seen any piece in the Visitor from boys or girls for a long time. Are you discouraged? I often look it through to see if some little brother or sister has written, for I love to hear you, how you are getting along in this good work. It does me much good to read the experiences of others, as I have no chance to go to prayer meeting, and seldom to church, but at all to the brethren's for we have no preachers here. There are very few members, and do not live close together; but the Lord can keep us from the evil, if we trust in Him and obey His voice. I was young when I was converted and learned to love the Lord above all other things, and my thoughts often go out for the young Christians that they may keep by the Almighty's hand, as the enemy of our souls is ever ready to cast a snare to catch us to do some little sin. O that we all, old and young, may be more in real earnest in the cause of our loving Savior! When we think how He suffered and died for us to save us poor helpless beings, should it not cause us to be watchful and prayerful, to learn to know Him, how to please our heavenly Father, and obey His voice in whatsoever He bids us do, or what He tells us not to do? I often had to take myself to a place alone with the Bible and read and pray the Lord to make things clear so I could know and understand whether it was His good Spirit or the enemy coming as an angel of light to ensnare me, and there it was that I received faith and strength to fight against the many evils.

The Apostle and the martyrs, too,

To share immortal bliss;

The love of God, our main top-sail,

And Christ the Captain is.

We're getting round the pier.

We're looking now ahead, and lo!

We'll look astern at many a storm,

And Faith, our cable rope.

The sun is up, the clouds are gone:

And so did Whitfield, too.

Oh, yes, there's room for all the world—

The realms of endless light,

The love of God, our main top-sail,

And Faith, our cable rope.

The sun is up, the clouds are gone:

And so did Whitfield, too.

What vessel are you sailing in?

Declaré to me the same;

"Our vessel is the Gospel Ship,

And Christ the Captain is.

Chorus—And when we reach the landing place,

The sun is up, the clouds are gone:

And so did Whitfield, too.

Oh, yes, there's room for all the world—

The realms of endless light,

The love of God, our main top-sail,

And Faith, our cable rope.

Twas in this ship the prophets went

To share immortal bliss;

The Apostles and the martyrs, too.

Went home to Heaven in this.

And green all men of every age

Whose hearts were firm and true;

Hark! the Church Bell is ringing!

The gospel knell is tolling!

To share in God's good will;

The sun is up, the clouds are gone:

And so did Whitfield, too.

Hoist out your boat, we'll come along,

The sun is up, the clouds are gone:

And so did Whitfield, too.

Make no delay, but come.
eral form he saw avenging Justice a-waiting him, and he shuddered at the sight. Terrified more than words can express at the horrible prospect of impending doom, he cries to God for mercy. He agonizes, he pleads and groans, and promises God if He will only raise him up to health again he will serve Him the rest of his life. Remember, reader, in passing along, there is here no real contrition for sin, no "broken heart and contrite spirit," no abhorrence of his past life, and no humble spirit of sorrow for having broken God's holy laws. No, reader, no, nothing, but a slavish dread of the just penalty and a frantic desire to escape it. God in infinite love and pity hears his pleadings, accepts his promises, and grants his request.

While he gradually recovers, let us see what the "Unclean spirit" is doing. For the present his avocation is gone, for his servile slave can no longer obey his promptings. Sickness has brought his licentious and evil practices to a full stop, and he is in mortal terror at their dire results, worst of all, (to him) he is calling upon God. Could the unclean spirit be satisfied and contented to remain there? No, dear reader, no. Could he stand the torture of hearing God's holy name repeated over and over in supplication? No, a thousand times, no. So "he goes out for a walk." There is no forcible ejection; quietly, deliberately, and with malice aforethought he sauntered out to "Bide his time." Remember he is working under the orders of Satan himself, who is an expert in infernal tact and diplomacy. He does not recall this spirit to the infernal regions, or give him a new mission, but simply leaves him "on call." Satan has taken careful note of the proceedings as reported to him by his servant. He well knows what constitutes true repentance, and sees in this case the most important elements are lacking. So while the deluded man thinks he is "gone for good" the unclean spirit stalks around outside. Thus unimpeded, yet deceived, the man starts house-cleaning; he sweeps and raises "clouds of dust that settles down again. Then he covers it with white-wash or paint (garnished). Sweeping is not cleaning. White-wash covers out does not remove. It requires the "washing of water and the Word," but in this case it is only human resolve and effort. That it had a calming, soothing effect I admit, but it was only conviction not conversion.

He promises: he makes a large batch of good resolutions, but his heart is unchanged, unpurified, unregenerated, and at present, though briefly, unoccupied. At this juncture the unclean spirit quietly slips in and has a look around. To man now recovered goes out among his friends again, and the unclean spirit now instals his seven friends "more evil than himself" in his house. Little by little, at first, the promises and resolutions are broken, pushed faster and faster by the seven fold reinforcements of hell. He sinks down into more awful depths of infamy than he ever dreamed of before.

O my God, is not this an awful picture, but is it not too sadly true? Has it not been verified by our personal observation? Even as I finish this article there rises up from the past years a vision of just such a case. How many when in awful danger made such solemn promises and resolutions only to break them when the danger was past. Having no "godly sorrow for sin," and no abhorrence of it, and not having sought Divine power to save and deliver them, there can be but one inevitable result. No one can, after the experience noted resume his former status in sin, and keep it. He has reached a sharper declivity, the forces behind him are increased sevenfold (seven denotes completeness) and the poor wretch goes plunging headlong to eternal ruin, "And the last state of that man is worse than the first."

Brethren, I shudder at the light superficial manner in which repentance is handled today. O that we could hear people "inquiring the way to Zion with their faces turned thitherward!"

Passing Away.

By W. R. Smith.

As we count time the old year has nearly gone, and been added to the many thousands of the silent past, to become only a memory.

The days, weeks, and months, have passed swiftly by in succession and we scarcely realize that the year has been so short. In the ceaseless rush for years, man the creature of a few brief days on earth, has been swept along on the crested waves to a bourn from whence he will never return. Truly, we are passing rapidly away into the great mysterious unknown, where almost countless myriads of earth's weary pilgrims have journeyed.

All of the works of man, however great, and even he himself, attest the unmistakable fact, that their dominion and life here is as brief as the fading flowers of Autumn.

The records of the silent ages of the past are infallible proof that we also will follow in their footsteps and fade and pass away.

As I glance back along the way I came, how short the time seems since I began the eventful journey of life, across the hills and vales of earth and yet more than three score years have winged their rapid flight over me.

Even when we have halted for a few brief moments rest at some way-side fountain, and to cull a wreath of fairest flowers, unconsciously the ever flowing tide of time has borne us ever onward.

Asleep or awake; in the storm and in the sunshine; in the lonely night of sorrow, or the day of happiness and prosperity, an irresistible power has steadily driven us on, while our hearts like muffled drums, have beaten the march of time. Yes, we are surely passing away, no one questions this great fact, for the many emblems of death and decay are thick around us.

The many companions of my youth who started on life's journey even with me have nearly all fallen by the wayside, and the wintry winds are singing a mournful requiem through the dry brown grass that covers their last resting place on the hillside.

Their life battle has been fought, the din and strife of the conflict is ended, the flags are all furled, for they have passed away. The ranks of unnumbered millions who stood on the battle plain of yesterday were more than the hosts that crowd the warring scenes of to-day.

The changing seasons, the falling leaf, and the fading flowers all remind us of the instability of this present life and state. As I review in memory my brethren who served with me in church work in the days of long ago, how few remain, for they—

"Have faded away to the land of the blest, Like the last lingering hues of the even. Reclining their heads on the dear Savior's breast, They have gone to their own native heaven."

And "your fathers, where are they, and the prophets, do they live forever?" (Zech. 1: 5).

O how transient is human life! Here to-day, and gone to-morrow!

It seems to me but yesterday since I girded myself for battle, and yet scores of fleeting years have gone by in most rapid succession. While I toil on with weary steps and dented sword to the end of the race.
Among all the achievements of man, no one ever has or will discover any means to turn back the hands on the dial plate of time, or halt for a single moment the passing of the things of earth, for onward ever onward is the language of creation. Of my old comrades in arms who once with me followed the Indian war trails on the Western plains in the long long ago, but few remain, and of my own company, I do not know of a single one, as they have passed over into the spirit world. No more will we drink from the same canteen or gather around the glowing camp fires in the evening’s twilight with song and story, or share each others mutual protection in the fiery storm of battle, for they have fallen.

Nothing on this earth is enduring, for the time is coming when even all that remains to the end shall be destroyed.

Time is indeed short, only a moment in comparison to vast eternity; what we do must be done quickly, for soon the night cometh when no man can work.

The great truth is that this world is not our home or continual abiding place, but we seek a better land, that is, a heavenly one, where all things will be in more perfect harmony for the eternal happiness of our souls.

Each day’s march our moving tents are pitched still closer to our final home: nearer to God, we trust and Jesus our Savior.

One day less of toil and conflict, and nearer triumph and the crown. Nearer the bright dawning of the glorious morn of an endless day.

Fredonia, Kans. R. 2

A UTOPIAN PERFECTION.

We are familiar with the origin and etymology of the word “utopia.” As invented it was descriptive of a place and all connected with it is being perfectly ideal. In this sense, however, it cannot be associated with anything human. It is ridiculous to speak of a utopian society. It is meaningless when applied to laws, politics, and the like. It is vain in being descriptive of any organization or institution. It is fanciful in its application to individual conduct. In fact there is nothing truly utopian on this mundane sphere of ours. The world is full of anomalies, irregularities, excrecences, deviations, defects, wants, imperfections, failures, deformities.

But what shall we say when we survey the domain of Christian experience? Is there a utopian perfection to be found among any of the human family? Is there a state of grace to which we may consistently apply this term? We have heard men preach with apparent sincerity a state of grace which exempted from all possibility of falling. An experience which is free even from temptation. We have heard others profess a state of perfection which would keep them from all failures and mistakes. A salvation which would save from all error. If this be true, then we certainly have a utopian perfection. But should we believe in such an experience? Should we seek and expect it? Should we advocate it? It should be evident to all that such an experience can positively have no existence save in thought. It is absolutely visionary. It is a gross misrepresentation of the cardinal doctrines of the Bible. It imitates, in a sense the operations of our holy religion.

We have in theology a dogma known as Christian Perfection. This is both biblical and evangelical. We have also an experience homologous to this term. And this is not something merely fanciful or visionary. It is not a mere creature of the imagination. It is an unanswerable fact in human history of Christian experience. It is utterly incompatible with human nature. From the very nature of things there must be a discernible line of demarcation between human and divine perfection. The gulf which separates them is impassable. We read that Job was a perfect man. Paul speaks of himself and certain others as being perfect. In what sense perfect? Such general epithets are undoubtedly descriptive of attributes of human character. But they can not be taken in an exact mathematical sense. They are figurative expressions, since we desire them from our knowledge of external objects. Unquestionably it means that they were sound in heart and life. Perfect as was the sacrificial lamb, without spot or blemish. We are to be perfect even as our Father in heaven is perfect. And how perfect is that? The perfection of God is in conformity with a standard applicable to Him alone. That of man is in harmony with a standard meant for him. God measures up to His standard. Man must measure up to his. If this is true, then he is perfect as his Father is perfect. Does God love His enemies? So can we. Did Jesus pray for those who persecuted and reviled Him? So can and ought we. Then we are perfect as He is perfect. It is the consciousness of the believer in all heavenly graces. The maturity of Christian virtues. The full-orbed Christian character. A utopian perfection makes no such absurd claims. It does not, nor does it make any such pretension, to assure infallibility. Capal infallibility is a mockery. So is all other human infallibility. It is a contradiction in terms. The highest possible Christian experience leaves man fallible. It does not make him indubitable. It cannot make him unravelling. Could we literally be perfect as our Father in heaven is perfect we would cease to be human; we would be divine. “Why callest thou me good? there is none good but one, that is God.” Is that true? That is what Christ declared and He ought to know. He evidently meant that in comparison with God there is no man good. Why callest thou thyself perfect? there is none perfect but one, that is God. Mar! we mean in the super-eminent sense of the term. There is certainly a perfection which is exclusively meant for God. And there is a perfection which is exclusively designed for man. A utopian perfection is beyond all human effort. It is a deception and a delusion.

The doctrine of holiness, which is simply another name for Christian perfection, has been much abused and misused. It has actually been maltreated. Holiness consists in the complete conformity to the nature and will of God. We should be willing to admit that there are different degrees of holiness. All gold is not refined to the same state and degree of purity. Genuine gold, however, in its meanest state of fineness will stand the test of the fire and touchstone. The highest realization of human holiness, of course, is to be found in the most matured saints. But the aeam of all holiness is found in God. He is holiness. This is divine holiness in contradistinction from human holiness. God’s holiness is absolute. Man’s is relative and conditional. His holiness is inherent, ours is imparted. His holiness is indestructible, ours is destructible. That is, it is eternally exempt from any and all possibility of decaying or being forfeited. That of man may certainly vanish away. Holiness, as applied to man, is an experience in his religious life. But it is coexistent with God, one and inseparable with His very nature. No God, no holiness; no God, no holiness exists. In Him we find the length, and breadth, and height, and depth of all holiness. He is the inexhaustible fountain. Man is merely a vessel which is filled at this fountain. There is a marked differ-
ence in capacity between the fountain and the vessel. But there is assuredly no difference between what issued from the fountain and the contents of the vessel. In the solar system the sun is the center and source of all light. All other luminaries receive their light from this source. The light of all these bodies is positively identical. But there is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So all holiness is alike. But the holiness of one saint differeth in glory from that of another. And the most resplendent glory of the highest conceivable form of holiness is found in God. His thoughts are not our thoughts. So is His holiness not our holiness. "For as the heavens are higher than the earth, so are my thoughts higher than your thoughts, and my ways than your ways." And so much higher also is His holiness above ours. Man may imitate God's holiness. This is his duty and privilege. But he can never literally duplicate that holiness.

To these incontrovertible facts, then we would call the attention of the advocates of utopian perfection. The teaching of such doctrines often leads to fanaticism. Such should remember that God heals, and that prayers in behalf of the sick are effective even where doctors hold out no hope. I could cite many instances in confirmation of this, out of my own experience, and indeed, the preservation of my own health, in a climate peculiarly dangerous to white men, has been without medicines and purely by the power of prayer. In this instance I prayed over the afflicted woman and she was healed. She rose from her bed and mingled with the members of her household in apparent perfect health. As I was preparing to leave the house two ladies who had asked my aid came to me and said that this healing was to have been a sign to certain sum of money for my work, them whether they should give me At this they put $5,000 into my hands, the largest sum which I had ever received for the colony up to that time. When I returned to New York the conviction came to me suddenly that I ought to send the money at once to India. I did so, the journey consuming thirty-three days. Now, what had been happening in the colony, meanwhile? A few days before the arrival of the money, after I had dispatched it, the court had sent word that the estate, which we had leased up to that time, would, on a certain day, be put up for public sale. My people were entirely without funds, but they notified the officials that they would be present at the time of the sale and bid in the land. The day of the sale dawned and there was still no money; and that morning the whole colony knelt in prayer to God to provide way in which the purchase might be met and the work carried on. There was only time for one of it. There was only time for one of it. It was well on in the afternoon when the sisters to saddle the fastest horse and ride to the scene of the auction, the mail arrived, and the money in was about to fall, she rode in among forty miles away. Just as the hammer crowd, up to the auctioneer's desk and laid the money down. There was not a moment of spare time; the Lord had figured it out to the second.

This is only one of the many instances out of my personal experience proving the power of God in the answer of prayer. My own work in India has depended wholly for its support upon the bounty of God, and in all the years of its progress He has never failed us once.—Selected.

"Ye must be born again."
THE DOCTRINAL VALUE OF THE FIRST CHAPTERS OF GENESIS. (Continued from page 11)

It was accepted by Paul as inspired. It was accepted generally by the divinely inspired leaders of God's chosen people. It has validated itself to the universal Church throughout the ages by its realism and inconsistency, and what has been finely termed its subjective truthfulness. We postulate especially the historicity of the first chapters. These are the essence of Genesis. The Book of Genesis is neither the work of a theorist or a tribal annalist. It is still less the product of some anonymous compiler or compilers of some unknown era, of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

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GOING OVER HOME.

I am a poor, wayfaring stranger,
While wandering through this world of woe;
But there's no sickness, toil or danger,
In that bright world to which I go.

CHORUS.
I'm going there to see my Savior,
I'm going there no more to roam;
I'm just a going over Jordan,
I'm just a going over home.

I know dark clouds will hover round me,
I know the way is rough and steep,
But doubtless fields lie just before me,
Where pilgrims and I no more shall weep.

I hope my sins are all forgiven,
My thoughts are fixed on things above;
I'm going away to you bright heaven,
Where is its light, and peace, and love.

I'll soon be free from all my trials,
Genesis, the old churchyard;
I'll drop the cross of self-denial;
I'll enter my own great reward—

Author unknown. Sel. by H. R. Smith.

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The Book of Genesis is not direct from God if it is a heterogeneous compilation of mythological folklore by unknowable writers.

If the Book of Genesis is a legend, it is grossly erroneous, and the persons it described the mere mythical personifications of tribal genius, it is of course, neither the work of a theorist nor a non-authenticated, but an insufficient basis for doctrine. Mythical and legendary fiction, and still more, erroneous and misleading tradition, are included with the truths of the God of all truth, but with the truthfulness, trustworthiness, and absolute authority of the Word of God. We have not taken for our redentials cleverly invented myths. The Book of Genesis is the foundation on which the superstructure of the Scripture rests. The foundation of the millennium is the three first chapters, which form in themselves a complete monograph of revelation. And of this final substructure the first three verses of the first chapter is the foundation. In the first verse of Genesis, in words of supernatural grandeur, we have a revelation of God as the first cause, the Creator of the universe, the world and of God comes forth without explanation, and without apology. It is a revelation of the one, personal, living God. There is in the ancient philosophic cosmogony no trace of the idea of such a Being, still less of such a Creator, for all other systems began and ended with pantheistic, materialistic, or panpsychistic conceptions. The Divine Word stands unique in declaring the absolute idea of the living God, without attempt at demonstration. The spirituality, infinity, omnipotence, sanctity of the Divine Being, all in germ lie here. Nay more. The later and more fully revealed doctrine of the unity of God in the Trinity be said to be born in this, and the last and deadliest revelation to be involved is first and foremost. The fact of God in the first of Genesis is known as a postulate apart from Revelation, or a philosophic generalization. It is a revelation. It is a revelation of that primary truth which is received by the universal human mind as a truth that needs no proof, and is incapable of it, but which being received, is verified to the intelligent mind by an irresistible force not only with ontological and cosmological arguments, but logical and moral arguments. Here we have in this first verse of Genesis, not only a postulate apart from Revelation, but the great truths which have constituted the glory of Christianity.

1. The Unity of God; in contradiction to all the polytheisms and dualistic, ancient and modern pagan philosophies.

2. The Personality of God; in contradiction to that pantheism whether materialistic or idealistic, which recognizes God's immance in the world, but denies His transcendence. For in all its multidivious developments, pantheism has this peculiarity, that it denies the personality of God, and ex-
3. The Omnipotence of God; in contradiction, not only to those dispensations of the anthropomorphic deities of the ancient world, but to all those man-made idols which the millions of heathenism to-day adore. God made these stars and suns, which man in his infatuation fancied would workship, and in contradiction to all human conceptions and human evolution, there stands forth no mere deistic abstraction, but the one, true, living, personal God.

"In the beginning God created the heaven and the earth." Here in a sublime revelation is the doctrinal foundation of the creation of the universe, and the contradiction of the ancient and modern conceptions of the eternity of matter. God only is eternal.

That single sentence separates the Scriptures from the rest of human productions. The Bible teaches that the universe was not causa sui or a manifestation of His nature, nor a mere transition from one form of being to another, from non-being to being, but that it was a direct creation of the personal, living, working God, who created all things out of nothing, but the fiat of His will, and the instrumentality of the eternal Logos. The first verse of the Bible is a proof that the Bible is of God.

And so with regard to the subsequent verses. Genesis is admittedly not a scientific history. It is a narrative for mankind to show that this world was made by God for the habitation of man.

Gen. 1: 26, 27 tells of the creation of man by direct divine act.

We have in this sublime revelation the doctrinal foundation for the beginning of mankind.

Man was created, not evolved. That is, he did not come from proto-typers, such as the fish, frog, or horse, or ape; but at once direct, full made, did man come forth from God.

No new type has ever been discovered. Science is universally proclaiming the truth of Gen. 1: 11, 12, 21, 24, 25, "after his kind," "after his kind," that is, species by species.

Nor is there any trace of any transmutation of species. "To science, species are practically unchangeable units. Man is the sole species of his genus, and the sole representative of his species. A great gulf is fixed between the theory of evolution and the sublime conception of Gen. 30, 26, 27. These verses give man his true place in the universe as the consummation of creation.

Further, we have in this sublime revelation of Genesis the doctrinal foundation of—

1. The unity of the human race.
2. The fall of man.
3. The plan of redemption.

1. With regard to the first, Sir William Dawson has said that the Bible knows but one Adam. Adam was not a myth, or an ethnic name. He was a veritable man, made by God; not an evolutionary development from some hairy anthropoid in some imaginary continent of Lemuria. The Bible knows but one species of man, and this was the primitive pair. This is confirmed by the Lord Jesus Christ in Matt. 19: 4. It is re-affirmed by Paul in Acts 17: 26, which ever reading may be taken, and in Rom. 5: 12; I. Cor. 15: 21, 47, 49.

2. With regard to the fall of man. The foundation of all Hamartology and Anthropology lies in the first three chapters of Genesis. It teaches that man was originally created for communion with God, and that whether his personality was dichotomistic or trichotomistic, he was entirely fitted for personal, intelligent fellowship with His Maker, and was united with Him in the bonds of love and knowledge. Every element of the Bible story recommends itself as a historic narrative. Placed in Eden by His God, with a work to do, and a trial-command, man was potentially perfect, but with the possibility of fall. Man fell by disobedience, and through the power of a supernatural deceiver called that old serpent, the devil and Satan, who from Gen. 3 to Rev. 19 appears as the implacable enemy of the human race, and the head of that fall-en angel-band which abandoned thru the sin of pride their first principality.

3. This story is incomprehensible only as a myth. It is the only satisfactory explanation of the corruption of the race. From Adam's time death has reigned.

With regard to our redemption, the third chapter of Genesis is the basis of all Soteriology. It tells of no fall there was no condemnation, no separation and no need of reconciliation. If there was no need of reconciliation, there was no need of redemption; and if there was no need of redemption, the incarnation was a superfluity, and the crucifixion folly, Colossians 3: 21. So closely does the apostle link the fall of Adam and the death of Christ, that without Adam's fall the science of theology is vacillating in its most sensitive features, its atonement. If the first Adam was not made a living soul and fell, there was no reason for the work of the Second Man, the Lord from heaven. The rejection of the Genesis story as a myth, tends to the rejection of the gospel of salvation. One of the chief corner stones of the Christian doctrine is removed, the historical unity of Adam and Eve is abandoned, for the fall will ever remain as the starting point of special revelation, of salvation by grace, and of the need of personal regeneration. In it lies the germ of the entire apostolic gospel.

Finally, we have in Gen. 2 the doctrinal foundation of those great fundamental, the necessity of labor; the Lord's Day of rest, the divine ordinance of matrimony, and the home life of mankind. The weekly day of rest was provided for by God, as is planted in the very forefront of Revelation as a divine ordinance, and so also is marriage and the home.

Lord Jesus Christ endorses the Mosaic story of the creation of Adam andūnd Eve, the Fall, and the plan of redemption, as the explanation of the divine will regarding divorce, and sanctions by His infallible imprimatur that most momentous of ethical questions, monogamy. Thus the great elements of life as God intended it, the three universal factors of happy, healthy, helpful life, law, labor, love, are laid down in the beginning of God's Book.

In an age, therefore, when the critics are waxing bold in claiming settledness for the assured results of their hypothetic eccentrics, Christians should wax bolder in contending earnestly for the assured results of the revelation in the opening chapters of Genesis.
to speak of the circle of the earth, 'at the time when the scientific men of his day said that it was four square and flat?... Who taught him to say that God spread out the heavens as 'thin­ flat?'.... Who taught him to say that day said that it was four square and

were made by him... The world was made by him... the world knew him not.

Our portion takes us back to 'the beginning.' "In the beginning God," "In the beginning... the Word," Jesus Christ the same from everlasting to everlasting. He said, "Behold, the picture, the world knew him not. Many knew him not because they loved darkness rather than light. We may know Him and walk in His Light.


And the Lord God formed man... breathed into his nostrils the breath of life... became a living soul... The Lord planted a garden... there he put the man... to dress it and to keep it.

According to the Bible, man came direct from the hand of God. God created man and put him on earth. In the tripartite Demg... Thus God set man up in the world to be His constitution­ as, moral, spiritual and governmental—His image (representative) administratively."


What is man?... Thou madest him a little lower than the angels... crowned him with glory and honor... madest him to have dominion... put all things under his feet.

O Lord, grant unto us to recognize that Thou didst create us for one purpose, namely, to glorify Thyself. This we are unable to do of ourselves, but as we are "in Christ" it becomes gloriously possible—reap us therefore to receive him fully.


O Lord, thou hast searched me... I will praise thee.

The Psalmist teaches that "such knowledge is too wonderful for him." Yet it need not have terror for God's children, for they are called into fellowship with Him. May we walk with Him in sweet companionship day by day.

Thursday, Jan. 9. Read I. Cor. 3: 10-23. Man the Temple of God.

Ye are the temple of God... the Spirit of God dwelleth in you... The temple of God is holy, which... ye are. Let no man deceive you:... all things are yours... ye are Christ's. How exalted... how high... is God's estimate of man. He created him glorious—in His own image. Today we can only occupy that exalted position and state that we are "in Christ" who is made unto us of God "wisdom and righteousness, sanctification and redemption." And this on only one condition, that of faith.


The blessed God hath blessed us with all spiritual blessings... in Christ... in whom we have redemption through his blood... according to the riches of his grace wherein he hath abounded toward us.

"Redeemed, how I love to proclaim it, Redeemed by the blood of the Lamb; Redeemed through His infinite mercy, His child and forever I am."

Saturday, Jan. 11. Read I Peter 1: 3-12. The Unfading Inheritance.

The blessed God and Father... hath begotten us again unto a living hope... to an inheritance incorruptible, and undefiled and that fadeth not away... reserved... for you who are kept... unto salvation... at the appearance of Jesus Christ; whom ye love... believing, ye rejoice with joy unspeakable and full of glory.

How blessed it is to be one of the begotten again ones, the twice born ones, "Heirs of God and joint-heirs with Jesus Christ." Man, created in the image of God, brought under the power of Satan, but redeemed and created anew, begotten again unto this unrested inheritance.


Present your bodies a living sacrifice... Be not conformed to this world... be transformed... think soberly (of yourselves)... love... abhor... (the evil)... cleave to... good... kindly affectioned... preferring one another... bless and sing the praises of your God, the one you fear, in your home, and this will result in heaven.

The gospel of Christ, according to Paul, is the power of God by which men are saved, and being saved they are called to service, and this is only made possible by the act of dedication as here indicated, verses 1 and 2. Then service is acceptable to God, and others will be blessed through us.


The serpent said, Yea, hath God said?... The woman said... God hath said... ye shall not eat... neither touch it lest ye die... The serpent said, Ye shall not die... And the woman... took... and did eat... gave to her husband... and he did eat.... The eyes of them were opened... they knew they were naked.

"What is the thing of greatest price,
The whole creation round.
Carnal and Spiritual Mind.
To be carnally minded is death; but to be spiritually minded is life and peace. ...the carnal mind is enmity against God...they that are in the flesh cannot please God. ...But if the Spirit...dwell in you, he...will also quicken your mortal bodies by the Spirit that dwelleth in you.

The place of safety for us is to be "in Christ," for it is "no condemnation (judgment) to those who are in Christ."

Being "in Christ" the Holy Spirit undertakes for us and will maintain the victory in our behalf.

O blessed Spirit, lead me in And let me falter never; Make me a victor over sin, I'll praise Thee then forever.

As by the offence of one judgment came upon all...even so by the righteousness of one the free gift came upon all men....But where sin abounded, grace did much more abound.

"Grace, 'tis a most delightful theme; 'Tis grace that rescues guilty man, 'Tis grace divine all conqu'ring, free, Or it had never rescued me.

Of grace, free grace, alone I boast, And 'tis in grace alone I trust: And when I die to heav'n, my home, I'll shout, free grace, free grace alone."

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SMILE AWHILE.

We young people who have entered into life to be as useful as possible, sometimes long for opportunities to do some great good, and entirely ignore the little opportunities that lie at our very door. We seem to forget that the entirety of a noble life is the sum total of the little good-denses of which that life is composed. There is one means of much good that is with in the reach of and may be practiced by all—that pleasant change of the countenance which expresses joy and gladness of heart, peace of mind, and a kind, warm feeling for our fellow-men. That smile. It is said of Florence Nightingale that her shadow cured more than her medicine. Hers was a pleasant, smiling countenance, thus cheering the sick and making life for them far more bright and cheerful for her presence. Thus we see what an influence for good the smile really has, warming up everything with which it comes in contact.

Have you not been out of doors some night and seen the large, full, round moon coming up over the horizon; and did you not notice how it seemed to smile down upon you? What is the cause of this? Why, it is the sun beaming down upon it. Now, if the sun shining down upon such a cold, dark object as the moon, causes it to smile, what should the cheerful smile do for this cold, dark world? Smile awhile. Pass it on. There is enough of gloom and sadness without any passing of that; so pass on the smile.

"Oh, yes," says one, "it's well enough to talk of passing on the smiles, but what are you going to do if you are feeling tired and worn and some what blue? Things seem to be just going backwards and there is no one to pass a smile on to you. What are you going to do then?" Say, I'll tell you what you do; just smile awhile. Put forth a little effort to be bright and cheerful. Warm up to those about you and the result will surprise you. You will find that you are not feeling near so blue as you thought you were; and soon, behold, you are smiling without any effort, and things have all cleared up. How much brighter everything is! Life is really worth living. Try it; smile awhile.

Not only this, but the smile has a great attractive power as well. Have you noticed how persons with a pleasant smile for everybody seem to draw people to them, and how easily they make friends? Why is this? Simply because they are expressing that love and hearty good will that is within; and this will touch even the coldest
The brethren to pray for her and regretted.

She was no member of any church organization, but on her death bed she asked that she might be buried like a Christian, and that others who might suffer, might find relief, and that her name should be written in the book of life. They were held, and Eld. J. W. Book. conducted by Eld. J. N. Engle, assisted by Rev. F. C. Dissinger of the Evangelical River Brethren church of which he was a member.

Further, do you know what an influence that bright cheerful smile that makes the old seem younger and the younger brighter? A sad, doleful cast of the face is hardly ever cheerful; they desire it; they crave it; next, they see it, and if at last we find them at the altar. On the other hand, if you are sad and mournful of face, they notice it as well. They say, "If that is what religion does for people, we don't want it." People are looking for something bright and cheerful; a sad, mournful countenance does not appeal to them. So be bright; smile awhile, for Jesus.

What a little thing a smile is, yet how much good it does! It costs nothing, yet how much is it worth to those about us! Some people think, "Oh, that I could do something there's so much to be done." Let me tell you. Just smile awhile. How much better the world is for those smiles, and how much good, and how much of an encouragement they may be to some one you may never know; but in so doing you may have cheered some poor, dejected soul, or you may have been the means of some one turning to the Lord, and thus the good you have accomplished can not be measured.

Let us all practise more frequently, that bright cheerful smile that makes the old seem younger and the younger brighter: A sad, doleful cast of the face is hardly ever cheerful; they desire it; they crave it; next, they see it, and if at last we find them at the altar. On the other hand, if you are sad and mournful of face, they notice it as well. They say, "If that is what religion does for people, we don't want it." People are looking for something bright and cheerful; a sad, mournful countenance does not appeal to them. So be bright; smile awhile, for Jesus.

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