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Keeping or Kept.

"Have you put on the seal? Remember that."

"I will not forget it."

The gentleman draws out a little box from which he takes a bright red seal, and attaches it to the paper opposite the signature, and the maker of the document goes away satisfied. The paper is duly signed and sealed.

Covenant-making and covenant-keeping have been the subject of more study, perhaps, than any other one thing in connection with the drawing and execution of legal papers. Long before agreements were put on paper at all, the making of a solemn compact between men and men was a matter of such great importance that it was often signed even in the blood of both parties to the contract. Once made, such a covenant could not be broken save at the greatest risk. Nor greater breach of faith could be made than to break an oath thus attested. There was something about it which held both firmly to their bargain.

The Christian life is from beginning to end a life of promise. It begins with a promise from God. Is it not something we often forget that we are not asked to sign the covenant until the Father himself has given his pledge? It is no one-sided bargain, much as we feel it to be so at times when it seems as if a great deal is required of us. At the very beginning God tells us what he stands ready to do; and all we have to do is to trust him for the faithful performance of all he has promised to do.

And how grand it is to think that God never breaks his covenant with us. Half the business of the world depends upon promises, and more than half the work done by lawyers grows out of promises that have been broken. Misery, lack of faith in man in man, and deep heart-sorrow without estimate come from pledges made and not kept. But God keeps his part of the covenant ever true. Do we do the same by him? When we gave him our hearts, sealing them in the precious blood of the Lamb, we meant to do just as we said we would. Then life seemed bright and the way smooth. It might always have been so, but sometimes we have forgotten our part of the agreement. Just the moment we began to look for ways of getting around the pledges we had given, the cloud began to settle over our lives. Nothing in the world can make the heart black faster than to violate our pledge. Conscience is such a faithful friend that we know it every time we depart, if only in the slightest degree, from what we promised. We have no excuse of ignorance. We know—we cannot help feeling in our very heart of hearts that we have broken the seal and dishonored our promise.

"How can you live so true all the time?" one friend asked another.

"You never seem to have any difficulty in keeping up to your promise. I wish you would tell me how you do it."

And the answer came:

"I keep because I am kept. If you give a note payable a year from now, you intend to pay it. There never comes into your mind a thought of evading your promise. You are kept by the word you have given. So I am kept. I keep and am kept by that. I have his promise to encourage me. How wicked I would be to think for a moment that he would fail me. If I mean to be true to him, have I not tenfold reason for believing that he will be more faithful than I am?"

Scatter a lot of tacks on a table. Bring a magnet near them. For a time you see no motion. Bring the magnet nearer, and the tacks have no power of themselves to come. Now there is a little stir among the cold steel. Still nearer, and now the nails leap up to meet the power of the magnet. They cling firmly now because they are held by this mysterious power.

So we are held when we come near and take hold upon God. Keeping is only being kept. God help us to be thus saved to our promise!—Edgar L. Vincent, in Epworth Herald.

A Christian man’s life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is a shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black, as the pattern needs. And in the end, when God shall lift up the finished garment, and all its changing hues shall glance out, it will then appear that the deep and dark colors were as needful as the bright and rich ones.—Beecher.

It is practically no trouble to get a crowd to cheer for right principle; but it is quite another thing to get a man to plod on after it alone, when the meeting is over. And in general, the lack of virtue in men is not defective vision or want of pure desire, but inability to stay.—John G. Woolley.

We may be intemperate in anything—in our conduct as well as in our speech.

Rules never give full self-mastery, no matter how faithfully followed. Only principles can do this.
The Spirit of Worship.

Jesus said to the Samaritan woman, “God is a Spirit and they that worship him must worship him in spirit and in truth.” We need much to learn what true worship is. Worship is defined by Webster to mean—“To pay divine honors to; to reverence; to perform religious exercises in honor of; to adore; to reverence.” The word is synonymous with the words “adorer; revere; reverence; bow to; honor.” Now, religious worship belongs to God alone. The acceptability of our religious worship depends upon whether or not we have become corrupt and unjust. Therefore, in order to worship God acceptably the heart and life must be right towards God and towards fellowman. Not only that there be no sin nor unrighteousness—a negative fitness—but, also, there must be a deep love and reverence for God and love to our fellowman. There is much church attendance, much of outward show, much of singing, praying, speaking, preaching; but so void of the true spirit of worship. The idea of entertainment enters so largely in present day assemblies. A recent writer touches on this absence of the sense of worship in the following language: “Our people have been led to think of divine worship as a Christian duty. If they like the preacher they go; if they do not they don’t go. The public worship of God is to many just one of the incidental things of life. * * * * Christian people must realize that public divine worship is a solemn duty, without which God’s name is not hallowed and the soul is not nourished.” Commenting on this, another writer says: “This raises another point—whether the present method of holding services does always lead to worship. Tradition has wedded the sermon to the service, and not always to edification. Again, does the presence of a man in a church mean that he is a worshipper? He may be far enough removed from that. Surely, it would be an excellent thing if the church occasionally met for the sole purpose of worship. The preaching could be a separate thing. If there is no adoration of God the basis of it all vanishes. Whatever be the method employed, we certainly need a revival of worship.”

The acceptability of our religious engagements is our assemblies therefore is not in that which is outwardly performed, though that may be helpful and should be the true expression of the emotions of the heart, but is, first of all, in the consciousness of our privileges in the graciousness of our God toward us, who gives us a place in his kingdom, who is Lord of all, before whom angels, cherubim and seraphim bow themselves and cry out, “Holy, holy, holy, Lord of Sabaoth!” May God help us that in our assemblies there may be the evidence of a deep spirituality, of reverence, of adoration and of submissiveness to our God and to Christ, who died for us and rose and revived, and who is alive for evermore! Of whom we read in Rev. v 12, 13: “Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, glory, and blessing.” It is in the heavens, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying. Unto him that sitteth on the throne, and unto the Lamb, be the blessing and the honor, and the glory, and the dominion, for ever and ever!” Amen.

Homes Wanted for Boys.

Brother Peter Stover, of the Philadelphia Mission, has a number of little boys for whom he would like to get homes. The names of the boys are as follows:

Eddie Pine, aged 10; John Wetzel, aged 13; Frank Wetzel, aged 8; William Wilson, aged 8. Brother Stover says these are bright boys and under favorable circumstances may make good, useful men. Are there not brethren who could use such boys profitably and give them a good home and good training and thus save a soul from death and hide a multitude of sins. Brother Stover will gladly answer any question with regard to these boys. Address him at 3423 N. Second street, Philadelphia, Pa.

That the cigarette is working great harm to the race is more and more forcing itself upon the attention of the lawmakers of the land. In many of the States of the Union the legislatures have passed prohibitory laws against it to a greater or less extent. Lately an act prohibiting the use, manufacture and sale of cigarettes, passed the Canadian House of Commons by a large majority. This is all very encouraging but we find that, as is the case with prohibitory liquor laws, this law is slow in being enforced, and it is extremely difficult to convict in any case. While legal prohibition is important, and we are glad for any betterment, yet the best prohibition is when the boy or young man becomes a prohibition law unto himself, and keeps clear of the danger. An English writer speaks especially of the danger and fascination of inhaling cigarette smoke, which is so much the habit of smokers in recent years. Since this habit has become prevalent the increase of the sale of cigarettes has
been enormous, and is accounted for only in that the inhaling once indulged in possesses such a fascination that only the very few who give way to it will ever get free from it. The writer gives what he calls a "curious but pitiable story of the wonderful fascination of the cigarette-smoke-inhaling habit which he knows to be absolutely true. There was a large family in which there were two or three grown up sons, all cigarette-smoke inhalers and a younger brother nine years old. The young men one day amused themselves most thoughtlessly and reprehensibly by giving the child cigarettes to smoke and teaching him the baneful practice of inhaling. It was none the less cruel because they did not guess the result. This was, that some time afterwards, the child was found at odd moments of the day hidden away where he had obtained surreptitiously. He is older now, but the promise of his boyhood, that he would be a tall, athletic fellow, has not been fulfilled. He is an ashen-faced and bent-backed weakling." A tobacconist of London told him that in a space of five years he had seen regular frequenterath of his shop completely broken down in mind and body through having contracted the inhaling habit.

A person may undertake to dictate terms to God with regard to the incidentals of his coming to God, but he will find out that no sinner, himself not excepted, is in a position to dictate to God as to what he will or will not do. In this connection we quote from a recent sermon by Rev. G. Campbell Morgan an incident that happened in connection with his work. He says: "I remember years ago conducting a mission, and at the back end of the chapel sat a man. In the very first after-meeting, as I moved around speaking to various persons, I came to that man. I found the Holy Spirit of God had been dealing with him, but he looked at me and said—I had been inviting the people to come out into an inquiry room: 'Can't I be saved without going into that room, I will go to hell!' My brother, I answered, 'that is not God's choice for you. If you have chosen it for yourself I cannot help it.' Every night that man came and sat there. Oh, how gracious God is! He does not take us at our word. He does not leave us alone when we have said some rash, foolishly thing; I had warned the workers, and said: 'Don't talk to that man. Leave him alone. Let God have his way with him.' I shall never forget the last night of the mission. Before I had time to ask a soul to move, that man came forward over the backs of the seats to the altar. I looked at him and said: 'I thought you were going to hell, my brother?' He said, 'Oh, I have been there all week.' Praise God! It does a man good to get there a little while that way sometimes..."

Brother and Sister S. H. Zook, of Hidalgo, Texas, desire to express their sincere thanks through the Visitor to the dear brethren of the Kansas Conference for the very liberal offering sent to them. They say: "We feel ourselves unworthy of such love; our hearts leaped for joy. The Lord is good to us." They ask the prayers of the brethren everywhere.

We expected to be able to say something about rates to Conference, which convenes at Florin, Pa., on the 20th inst., but are sorry that we cannot yet say anything definitely. If however we learn more we will write to the different districts and may issue the May 15th number a week earlier than the date.

Baptismal services were held at Abilene, Kan., on April 12, when two were received into church membership.

A Correction.

In our last issue several wrong words found their way into the article by Bro. S. R. Smith entitled, "Take Need to Yourselves." On page 9, column 1, 17th line from top of page, read "authority to preside and rule" instead of "authority to prescribe and rule:" 44th line same column read "fostering cunningly" instead of "fostering seemingly," and in 2nd column, 18th line from top of page, read "cause offences" instead of "excuse offences." We regret that so many mistakes should have crept into this article.
have had good training. Without, we would be uncouth in manner, rude in our address, and ungraceful in our actions. However, we admit we sometimes meet with some who in spite of good and constant training are ill-behaved, impolite, ungracious and discourteous.

In entering on the theme itself we notice that in order to behave properly it requires teaching to "know how." Though Paul could teach Timothy much better when present, yet as the time of his return was indefinite, and as Timothy was left with weighty responsibilities, affecting hundreds of his fellowmen, Paul writes him instructions how to behave himself "in the house of God." By this is not meant the church building, (for none existed then) but the family or household of God. Whatever sects or divisions man may have made, God only has one family of whom all true and obedient believers are members. They are all born of the Spirit and follow his leading. "As many as the led by the Spirit of God they are the sons of God."

We notice too the behavior of a family is wonderfully affected by the example of the elder brother. How the other little boys look up to Tom; he is their hero, if he is a good, obedient boy, truthful and brave, they aim to be like him, and his example is an inspiration. If Tom is otherwise, and "sasses back," neglects duty, and defies parental authority, he usually sets the pace, and the rest follow. If then this rule obtain in earthly households, does it not also in the household of faith, especially as the elders alone, but elders alone, but ministers. How needful for such to know how to be- have in the house of God, to set examples of patience, forbearance, humility, brotherly kindness, and charity. How needful to have that tenderness of heart that feels for others' sorrows and circumstances that his Father and ours has given him "all power in heaven and on earth." "Of whom the whole family in heaven and earth is named." (Eph. iii. 15.)

Here, then, we have the standard of behavior, in the person of Jesus, our Elder Brother. We have watched his life for thirty-three years. His behavior even under the most trying circumstances has been perfection itself. Perfect in submission; perfect in patience; perfect under temptation; perfect in his triumphal entry into Jerusalem; perfect in Gethsemane and on Calvary.

We notice, however, that this house is of a two fold character, one end of it is in heaven, the other on earth. One side of it is purely spiritual, the other is material. It is ruled by the use of Divine sight, that discerns the thoughts and intents of the heart. It is obeyed by faith that only sees dimly through a darkened glass, and trusts for what it cannot see. Ah, we say, I can never behave like He; but I could surely follow a good human example. To you and me, then, Paul says, 1 Cor. 11:1; "Be ye imitators of me, even as I also am of Christ." Here, then, is a man who was the chief of sinners, who, like you and I, was saved by repentance towards God, and faith in our Lord Jesus Christ. He has solved the problem of Christian behavior by imitating Christ himself. When we haul grain and other produce to Toronto, if we have reason to suspect the correctness of the buyer's scales, we have an easy way out. We take our load to the city scales and their weight-bill ends all disputes. So, when we are doubtful of the propriety of our thoughts, words, or actions, in any particular, we can place them on the Gospel scales, and get their correct weight.

We notice further, that the Apostles' admonition is addressed to an Elder of Bishop, "That thou mayest know how to behave thyself." Churches are a good deal what their elders make them. "Like priest, like people" holds good even among the Brethren. Just as in a family the children usually imitate the parents, so in our local churches our Elders set the pace, and the rest follow. When I say Elders I don't mean presiding elders alone, but all ministers. How needful for such to know how to behave in the house of God, to set examples of patience, forbearance, humility, brotherly kindness, and charity. How needful to have that tenderness of heart that feels for others' sorrows or weakness; that puts himself in the other man's place and views his case from both standpoints. "Without partiality." O, what grace it needs to be impartial, to shake off all the influence of relationship, wealth, prestige, personal likes and dislikes, and render righteous judgment! Is it not too true that relationships of wide extent and personal friendships have warped judgment and shielded offenders to their own hurt, and to the detriment of the church? We need to call to mind the example of Eli, and its awful results, and remember that wholesome discipline belongs to the House of God as truly as to the private family.

Then, "reverence" becometh the Lord's house. If it is lacking in the ministers, it will be more so in the people. We are handling sacred things, brethren; things eternal in character, awful or glorious in their import. Better to cause the softened countenance and the tear-dimmed eye, than the humorous smile. Better by far to bear the sob of consolation than the irreverent titter. O, for all our lips to be touched with a live coal from the altar, that we might "serve Him acceptably, with reverence and with Godly fear!"

To be courteous is another important feature of Christian behavior. A stiff, stand-offish manner (after meeting) on the part of ministers has often spoiled the effect of a good sermon. The hearty handshake, the friendly greeting, the kindly inquiry about a sick one at home, how much it endears the pastors to the people. A pleasant, cordial welcome to strangers who have happened to meet with us, only those who have had the experience can tell its worth. The Lord save us from the church of the "Holy Refrigerator," as Mr. Hastings used to call it. It is very poor courtesy to strangers to let them find a seat the best way they can, and then stare them out of countenance when they have found one, and yet it is a common thing in country churches.

Another class who have a claim on Christian courtesy are agents, peddlers and tramps. If we don't want any of the articles offered, we don't have to take them, yet it costs no more to give a courteous yet firm refusal than to grumble and sourly dismiss them.

As to the genus tramp—God alone, apart from themselves, knows the causes that made them stranded social wrecks. Quite lately a filthy, degraded tramp, who has traveled our roads for years, died at the age of about sixty years or more. He was the son of an Episcopal clergyman, a well-educated, intelligent and industrious young man. He was jilted by a young lady to whom he had given his affections, the light of his life had gone out, and down he went to drink and poverty. What if one of my boys or yours, dear brother or sister, should fall like he? Would we not wish them to be kindly treated, warmed and fed?

Again, to ministers particularly, sometimes in the week, when driving out on business, perhaps in a hurry, we meet someone showing a disposition to hold up a moment to talk. Dare we dash past with a nod or "Good day?" Speaking for myself, I know of cases when I met people,
seemingly by chance, and in a few moments' talk they unburdened their hearts to me, and God has enabled me to comfort and encourage them. O, the little things; how much they mean in a lifetime! What beauty and shining lustre religion would have in the eyes of the world if we properly behaved ourselves in the house of God! Oh for grace to do so, and humility to use the grace when we have it! O, for willingness to expose our hearts to the great searchlight of the Holy Spirit, and let Him show us all the hidden springs of selfishness, envy, covetousness, self-esteem, love of honor and position, lack of sympathy and love, and all the other elements of human perversity that lurk there! Yes, let even those who claim deliverance from those things be careful that the "Pharisee spirit" is not in evidence by feeling a sense of superiority over those struggling ones, who represent the majority of God's children.

Finally, as the church is the "pillar and ground of the truth," how jealous we should be to maintain its character. You and I are a part of it. We are either beautifying or mar ring its outlines. We are either weakening it or adding to its strength. We are either adding to its dimensions or hindering its growth. One thing be sure of; it is going to stand, for "the foundation of God standeth sure, having this seal, the Lord knoweth them that are His." While some whine and cry, "the church is going down" (and yet stand idly by and do nothing), others shout, "The World for Christ!" forgetful of the fact that narrow is the Way, and few there be that find it.

In conclusion, let us not forget the personal pronoun "thou" in our text. Let us take it as personal; as if our Lord knew us by name. Let us take it as personal; as if our Lord knew us by name.

"The World for Christ!" forgetful of the fact that narrow is the Way, and few there be that find it.

Dear readers of the Visitor: We greet you with Isaiah xxvi:13. Bless his name. Oh, it is wonderful how the dear Lord is preparing for himself a people! The D.D.'s are proclaiming that the world is getting better and that the world, or the nations, will be converted to God before Christ will come again. This is not Bible, but is of the deception of which the apologist speaks. He says as there were false prophets among the people so shall there be false teachers among you. We wish for you all III John 1, last part of the verse: "I wish above all things that thou mayest prosper and be in health even as thy soul prospereth." Hallelujah! God's children are a happy and well-to-do people! Stephen was one of them. "Being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God and Jesus standing on the right hand of God." Oh, how blessed, my brother, when we are filled with the Holy Ghost! Acts 7, read verse 56. Oh, what a joy comes to us when we are even suffering in the body like Stephen, yet in the fullness of joy we can cry out, "I see Jesus standing at the right hand of God." and though we are made to suffer for a while and bear trouble, we, like Stephen, can rejoice and bubble over like a soring of water that flows. It cannot help it. There is a power behind it all; no wonder it flows. Glory to His name for ever. Let it bubble over and flow out, run down and water others and cause a hallelujah shout in the camp. When the power of God is behind it as it was in Stephen's case it works good. So powerful was the pressure behind it all that we read of him before the council that his face was as that of an angel. Oh, how blessed when we are thus! The Psalmist says: "Great peace have they who love thy law; and nothing shall offend them." Bless God, that is the kind Stephen had.

Oh, brother and sister, it is so blessed when we are cut loose of man and are filled with the Holy Ghost. Whether at home or in the meeting or prayer service or listening to the preaching of the Gospel. If it is Gospel, we can heartily say Amen, Amen, or praise the Lord. Psalms xxxiii:1. "Rejoice in the Lord, oh, ye righteous, for praise is comely for the upright." Yes, when it comes from the heart, then it is not bodily exercise which the apostle says "profiteth little." No, it is the power of God. In Psalm cxvii:1 he again speaks of the come

liness of the praises of God or in God's house.

Oh, dear reader, we just long to enjoy more and more of the fulness, and that right in the church! Yes, I will not hold my peace, but glory in the riches of his grace to the church of the living God. We are an ambassador of glad tidings of good things, God choosing us to fill a place in His house, the church militant, in the preparation of the bride; therefore will I not hold my peace, but, like Isaiah lixi:1 says, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation as a lamp that burneth." Read also verse 2. Blessed is the man or woman who have for themselves an experience of the regeneration life Matt. xix:28. Hallelujah! We mean to go through with Jesus all the way. It was prophesied of Him some seven hundred years before His time by Isaiah that "He is despised and rejected by men: a man of sorrows and acquainted with grief." Just think of it. The prophet says, "We hid our faces from him." Read verse 4, and learn what he has borne for us, and, oh, how little are we willing to bear for him! Verse 5: "He was wounded for our transgressions, he was bruised for our iniquities," and to think that "the chastisement of our peace was upon him!" No wonder, when Isaiah saw it, even so long before it came to pass that, he said: "For Zion's sake will I not hold my peace and for Jerusalem's sake will I not rest." No, I will not. Oh, brethren, awake; it is the midnight cry, Matt. xxi:6. "And at midnight there was a cry made, behold the bridegroom cometh; go ye out to meet him." Yes, brethren, we dare not hold our peace. Surely there must be violence be done; yes, there must be a breaking away from the things of this earth. Peter says, "Behold we have forsaken all, and followed thee; what shall we have then?" Matt. xix:27. How, much have we left? We perhaps would better ask ourselves if we have left anything for Jesus' sake. Jesus says: "So likewise who he be of you that forsaketh not all that he hath cannot be my disciple."

Where are we? Where will Jesus find his bride? It is said of her that she hath made herself ready; she hath put on her wedding garment. Dear readers, what may not the regenerated souls expect when Jesus comes; not only to be caught up, but to reign with him a thousand years. "Blessed and
holy are they who have part in the first resurrection." Oh, blessed bride, as set forth in the Song of Solomon! He says: "By night, on my bed, I sought him whom my soul loveth. I sought him, but found him not. My beloved is like a rose or a young hart, behold he standeth behind our wall; he looketh forth at the windows showing himself through the lattice." Yes, he is just a little way off and says, "Stir not up nor wake my love till he please." But do you know, my Holy Ghost brother, that he would so like to come? Why, says I, I am the rose of Sharon and the lily of the valley. Yes, he will fill the vacancies in your heart if you only will let him. Yes, he is the lily of the valley! Just think, this was what it meant to the regenerated soul, and alas, what uncalled for sorrows have we shared because we were not led of the Spirit; and oh, what conflict have we passed as the poet says:

"How often have I struggled,
But held some foolish sin;
Yet to the heavenly kingdom,
I meant to enter in;
But now I am persuaded
That nothing else will do,
But Jesus for my portion,
And holy joys pursue."

Carnality must be purged out; cleansed through the blood. We must be regenerated, reproduced to shine in the Christ likeness. "Thy neck is like the tower of David, built for an armory whereon hang a thousand bucklers, all shields of mighty men." Glory to God, our weapons are not carnal; no, but "mighty to the pulling down of strongholds."

Ah, the fig tree puttheth forth her green figs and the vines with the tender grapes give a good smell. We are tasting of the sweetness, and he says, "for, lo, the winter is passed, the rain is over and gone." Surely the soul that is anchored in him realizes that, "My beloved is unto me a cluster of camphor in the vineyards of Engedi." Well, he is coming back to earth again, for he said so, and we will not rest till we with the Psalmist can say, "for I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness." "Blessed are they that do his commandments that they may have a right to the tree of life and enter in through the gates into the city." Rev. xxi.14.

Yours in love, looking for him.

JOHN H. MYERS.
25 Hawley St., Buffalo, N. Y.

The language of the face is not taught by the school; it is intuitive, and to the observer is always legible.

—Julia Ward Howe.

For the Evangelical Visitor.

Sanctification.

Sanctification, or holiness, is one of the principal teachings of the word of God. It was plainly and emphatically taught by the prophets, the Savior and the Apostles. Its holy and sublime teachings are found in every book of the Bible, from Genesis unto the end of Revelation.

Sanctification is one of the great rocks upon which multitudes of people have stranded. Many conflicting theories have been advanced, and advocated by enthusiastic people, concerning sanctification throughout all ages, which have been the means of much controversy and confusion. The enemy has succeeded by having these strange theories advocated throughout the world, in causing an in calculable amount of mischief, which has caused estrangements between husbands and wives, parents and children, and worst of all, it has also divided the church.

It is not the writer's intention to criticise, or describe the different theories advanced by these enthusiasts, but we will leave them alone, for each one must give account of himself unto God. We are glad, however, that we have a safeguard in the word of God concerning all doctrinal questions.

In order to understand aright what sanctification means, we will consider different passages of Scripture in connection with the following questions. I. What is sanctification? II. By what means, and when obtained? III. How maintained? IV. What are the fruits of it?

I. What is sanctification? "The act of sanctifying or state of being sanctified; conformity to the will of God; consecration." 1. From these definitions we understand that there is a period in our lives when we are not sanctified, and that in order to obtain sanctification we must pass through a sanctifying process. This can only be accomplished by the grace of God. No person can do this of his own accord. God must do the work.

2. Sanctification also implies "conformity to the will of God." Every Bible reader knows that no one can "conform himself to the will of God" in his natural state. Paul tells us "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. viii. 7.) Therefore, it is evident that a change must take place in a person's heart before he can "conform his will to the will of God." As a river when it has been turned into a new channel, will no more flow in the old, but in the new; so, when our hearts have been changed by the grace of God, we will then be able, and willingly submit ourselves to the will of God. 3. Sanctification also implies "consecration." "Consecration" is the act or ceremony of consecrating or separating from a common to a sacred use, or of devoting and dedicating a person or thing to the service and worship of God.

The question confronts us, in what a condition does the Lord expect us to "consecrate" ourselves to him and his service? In a pure or impure, holy or unholy State? With sanctified hearts and bodies, or with unsanctified hearts and bodies? We will answer this question by asking another question. What kind of sacrifices were the children of Israel to offer up to God, blemished or unblemished? We have a present to any of our friends, we are very careful in making the selection. We do not present anything to them that is defective, but we select and purchase the very choicest, according to our ability, and present it to them. So, and much more so, with God. God does not want us to consecrate our impure, or unholy, and unsanctified hearts and lives to him, in order to be made holy. But he wants us to come to him in penitence and faith, and have our impure hearts and bodies washed, or cleansed, or sanctified, or made holy, by the blood of Christ. Then immediately after we have thus been cleansed, he wants us to do as Paul says, to "present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." (Rom. xii. 1.)

II. By what remedy, and when is sanctification obtained? It is evident that by nature there are none that are holy, or sanctified, because the Scripture tells us expressly "there is none righteous, no, not one." (Rom. iii. 10.) Knowing this to be the case, we must look for a remedy whereby we can be sanctified. We are glad that an infallible remedy is to be found, according to the Scripture, in the blood of Jesus Christ. Who, Paul says, "that he might sanctify the people with his own blood suffered without the gate." (Heb. xiii. 12.) Here, we see, that Paul tells us that the blood of Christ is the remedy. With this also agree the words of John, where he says, "and the blood of Jesus Christ his Son, cleanseth us from all sin." (1. John i. 7.)

Every Bible reader knows that to cleanse means to sanctify. To prove this we will point our readers to II. Chron. xxix. 18, where the King
Hezekiah commanded "the priests by the words of the Lord, to cleanse the house of the Lord. And the priests went and brought out all the uncleanness that they found in the Temple into the court of the house of the Lord. And the Levites took it, to carry it out abroad into the brook Kidron. So they sanctified the house of the Lord in eight days, and then they went in to Hezekiah, and said, we have cleansed all the house of the Lord," etc. Thus, as we have said, to cleanse, means to sanctify. But, to prove still further that we are sanctified by the blood of Christ, we will direct you to Heb. x. 29. There you will find that a certain person had been sanctified by the "blood of the covenant," etc. The blood of Christ is the "blood of the covenant." We believe we have now produced abundant proof from the word of God to show that the blood of Christ is the remedy which God employs to sanctify the hearts and lives of all those who come to him in penitence and faith.

In connection with the above, we will now consider when, or at what peculiar time, the blood of Christ is applied to the hearts of the children of men. Paul tells us that "almost all things are by the law purged with blood, and without shedding of blood is no remission." (Heb. ix. 22.) Again, Christ being come an high priest of good to come,.... and that "neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the sanctifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?" Here, we see, that the "blood of Christ purges," or in other words, cleanses our "conscience from dead works," etc. The question arises, when do we purge, or cleanse, or sanctify a vessel, which we want to become serviceable to us for a special service? Is it not before, and most generally, just before, we desire its service? So with the Lord, for we are all intended to be vessels "unto honor, sanctified, and meet for the Master's use." (II. Tim. ii. 21.) But, in our natural state, we are not a suitable vessel for so sacred a service. Hence, we must first be purified, or sanctified, by the blood of Christ, and this takes place when we come to the Lord in faith as penitent sinners.

Then, too, we must first have the blood of Christ applied to our hearts before we are justified, or in other words, we must be sanctified before we are justified. Paul tells us in Rom. v. 1, "Therefore being justified by faith," etc. Now, it is evident, that faith can not cleanse us from our sins, but faith is only the hand which lays hold upon the promises of God. God then applies the blood of his Son to the sin-polluted heart of the person who comes to him in faith and penitence, and then takes place what the Apostle speaks of in Rom. v. 9—"being now justified by his blood, we shall be saved from wrath through him." Thus, according to the words of Paul, we must first have the cleansing, or sanctifying blood of Christ applied to our hearts before we are saved, or justified (gerecht, righteous, as the German has it). In order to substantiate the above statement, we will point our readers to Paul's words in I. Cor. vi. 11—"but ye are washed, but ye are sanctified, but ye are justified," etc. From these words we understand that all who come to the Lord in penitence and faith are washed by the blood of Christ, and through its cleansing power they are sanctified, and being sanctified, they are justified, and not before. Then, let us also notice that Paul says, "ye are washed," etc. The pronoun "ye" includes all that come to the Lord in penitence and faith. Hence, all God's children were sanctified before they were justified.

Another thought in connection with the above is, that when we have been cleansed, or washed, or sanctified, and justified by the blood of Christ, we are also holy. "For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren." (Heb. ii. 11.) God is our Father, and Christ is our elder Brother. And in Rom. xi. 16, Paul tells us, "if the root be holy, so are the branches." Every Bible reader knows that Christ is "the root and the offspring of David." (Rev. xxi. 6.) And the Savior says "ye, the children of God, "are the branches." (John xv. 5.) Therefore, it is evident that as soon as we become a branch in "the true vine," we are holy. This sentiment is also supported by Paul in Heb. iii. 1, where he says, "wherefore, holy brethren," etc. The appellation, "holy brethren," includes all God's children; not a part, but all....hence, all that are born of God are holy, for nothing unholy can be born of God.

Knowing the above to be true, then it is also reasonable to suppose that we receive the Holy Spirit at the time of our spiritual birth. Paul tells us, "if any man have not the Spirit of Christ, he is none of his." (Rom. viii. 9.) As a natural body without the natural spirit is dead, so we, in our natural state, on account of not having the Spirit of Christ dwelling in our hearts, are spiritually dead. But if the spirit of one who had previously died would return into the body again, from whence it had gone out, that body would immediately again become alive. So with us, as soon as our hearts have been purified from sin, Christ, the hope of glory, will enter therein and make his abode there, and then are we spiritually alive, or born again, and not before. For, as without the natural spirit, we have no natural life; so without having the Spirit of Christ dwelling in us, we have no spiritual life.

Charles Baker.

Nottawa, Ont.

(To be continued.)

For the Evangelical Visitor.


That we, as a part of the body of Christ, are not at our best is self-evident. But as to what we need in aggression and progression to bring us up to God's mind concerning us, on all lines of activities, there are divers opinions. Taking the inspired Scriptures for the standard, and the prophets and the Apostles, yea, the very Christ himself for example, we need make great strides in spiritual attainments as well as in missionary enterprises.

The first impulse of a new-born babe in Christ is to get others into the fold. The passion, to work for God in the interests of his kingdom will increase under healthful spirituality. Every spirit-filled child is a great missionary worker. The great end of our warfare is the salvation of the lost of earth. The fruit of the Spirit first mentioned is love. If we love the unsaved of earth with what of the passion of our Christ, how active and self-sacrificing we will be.

That the church of Christ has a great mission and responsibility is without controversy. The commission is to go into all the world and preach the gospel. Also to pray the Lord of the harvest to send forth more laborers. What great honors the condescending Father confers
upon us by taking us as the medium. God could send forth laborers without prayers. What privileges to earn wages and lay up treasures! If all this could be seen in the light of eternity we would be held back as much as we now hold back.

Japan is an over-ripe field. Many are actually getting tired of their wood and mud idolatry, and are seeking something else; and not finding the gospel which the church failed to send, they turn sceptic and infidel. Many of the pilgrims of India have spent time, fortune, and bodily strength in searching for the remedy for sin. The church failed to bring the remedy, the precious gospel. Do we live the "Golden Rule?" Do we love our neighbors in the "regions beyond" as ourselves? Wake us up Lord, give us a little more time, and another chance, and we will do much better!

A few of the largest denominational mission boards are encumbered with heavy debt. These debts bespeak not of too much mission work, but of much coldness and worldliness. A sanctified people can not give and work themselves poor. God certainly will by means of the prayers of faith the saints, send workers to the various fields. In fact, God said, "Go ye into all the world."

We as a brotherhood, certainly need make provision to send laborers, called of the Holy Ghost, to the various needy fields. God will send them forth whether we co-operate or not. Many are going independently on the faith line, successfully, despite the indifference of the churches. Our brotherhood is well able to have a host of laborers in the various fields, as well as to press the battle to the gates in homeland missions.

The strides of the world in education, and attainments, and evil, and heresies demand in the mission worker thorough preparation to counteract those mighty influences. Many of the heathens are highly educated; and if the missionary is not well rooted in the word and filled therewith, he can not withstand them. It is certainly absolutely necessary for our Conference this year to grant and establish a Bible school to indoctrinate and to thoroughly furnish with the sword of the Spirit those who are called to gospel work. Hitherto many were compelled to go to schools of other persuasions. The word of God is like unto a gold mine. In either it takes much digging and searching. What harm could there possibly be in giving all the time to find the gold, rather than to be at it years by only a few moments at a time. The condition of the world demands, for successful work, preparedness on the part of the mission worker. Our God is moving on, and if we keep not in close touch with his ways, we will simply not be his channel. Numerically we have lost considerably by the deficiency to prepare and to send.

We are also sorely in need of efficient evangelists, authorized by the Conference, to give their entire time to revival gospel work, to unify the doctrines and awaken to Christian activities. Feeling very unworthy I yet remain Your brother in Christ, Canton, Ohio.

J. MYERS BOSLER.

For the Evangelical Visitor.

Testimony.

Dear Brethren and Sisters:

I greet you in the precious name of Jesus who died for you and me. He died for us: he has set us free: he shed his precious blood for us. Praise his dear name. Amen. I felt convicted to write a testimony for the Lord, to tell what he has been doing for me. Oh, what a grand thing it is to be in the service of the Lord! If Christ would have never come into this world and died for us where would we go when we die? O, sinner friend, give up your sins and say I am going to be a child of God, and when you are on your death bed you can say; praise the Lord, I am saved, and you will go to your reward, and your reward will be a robe and a crown and a mansion. We will go up as a cloud in the air by day and by night. The Bible says, Repent and believe and be baptized.

Sinner friend, if you would only give up it would be so simple; if you would only make the start it would be the easiest thing you ever did; if you would make a start and get low and humble at Jesus' feet. And when you go to glory what a grand thing it will be when we will get to heaven at the right hand of God. And, sinner friend, read the 25th chapter of Matthew, it says about the ten virgins, five were wise and five were foolish and at midnight there came a cry. Behold the bridegroom cometh, go ye out to meet him; and all the wise went and the foolish said give us of your oil, and the wise said, No. They could not spare it and they said that they were to go to those that sell, and they went, and while they were gone the bridegroom came and the wise went in. The doors were shut and afterwards the foolish came and knocked, but the Lord said, I know you not; and at the judgment day there will be weeping and gnashing of teeth and the backslider and the sinner will land in the same place.

O, sinner friend, whatever will you do at the judgment day, when Christ comes to gather up his jewels and the sinner will be bound in chains forever and ever and be in darkness and fire, and they will have sorrow and pain and tears; but the Christian will shout, praise the Lord, and will be happy forever and ever. They will have no more tears and no more sorrows and no more difficulties and trials and troubles. We will be so happy! we will live forever; we will walk on the banks of the river when the saints are marching in. Praise the Lord. Amen. Amen.

I remain Your sister in Christ, Florence Blake.

Louisville, Ohio.

For the Evangelical Visitor.

Experience and God's Dealings.

I greet you in Jesus' name. Through faith in his name I am saved, sanctified wholly, (through and through) baptized with the Holy Spirit, set going for him, and looking for his appearing when we shall receive the redemption of our bodies. Hallelujah! I have victory over sin, flesh and the devil, having just come out of a hot battle without defeat or the smell of fire on my garments. Glory to God! "I can do all things through Christ, who strengtheneth me."

God has taught me many precious lessons since last Summer. All of these lessons were tests; not showers of blessing with an abundance of feeling which so many are seeking for and depending on all the time, but having been true I received all the feeling I cared for.

It is not enough to be saved, sanctified, and filled with the Holy Ghost, but we need to be established in the sanctified life and increase in favor with God or we will never glorify God as we should. I have had complete victory through the blood of the Lamb for almost four years, without a defeat as far as to anything that is sinful, yet for rapid growth and spiritual development in Christ, I should have lived more on my face and knees than I did in my early sanctified experience.

Louisville, Ohio.
My first conviction on this line that led me to see my lack came to me at a prayer-meeting on Bailey street in the city of Harrisburg, Pa. I went to the meeting with victory in my soul, not expecting to lead the meeting, which became my lot, but I thought some one would lead and I would obey God in song, testimony, or prayer as the Lord would direct. But the man who had charge of the meeting asked me to lead and the Lord would not have me refuse because of his purpose concerning me. What those present thought of the meeting I do not know, nor care I to know, but I know the Holy Ghost would have manifested himself more if my life had been spent more in waiting before God.

I was convicted on that night and ever since for a life of prayer. Now for the last few months I got conviction not to indulge in lengthy religious conversation unless the Lord leads me definitely to some special soul, and I thank God that I have learned some precious lessons since last Summer, having put to practice those things that were shown me by the Lord. I praise God for victory, not only over sin and all that is evil, but that we can be ready to deliver a message in the power of the Holy Ghost, even when we are in a prayer-meeting where most of those around us seem empty of God, when they do not have the shine of God upon their face, when the devil has just taken some with his net because they were ignorant of his devices and did not watch and pray; when we ourselves are put to hard tests, being tried as by fire, by and through afflictions of the body, having death stare us in our face, knowing God has called us for the only safe ground, if we wish to be crowned it is to simply believe, and obey.

The charge given to parents is, "Train up the child in the way it should go;" and we claim it is just as great a sin to dress these children in fashionable attire before they become members of the church as afterwards. Don't console yourselves in the false idea that because your children are out of the church you are not responsible for their pride. You are responsible. Pride is not the fruit of Christian training. You are responsible for their pride, as well as for their being out of the church. Teach your children from their youth up, that pride is sinful. Teach them the principle of plainness, and, as this principle becomes instilled into their minds, they will not desire those things that are worn for mere fashion's sake. When we see Brethren's, and even ministers' daughters with their hair all frizzed and banged, we fear there is just a little bit of such folly in the parents' hearts, or it would not come out on the daughters.

The training of children is one of the most responsible duties that devolve upon parents. Children are precious jewels that the Lord commits to the charge of parents, and for their early training they will be held largely responsible. In regard to this work, somehow or other, we think many of our brethren and sisters have fallen into a grave error. The errors is this:

The idea seems to be entertained that, as long as our children are not members of the church, we can dress them in all the fashions and allow them all the follies of the world without being responsible. Even Christian mothers seem to delight in having their daughters after the vortaries of fashion, bangs and all, just as if there were no harm in it as long as they are not members of the church. Foolish fashion is sin, and sin is hateful in the sight of God, no matter where it is found. It is painful to see how vain and giddy some of our members' children are. But these parents do not seem to be concerned, because they are out of the church. For children to be out of the church is bad enough, but for them to be foolish, vain and giddy makes their condition very much worse and more dangerous. For children to be proud, as members of the church, is wrong, but to be out of the church and proud is to be entirely given over to the devil. We have heard parents say that they almost feared to have their children in the church, fearing that they might make trouble, just as if there was no trouble while living entirely under the power and influence of sin. What a terrible error this is!

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For the EVANGELICAL VISITOR.

My Conversion.

Once a sinner, and far from my home, By sin and by Satan oppressed; The pleasures of earth I could never enjoy, And my soul, it was never at rest.

I tried to be good, but I only got worse. My sins looked as black as the night; I knew I was lost, but whatever the cost, I wanted to come to the light.

So I knelt down and prayed, O Lord come to my aid. Let me see how I look in thy sight; It was awful to see what the Lord showed me. I was sure in a pitiful plight.

I struggled and prayed, and was sorely dismayed. And hell right before me did see; I pleaded and cried, how that Jesus had died, And I said, Lord, have mercy on me.

O Father, I cried, I deserve to be lost; Thy sentence I own it is just; But thy Son he has died, for my sins to bear. And his promise I safely can trust.

That moment, I know, though I felt it not then, My sins were all freely forgiven; I had truly believed, and my soul was relieved, And my name it was written in heaven.

I went to my bed and I slept like a child, And rose the next morn in surprise; My load was gone, (and did never return) While tears of sweet joy filled my eyes.

What wonderful peace at my glorious release, It filled my soul up like a flood. The world looked so bright, for my heart it was light, And my sins were all under the blood.

God's word, which I prized, said, "Arise, be baptized." Which I did without further delay; For the only safe ground, if we wish to be crowned Is to simply believe, and obey. I am still in the race, for his wonderful grace Has sustained all the way I have trod; And I know he will still all his promises fill, Till we meet in the city of God. Richmond Hill, Ont. F. ELLIOTT.

Training Children.

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As if there were no harm in it as long as they are not members of the church. Foolish fashion is sin, and sin is hateful in the sight of God, no matter where it is found. It is painful to see how vain and giddy some of our members' children are. But these parents do not seem to be concerned, because they are out of the church. For children to be out of the church is bad enough, but for them to be foolish, vain and giddy makes their condition very much worse and more dangerous. For children to be proud, as members of the church, is wrong, but to be out of the church and proud is to be entirely given over to the devil. We have heard parents say that they almost feared to have their children in the church, fearing that they might make trouble, just as if there was no trouble while living entirely under the power and influence of sin. What a terrible error this is!

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they should go, they will not depart from it." Many of us do not live and act as if it were true. Indeed, it is rather expected that our children must first sow their "wild oats," and it is better to keep them out of the church until it is done. Wild oats sowing brings its crop just as certainly as the good seed, and when sown, it must be reaped. Do not forget this. Do not be deceived. God is not mocked. Cast away such a delusion. We do not want our children's hearts sown full of the seeds of sin. Far better: keep them in the way they should go, and that will lead them into the church, where we should all labor to have them. It is not the church, as an institution, that is to be saved, but it was instituted to save souls, and for them to be thus saved they must be brought within it. It is true the young, by being in the church, may give some trouble, but it seems to us that they give a great deal more trouble while out of it. We hope that all parents will give this subject a careful consideration, because the eternal destinies of our children may hang upon how we decide, in regard to it.—Gospel Messenger. Selected by Peter J. Wiebe.

"Filled With Envy."

The Scriptures and the religion of Jesus lay the greatest stress on the inner man, the heart, the spirit, the disposition. It is the very purpose of the work of Christ and the Holy Spirit to make the sons and daughters of Zion "all glorious within." Not because the Scriptures do not fix a high standard of outward life, but for that very reason. For the outward life will be sure to be clean if the heart is right in the sight of God. "Cleanse first that which is within the cup and platter, that the outside of them may be clean also." "Blessed are the pure in heart." "Make the tree good, and his fruit good." "Out of the heart proceed the evils of life.

Among these evils which are found in the heart, and which proceed outward into the life, are jealousy and envy. We join them together, though there is a difference. Their essential identity is evidenced by the fact that the Scriptures have the same word for both, and also by the fact that the radical meaning of both the Hebrew and Greek words is the same: that is, warmth, or heat. In the human constitution they are the same, as they both manifest themselves by a sense of pain and uneasiness.

The occasion of this pain, or uneasiness, is two-fold, and therein be-
something more in the boy and in his
success something worth the notice of
every lad who, too, hopes to succeed
in life.

Little Jaggers had a clear head and
quick perceptions, but was not in the
least "smart" or sharp or pushing.
He was a modest, gentle lad, ex-
tremely courteous, with a low, quiet
voice, answering every kindness with
a delighted laugh; but he kept to his
duty as loyally as any soldier who
won the Victoria Cross.

Another secret of his success and
of the favor he received was his lack
of vanity and his calmness. He did
not hurry or swagger, but went on
quietly about his business. The third
secret was his politeness. The
American messenger boys were as-
tonished when he stood at attention
and touched his cap when he was ad-
dressed. But in consequence of these
qualifications no one met the little
English boy who did not become his
friend, and try to do something to
make his task easy. Difficulties van-
ished before him.

"I have had much kindness shown
to me," he said, "and many happy
speeches have been spoken to me. My
mother will be glad to hear them.

When the modest little fellow sailed
away, faithful, boyish, yet well-man-
dressed. But in consequence of these
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HARRISBURG, PA., MAY 1, 1903.

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The special feature of this Bible is that it gives the Authorized and Revised Versions of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of type. It is a Self-pronouncing Teacher's Bible which, without omitting a feature or disturbing the Text, points out all the words and passages wherein the two versions differ, giving the Revised Version of each at foot of page.

A Very Full Concordance, containing over 43,000 Reference Entries: History and Summary of the Books of the Bible; Historical, Chronological, and Geographical Tables; New Subject Index to the Bible; a Dictionary of Scripture Proper Names, with their Pronunciation and meaning; Tables of Miracles, Parables, Etc.

The binding is Extra French Seal, Divinity Circuit, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINED.

Address EVANGELICAL VISITOR, Harrisburg, Pa.

Sometimes I compare the troubles we have to undergo in the course of a year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once; he mercifully unties the bundle, and gives us first one stick, which we are to carry to-day; and then another, which we are to carry to-morrow, and so on. This we might easily manage if we would only take the burden appointed for each day; but we choose to increase our trouble by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.

—John Newton.

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—John Newton.

CHURCH WORK.

Our City Missions.

Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stover.

Love Feast.

At the Air Hill M. H., Franklin county, Pa., on May 13-14. Visitors coming to Conference will find it convenient to attend this feast on their eastward trip. All are cordially invited. Come by Western Maryland railroad to Culberson, or by the Cumberland Valley Railroad to Scotland. Philadelphia Mission 3424 North Second street, May 23-24.

Page 12

EVANGELICAL VISITOR for one year. This is available to subscribing members in the United States or Canada, and the first ten days before date of issue.

Should be sent in at least ten days before date of issue.

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—John Newton.
May 1, 1903.

**EVANGELICAL VISITOR**

**Messiah Home Orphanage.**

Donations for the months of February, March and April.

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<th>Donor</th>
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<td>Mrs. Stucky</td>
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<tr>
<td>Isaac Trump</td>
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<td>Nancy Mosey</td>
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<th>Donor</th>
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<td>A. B. Mussel</td>
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<td>M. C. Eby</td>
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<td>Harriet Sellers</td>
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Total: $38.32

A. B. Mussel, Treasurer.

**On Our Mission.**

To all readers of the Evangelical Visitor and all of God’s children we come with the salutation of II Peter 1:2-11, inclusive.

Praise God for the hope of becoming more than conquerors through him that “loved and washed us from our sins in his own blood, and hath made us kings and priests unto God and His Father, to him be glory and dominion for ever and ever, Amen.” (Rev. 1:5-6.)

The present report dates back to February 22, when we were still laboring at Graeters Ford. The meeting closed on February 22 with a good audience which remembered us, the Lord’s servants, with a liberal free-will offering. The dear Lord who said a cup of cold water shall not be unwarded, will also reward for the unsolicited favor bestowed upon us. We feel like magnifying the name of the Lord by saying that during the past seven years that we have devoted all our time entirely to the work of the Lord, all our needs have been supplied without even a hint from us as to our need. Blessed be his name.

After the meeting closed we spent several days visiting and attending prayer-meetings which were profitable. On February 15 a number of us met at the home of Chas. and Sis. Long, where we had blessed social services in the afternoon, and on the evening of February 25 and 26 we preached the Gospel of salvation in the U. B. church in Pottstown, Pa., to an attentive audience. Thus we go on sowing the seed, committing the results to him who said his word shall not return void nor unfruitful. We thank God for many open doors to preach the word.

On February 14, 15 and 16, we found our way to Mountville, Pa., and visited our dear brother Cyrus Mann and wife. On Saturday we visited Graybill Mann and wife. The Lord did some marvelous things for the dear sister who had been so sorely afflicted that her husband had to carry her up and down stairs. She received a wonderful blessing in her soul and was grandly healed of all her bodily suffering by a divine touch of the healing power of Jesus. If any one doubt this he, no doubt, can get her own testimony from her. Her address is Mountville, Pa. We believe these things should be spread abroad in honor to his name, and to encourage others who are suffering, and especially such as the physicians can’t help, as was Sister Mann’s case. Man’s extremity is God’s opportunity.

On Lord’s Day, March 1, we were with the brethren at the Manor M. H., and in the evening, with the brethren, began a series of meeting in the first Evangelical Church in Lancaster. These meetings were arranged for by the brethren and we were invited to assist. The meetings were fairly attended by brethren from the country and town of the city. We gave them a plain, full gospel and while we saw no special results many of the dear people enjoyed the simple, plain teaching of the word which they don’t get, as a rule, from their ministers. How sad that so many of the so-called ministers fail to feed the flock of God.

Over Lord’s Day, March 15, we were with the brethren at the Pequa M. H.

The following week we held several meetings in the meeting house of the Menonite Brethren in Christ near the Trappe, Montgomery county, Pa.

On Lord’s Day, March 22, we were with the brethren near Graters Ford, and in the evening began a week’s meetings in Royersford, Pa., in a hall owned by Dr. Grater, all the people of the place paid to read and talk over scripture. They discard all church organization and claim all ordinances instituted by Christ and practiced by the Apostles are Jewish and not Christian. This meeting was arranged for by Brother Reuben Tyson without our knowledge of what their faith and practice was. We gave them a full gospel as we understand it and as taught and practiced by the Apostles, and the result we leave with the Lord.

Over Lord’s Day, March 29, we were with the brethren at Souderton and Silverdale. On Sunday we saw five of the converts who came out to seek the Lord, and on Saturday the meeting at Souderton closed. We are glad to see a few here and there who are willing to go all the way with Jesus. They that run to the end of the race shall obtain a crown.

A few very interesting meetings were held at Souderton following the baptism. We are glad to say there will be more to follow in the near future. The last three nights of the week following March 29, meetings were held at Silverdale.

On Sunday, April 5, we came to the Philadelphia Mission where we are still laboring with the dear saints at this place.

On Wednesday evening, April 8, a dear brother, who has been suffering with lung trouble, was anointed by the Elder in the name of the Lord. She was grandly healed instantaneously of all her pain and has not suffered any since. We tell these things that the glory of God may be exalted, and that others who are suffering may be encouraged to also look to the Great Physician for healing.

During the past week we, with some of the workers, have opened a work in the slums of the city among the poor, low-down men and women. On Wednesday night we had the first meeting for the women. A half-dozen or more raised hands for prayer. One old man was in tears. A few women were also present—one desired prayers. What the outcome of this work will be we don’t know, but our hearts are in sympathy with these poor neglected people. And we hope something may fall into some of the hearts that will help them to look to the Redeemer who died for them as well as for us. Will all the dear readers of the Visitor hold up these workers in the arms of prayer that some of those poor souls may be saved?

The harvest truly is great and the laborers few. May he send more laborers.

Yours, seeking the lost.

April 17, 03.

Noah and Mary Zook.

**Philadelphia Letter.**

Dear Brethren and Sisters:

Greeting in Jesus’ name. I will, by the help and grace of God, try and speak with you this morning through the Visiter, as so many of the dear ones have manifested an interest in the work at this place. I know you are anxious to hear from us. First, I wish to praise God for his goodness, both temporal and spiritual, to one so unworthy as I. It melts my eyes to tears, sometimes, when I think how good the dear Saviour is to us, and yet how often our confidence and trust in him is so small. Oh, for more manifestations of the Redeemer, who is able to cleanse our body, soul and spirit from all iniquity! I wish to praise him for what he has done for me, although my desire is to shine brighter and brighter for him in this place.

Surely we have a great work to do, here in this large city. Oh, how many hearts...
that need encouragement! How hard it seems for those who have no Christ, no Saviour to lean on in hours of trial and affliction. We, too, have our trials, and how blessed to know that these trials are only to make us shine more bright, and to wean our affections from the things of this world to those above. When these earthly trials seem so hard, we can easily know that our affections are not set on things above, or they should not seem so hard.

Some time ago I visited a home where the mother had been taken away to the hospital, and oh, what a sight it was! Here we found four neglected children, two boys—one half-dressed, one little girl of about seven years old who was feeding a little baby girl that almost looked like the famine children. That day their mother was buried and the poor children never saw her again. I spoke to the little girl about her mamma and she began to cry. A drunken father—and while we were there trying to dress the children, we found a whiskey bottle in the kitchen, which some one had left there, either the father or the care­less person who was left in charge of the children. The children were clothed with some of the clothing sent to the Mission by the dear ones. How I wish they could see how the little ones rejoice, when the work is done! I am often made to feel like the poet who says:

"No tongue of mortal can express,
No letters write its blessedness.
Alone with him in his heart,
Knows, Love of Jesus, what thou art."

Father Stover is busily engaged in both temporal and spiritual work; he is laboring with his hands through day and night, and almost every evening in some kind of mission work, caring for the sick and poor in some way or other. It is wonderful how the Lord provides ways and means for his children, and through his hand we will again see our work, and I will again make plea for our mission, as father Stover often says what a burden will be lifted from him when the debt is paid. Let us think of the responsibility resting upon him, and let us lend a helping hand, knowing that we all have an equal share in the work, as we are many members, yet all one body, and if one member suffers, the whole body should suffer with it. So let us all respond to the call, as the Lord has prospered us. Many, no doubt, have given as the poor widow did, yet many more of their abundance. Conference is coming on, and the part of the word should try and bring in good reports, and if each one possesses the Spirit of Christ I am sure we will have a good Conference. Our Love-feast will be the first Sat­urday after our Conference (May 23-24), and we extend to all a special invitation to attend, as we are greatly encouraged by the presence of the dear saints, who come to see us and hear the Word of God, and we can to make them welcome. We wish you all the rich blessings of God, and de­serve your earnest prayers for us, that we may be busily engaged in the harvest field, so that our example may all come rejoicing, bringing our sheaves with us. Remember us at a throne of grace.

Sincerely your sister,

CORA STOVER.

3432 North Second street.

For the Evangelical Visitor.

A Testimony for Jesus.

I will now, with God's help, tell what Jesus has done for me, for I like to hear what he has done for others, and I like to tell what he has done for me. It is a little over a year since I have made the choice of serving the Lord, and during this time I have often realized His blessings. He has kept me and led me on, and I feel that it is alone his hand that is guiding me. I feel thankful for this; yet still I pray God's aid that I may remember him at all times in grate­fulness and become more thankful; for as time goes by we are led to see more and more his goodness and long-suffering towards us. I believe I did find some pleasure in things of this world, as most young people do, yet since coming to Jesus I care not to go back to the world. I often made to feel like the poet who says:

"God is love.\" Surely we know that God loves us by past experience, and when we go forward in his service we are under his blessing. And not only then, for even if we are led o'er rugged paths God helps us, and we can say that "God love.\" I'm glad that when we are in seemingly rough places Jesus is with us and we need not fear. His kingdom is within us and we can praise God at all times. I still want to press on in my master's service; and I'm so glad for the privilege of coming every day to his feet to be drawn nearer. I wish to always hold my Jesus up to all unsaved friends, for he is the Saviour of all, and the only way whereby we can be saved.

Your Sister in Christ,

LILLIAN C. BAKER.

Nottawa, Ont.

For the Evangelical Visitor.

A Sister's Letter.

HAMLIN, Kan., February 26, 1903.

Search the Scriptures, for in them ye think ye have eternal life.—John v:39.

I have been impressed for some time to write for the Visitor and by God's help I will try to do so. I was asking the Lord to help me write when His Word came to my mind very forcibly. I am so glad that it is our privilege to search the Scriptures, for truly we have many precious promises in them. They should at least be, a lamp unto our feet. I praise the Lord for the many blessings I have been permitted to enjoy the past year. The way was made so plain to me. The half has never yet been told of his wonderful love. I was impressed as to how some are con­verted. Give the hand and join the church and that is as far as it goes. They seem­ingly have no wrongs to make right, fol­low after them the footsteps of this world, chew and smoke tobacco, swear and all these things which becometh not godliness. Does God approve of these things? Nay. Search the Scriptures. \"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.\" II. Cor. vii. 1. Go to the popular churches of to-day the minister does not touch on pride or the folly of it and as to the change of heart that is a thing of the past. Should not we, as children of God, cry for the rod! \"For in such an hour as ye think not the Son of Man cometh.\" Again, the ministers are not alone to blame for every one is commanded to search the Scriptures. But if the Gos­pel is preached aright is it not a help? Yet another thought. It is only through God that we live and move, and if he sees fit he can bring this life to a close in a very, very short time. It is only the breath that keeps us living and how soon that can be gone. Let us so live every hour and moment as though it were the last, then when this world will be the better for its having lived in it and perhaps some souls will be brought to him by our right living. May God give us grace to so live, is my prayer.

EMMA McGAGGART.


MISSIONARY.

Addresses of Missionaries.

H. Frances Davidson; Bro. and Sister H. P. Steigerwald; Bro. Levi and Sister Emma Doner, Matoppo Mission, Bul­wayo, South Africa.

Isaac O. Lehman, Mrs. Isaac O. Lehman, Roodepoort, Transvaal, South Africa.

D. W. Zook and wife, Mrs. Amanda Zook, Ann Herr Sparrow, Josiah and Rhoda Z. Martin, Sripat Purina P. O., Bankura District, Bengal, India.

Mr. and Mrs. S. H. Zook, Hidalgo, Tex.

J. G. and Mrs. Susan Cassel, Box 74, Guatemala, Central America.

Elmina Hoffman, Kedgton Poonia District, Radiaba, Home, India.

Martha Hoffman, San Salvador, Salvador, Central America.

Mr. and Mrs. Jesse R. Eyster, Maitland, Cape Colony, South Africa.

For the Evangelical Visitor.

Matoppo Mission.

BULWAYO, SOUTH AFRICA, March 16, 1903.

"The angel of the Lord encampeth round about them that fear him, and delivereth them. Ps. xxxiii: 7.

To praise God to­day for victories won through Christ Jesus our Lord, and the many blessings he has brought into our lives since last writing.

Truly we can say with the Psalmist, "Let the rejoicing of the righteous be as the eagle's." And thus we are brought under renewed obligation to our Heavenly Father, also our fellow-men who have not been as highly favored as we have.

We thank God for the privilege of help­ing witness for him in this dark land. also for the way he is bringing the na­tives out to hear the gospel, and we are believing him for a real ingathering of souls from this place.

May i, 1903.

EVANGELICAL VISITOR
The Lord is also blessing in the village work at this place. Some of the laborers are real little soldiers. They buck on the armour and stand for the truth among their own heathen brethren.

May the work of God in India continually have your prayers.

"The swarthy son of India
Shall soon his praises sing,
And bring the Ganges worshippers
To Christ, the Lord of kings.

Australia's devil worshippers
At peace with God shall be,
For light shall guide every land,
And island of the sea.

Ye favored nations of the west,
On whom this light now shines,
Come help us to reflect the same
To darkened eastern climes.
Send on the finest of your flocks,
And ye, who have no child, send gold
For missionary wings.

Yours in the Beloved,
JAMES AND ANNA HERB SPARROW.

BIBLE STUDY

Our Bible.

An address delivered by Brother I. John Ransom before the Sunday-school Conference of Kansas Joint Council, held at Abilene, April 4.

History doesn't come by revelation nor scientific knowledge without discovery; facts are more than imagination. Prophecy, and that only from a superhuman source, can anticipate these. As I am not a prophet, nor the son of a prophet, I have to the to-night is the result of research and investigation; hence not original with me—except in my own way of telling it.

I am exceedingly grateful to the committee for assigning me the topic, "Our Bible." I have obtained information in the research I have never before had. I can by no means tell you, because of limited time and ability all I have ascertained on this great theme. It if were not for the fact that I was compelled to search in order to fulfill this duty laid upon me, I could not, I believe, be still as ignorant as I am upon this important subject.

I have gained from the study of it, and I wish you all, had been having at the mental and spiritual banquet I was favored to enjoy while preparing for this, the knowledge obtained has been much more precious than rubies, sapphires, and emeralds.

In the study of the subject, I found it difficult to select, being a poor selector. The topic is a profound one, and when I apologize, it is for the speaker and not his great theme.

"Our Bible" is the most interesting, the most scientific, and most philosophic book in the world. As high as the heavens are above the earth, and God above humanity so high is the Bible above all other books. Yet, withal, for the matter and wisdom it contains, no book is so concise, so terse, so simple. It is the smallest, standard Encyclopaedia in the world—the Book. Hence, books, gathered during a period of 1600 years, none of its editors professional workers, its 40 different authors living in different parts of the world, "the most varied intellectual capacities and characteristics—statesmen, shepherds, priests, prophets, farmers and fishermen; their theme being the loftiest, their thoughts the most profound, "exhibiting at every stage of progress in the Book a uniform plan of constant unanimity of doctrine;" "devoid of reputation, wealth and power," and yet while mocking in the dust of long-forgotten graves, their prophecies coming down to this enlightened, and even now, revered, era. Our heathen, free, the word of God cannot gainsay nor resist; declaring knowledge so mysterious to the untutored spiritual mind so powerful and wonder-working, as to chal-
lengende the attention of the scholarly and disinterested all over the world.

What is this Book that has so enthranced the world? transformed it? swayed it? left its marks on the face of nations and races? Has it grown yet? how comes it to be that which it is? Its history? The history of the King of the World. The history of the central Character? Christ? all-props and symbols focusing in him. In the symbols of form, color and meaning, it pushes through and out. Harmonious in teaching, without contradiction, adulation or inconsistency, all its various parts. Perfect, complete organization—one life principle pervading the whole. The first book ever printed was Tyndale's Eng. N. T.; the inscription on the bell that rung in Independence Hall bore a quotation from Lev. xxxv. 10; the first message sent on the telegraph—"What hath God wrought?" was a statement from Numb. xxiii. 23.

It would be far more fitting to put a statute of a mischievous bear. It's not a Book in his hand, pointing the way to heaven as an emblem of "Liberty enlightening the world" in New York harbor than the so-called "Goddess of Liberty," which is now there.

(Continued in next issue.)

Lessons from Joshua.
VII.

"There shall not any man be able to stand before thee all the days of thy life. (Josh. 1. 8.)"

Irresistible, such is the man that walks with God. Oh you point to great men, men whose names are great out God and laugh at me for attributing Joshua's success to God. Laugh you may. "He laughs best that laughs last." But you have to. Get right with God and stay right, and keep you enduring the revilement,—"while ... in ... church."—"for six weeks," is sneeringly remarked, and not at all. You will have to. The least bit of progress seems to care for vain society, but never for God's side."

"Stay, that is yours. There is the secret of failure in the attempt of the people of the world. Jesus met the fiercest onslaught of temptation. He was too strong for it. He kept faith with God. He was victorious; so may we be. A battle it is. Satan will never leave you for good until you enter glory with your Lord. Cannan, the faithful friend, who died in 1798, prophesied that in 100 years the world would become great out God and laugh at me for attributing Joshua's success to God. To-day we are."

The best things always cost most. It is a simple axiom that all good costs. Arise, go over, take it; the best for time and the best for eternity. Irresistible, victorious all the days.

A. Z. M.

Submission and Rest.

The camel, at the close of day, kneels down upon the sandy plain To have his guide replace his load, And let thy Master lift the load A his own strength.

My soul, thou too should'st to thy knees Dost carry through? To have his guide replace his load, And let thy Master lift the load A his own strength.

Else how could'st thou to-morrow meet, With all to-morrow's work to do, If thou hadst not the whole night Dost carry through? To have his guide replace his load, And let thy Master lift the load A his own strength.

The desert road.

So thou should'st kneel at morning's dawn That God may give thee daily care, That God may give thee daily care, That God may give thee daily care, That God may give thee daily care.

A. Z. M.

MARRIAGES.

LENHART—JURY.—Married, at the home of the officiating minister, Brother C. C. Burkholder, Upland, Cal. Brother Harvey H. Winger, son of Brother Martha Eyer, daughter of Brother and Sister Henry Eyer, of Abilene, Kans., were united in holy matrimony.

WINER—EYER.—On April 5, 1903, at the home of the officiating minister, Brother W. D. Ginder, Nitro, W. Va., conducted by Brother J. M. Sheets, assisted by others, the marriage of the late Brother and Sister Eyer, of the Atwater, Ohio, was solemnized.

OBITUARIES.

HAWK—Died, April 11, 1903, Mark Henry Nelson, infant son of Brother John and Elizabeth, sister Ada Hawk, of Detroit, Kans., aged 1 year, 1 month and 26 days. Funeral services at home of Bethel M. H. and burial, conducted by Brother J. M. Sheets, assisted by others, in Ashland, Kans., was held at the 24th in the Brethrens M. H., attended by a large assemblage. Obituaries imprinted by J. B. Biers, Asbury Jv., 9.

"Her sun is gone down while it was yet day." Internment in adjoining cemetery.

SMITH.—Charles Silas Smith was born March 17, 1875, died March 20, 1903, aged 27 years and 3 days. He was a son of Walker, Centre county, Pa. To mourn his demise are left his father, mother, three sisters, and two brothers. He was a very studious boy from his youth, never seemed to care for vain society, but never seemed to care for vain society, but never seemed to care for vain society, but never seemed to care for vain society, but never seemed to care for vain society, was held to the 24th in the Brethrens M. H., attended by a large assemblage. Obituaries imprinted by A. Biers, Asbury Jv., 9.

"Her sun is gone down while it was yet day." Internment in adjoining cemetery.

GINDER.—Died, April 12, 1903, at the home of Brother Noah S. Ginder, near Elizabethtown, Pa., Henry S. son of Brother Henry P. Ginder, aged 19 years, 8 months and 4 days. The subject of the notice was a strong young man and was looking for a long life, when about 6 weeks prior to his death he was kicked by a steer, but was able to be subdued, nothing serious being expected. Even on the morning of the above date he partook of a hearty breakfast, when about 8 o'clock a.m. hemorrhage set in and till noon he was a corpse. When he realized that his end was near he called for his mother and said, "Mother, I love you." He was accepted by God and we hope he was accepted. He left his last words to his friends were that they would warn his young friends to flee the wrath to come. He leaves a sorrowing father, three brothers and one sister to mourn their loss. Services held in the United Evangelical Bible House of worship.