10-15-1903


George Detwiler
The church at Thyatira (Rev. ii. 18-29) had in it a good deal to comment. It had works as well as faith. It had charity and service. It had faith and patience. It even made progress in good works. But the evil seems far to have overbalanced the good. It was too patient with error that abounds. And while still outwardly faithful to the ordinances of religion and the ordinary activities of the Christian life, they are secretly indulging in practices of such a corrupt nature that their spiritual life is being undermined. This is the photograph of many men in Christian churches who are rotten inside. They resemble forest trees which have decayed from the heart out.

Now, to such God also gives "space to repent." This means more than time, though "chronon" (time) is the word. Perhaps we are justified in saying that he prolongs them to the time to repent. At any rate "respite" is not far from a correct translation in this case.

But time is not enough. The offender needs more than a respite. This type of a man is on the downward road, though standing in the church. He fell asleep while the train was in motion, and he needs a change of surroundings to wake him up. There he sits under the preaching of the word which once touched and quickened him. It has no power now. But there are times when God so speaks to him that his soul is troubled, and he says, "This is all a sham. I am not the man I am taken to be. I ought to repent." The Lord has given me "space to repent.""}

Perhaps in this respite God sends him afflictions, bereavements, losses, to awaken him to loosen the world's hold on him. We remember how the Lord thus gave a fallen minister "space to repent." He called away a loved son. After his body was laid in the tomb, the officiating minister laid his hand on his shoulder and said, "You should be grateful it was not far from a correct translation in this case."

"Space to repent" is a great privilege. Bishop Bowman gives three reasons why we should regard repentance as a privilege. He says:

Repentance is a privilege on account of its own intrinsic sweetness.

Repentance is a privilege because it brings the forgiveness of sins.

Repentance is a privilege because it restores to us the birthright of children in the royal family of God.

When we consider all that we can escape, and all that we can secure, upon the simple condition of repentance toward God and faith in the Lord Jesus Christ, it must certainly seem to be a great privilege. And, then, to have a respite granted us that we may repent! This is, not to the world, but to the deceived, deluded, or backslidden soul which has a name to live while it is dead. Would that such a blessing may come to all such in the Christian church!—Dr. Forney, in Church Advocate.

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EDITORIAL.

The Son of Perdition.

In the second Epistle to the Thes­salonians, chapter ii, 1-12, there is given an account of an important per­sonage who would at some time in the future make his appearance and become an important factor in the closing history of the world. It seems that the Thessalonian believers had received and accepted or were in danger of accepting erroneous teaching with regard to the coming or presence of “our Lord Jesus Christ, and our gathering together with him,” and the Apostle finds it needful to counteract that teaching and says, “to the end that ye be not quickly shaken from your mind, nor yet troubled, either by spirit or by word, or by epistle as from us, as that the day of the Lord is now present: let no man beguile you in anywise: for it will not be, except the falling away come first, and the man of sin be revealed.”

As to who this “man of sin” is or may be, there is much diversity of opinion among Bible students. Some see in the Pope of Rome the person referred to, others are speculating as to some personage who shall come to the front in the present-day socialist movement or the worse movement of anarchy or lawlessness which is raising its threatening head everywhere; yet others consider the Son of Per­dition, when once he will be revealed, will be found to be the Supreme head of Free Masonry or Secrecy. These are speculations and one or the other may be the correct interpretation. But whoever he may be the Apostle says to the believers that the time for his manifestation was yet in the future. Now while nearly two thousand years have run their course since the epistle was written, and we are living in the time when what the Apostle Peter writes concerning the last days, that there would come scoffers saying, “where is the promise of his coming,” is being in fulfillment now, we must believe that events are shaping them­selves for the fulfillment of this prophecy concerning the son of perdition.

As a profitable study of this pas­sage and subject we copy the follow­ing from the pen of R. V. Bingham as published in Notes on Bible Study for May of this year:

The expression—the son of perdition—occurs but twice in Scripture, and in the first instance relates to Judas Iscariot, the betrayer of the Lord. (John xvii. 12.) In the second place in our lesson it refers to the Antichrist which is to come. That Judas was a type of the Antichrist we have little doubt. He sold himself to Satan as his tool for the murder of Jesus, and was actually indwelt by Satan. (John xiii. 2.) Satan seduces other men and demons possess them, but of Judas it is said, “Satan entered into him.” (John xiii. 27.) Concerning the awful personage spoken of in our lesson, let us consider the following:

I. His origin, vs. 3, 9. He is a child of hell, a son of perdition, and conceived by Satan. (Rev. xvii. 8.) Satan caricatures the incarnation of Christ by entering into and possess­ing this man. (Rev. xii. 17; xiii. 1-7.) In the same way that “God was mani­fest in the flesh” and as truly as in Christ dwelt “the fulness of the God­head bodily,” so in this real and per­sonal way will Satan enter into this “Man of Sin” and dwell with all his power and attributes. (Rev. xiii. 2.)

II. His character and mission, vs. 4, 9, 10. As is the character of Satan, so will be the character of this man, v. 9. In the ordinary mind Satan’s character is associated principally with the viler passions of men, and some­one has said that people generally im­agine that Satan’s aim would be to turn the whole world into a saloon or house of shame. But such is not the case. One burning desire possesses the mind of Satan, and that is, to be God. He grasped after that and fell. (Ezek. xxviii. 17, 18.) He burns for power and to be worshiped. (Matt. iv. 9.) He hates God. And so when he possesses this Man of Sin he enters the temple of God and “opposest and exalteth himself against all that is called God, or that is worshiped.” (II. Thess. ii. 4.) He sets God at naught and so is called the “lawless one.” He seeks to get all men to worship him. In order to do this with the mighty power of Satan he works “signs and lying wonders.” (v. 9.) He even attempts to copy that miracle that sealed the divinity of Christ by imitating the resurrection. (Rev. xiii. 3.) Then he persuades men with his doctrine. It is marked by diabolical wisdom and everyone without the enlightenment of the Spirit of God will be deceived thereby. (I. Tim. iv. 1; II. Thess. ii. 10, 11; Matt. xxiv. 24; Rev. xili. 5, 8.) Those who are not deceived thereby he seeks to bring into submission by coercion. (Rev. xiii. 17.) Together with the false prophets who minister to him, the Antichrist suc­ceeds in carrying the whole world with him, except the church, which will be translated just before his power heads up, and the little flock of newly converted Jews, who now mourn for their Messiah whom they have pierced. (Zech. xii. 10.)

III. His final conflict and end. (v.8.) Having secured the homage of the nations and almost universal worship (including, we believe, an immense host of nominal Christians, Matt. xxiv. 12, 13), he next proceeds to crush out the only people that refused his mark and denied him worship. (Rev. xii. 17. See also Zech. xiv. 2; Dan. xii. 1.) He determines to exterminate the testimony to Jehovah and so make war against the Lamb. (Rev. xvii. 14; xix. 19.) Accompanied by the myriads of his saints, the Lord Jesus takes up the conflict when the Jews are all but destroyed and brings them deliverance, and destroys the hosts of Satan, and the Antichrist and the false prophet are cast into the lake of fire. (Dan. vii. 25-27; Zech. xiv. 2, 3; Rev. xix. 20-21.)

Our lesson states that while the personal Antichrist is not yet revealed, “the mystery of lawlessness” doth already work. The principles of his kingdom are already seen. Thousands are now being deceived by the same methods by which this “Man of Sin” will captivate the world. Nominal Christians are “friends of the world,” and governed by “the mystery of lawlessness.” (L John ii. 15-19; James iv. 4.) They do not love God’s truth and they will be given over to believe a lie. (II. Thess. ii. 10, 11; Rev. xvii. 17.)
It will be seen by the report of the Des Moines assessment by Brother S. R. Smith in our last issue, that among the contributions are two sent by the African Missionaries. Since that report appeared another contribution from there has been received. It seems to us such conscientiousness by the missionaries as regards the duty of all members of the church in view of the decision of Conference puts to shame the action of some members in the homeland who refuse to contribute the small amount which Conference saw necessary to assess to each member. It may well be asked what is the use of the large annual expenditure of money to gather from all parts of the country to legislate for the church if we are not going to respect the decision of Conference? Indeed, this action of the missionaries shows a depth of consecration beyond that which is commonly in evidence. The conscientious giving of a fixed portion of one's income to the work of the Lord, as these missionaries do, ought to teach our people of the homeland a useful lesson in Christian financing and when honest inquiry is made as to what is the proportion most universally possible of practicing it will be seen that we cannot improve much on the plan commanded the Israelites, namely one-tenth, and when our people do that once, there will be sufficient means to plant more missions among the heathen, or help more largely in the distribution of the Scriptures throughout the world, or take up more largely the work in the cities and country places of the homeland. May God help us to be faithful in all the requirements of God's order.

On October 7th and 8th, a love feast was held at the Antrim M. H., near Mowersville, Franklin county, Pa., which we had the pleasure to attend. It was our first opportunity to visit this district. The attendance was quite fair, though not as large as the size of the district would warrant. Fall work on the farms has been much retarded, so many of the people of the neighborhood were too busy to attend. Heavy rain early on the last day diminished the attendance yet more. However, those who were present entered into the service heartily, and enjoyed the opportunity. Many good testimonies to the saving power of the gospel of Jesus were given by young as well as old. We hope the Lord will send them a grand revival in the near future and that many new members may be brought into the fold. We also were permitted to attend communion services at Mowersville M. H., Pa., on Saturday evening, October 10th, and remained over Sunday. The attendance of members was not large, but the services were enjoyed by those participating in the solemn ordinances. Good testimonies were given in which the name of Christ, as being able to save and keep, was magnified.

One of the brethren recently called attention to the fact that the delegates to Conference are called on to help make decisions on questions to which they have not had opportunity to give any serious consideration. Because of our practice of not knowing before hand what is to come before Conference, the delegates are not in a position to act intelligently, as they would be if they were known beforehand what they would be called on to consider. It has been suggested that it would be proper to report questions which are referred to General Conference by the district Councils or State Councils in The Visitor, so that the feeling of the districts could in a measure be known by the delegates representing the district and would be able then to act more intelligently. This short statement may serve to start thinking about the matter.

A goodly number of our free list subscribers fail to comply with the conditions laid down by the Board of Publication as stated on page 12. The condition we refer to is that they write to the office every six months and say whether they desire the paper to be continued or not. We would request all such to make report between now and January 1, 1904, and those that fail to write us we will feel at liberty to drop their names after that date. With a few we have spoken personally and they need take no notice of this request.

Brother J. R. Zook, who is in charge of the Des Moines, Iowa, Mission, informs us that on account of not being able to secure anyone to take charge of his work in Des Moines as early as he expected, he is under the necessity of postponing somewhat his evangelistic work as had been planned. As he will not be able to leave Des Moines before October 15th, the date of his labors on the different fields where he is expected will be proportionately later than was anticipated.

The committee having the oversight of the Messiah Home Orphanage and there is much sewing to do, and wish to inform the Sisters who are within reach that any assistance on this line at any time when it suits them—it suits the committee any time—will be highly appreciated and thankfully received. Come any day or days that it suits you.

If any of our readers are contemplating buying a Family Bible or Teachers' Bible we would be pleased to mail them circulars and quote prices. Let us hear from you, The Combination Bibles are good value.

Friends who are sending any goods to the Philadelphia Mission by freight will please remember and direct the same to the North Penn Junction, and thereby save trouble and expense to the Mission.

Brother H. K. Kreider, Campbells-town, Pa., announces that he has yet in hand about 150 directories which he is anxious to send out to such as may yet need them. Address all orders as above.

A love feast will be held at Valley Chapel, Stark county, Ohio, October 31st, and November 1st. The notice was received too late for insertion with the list on page 12.

Our Lord's words in John xiii. 15, "For I have given you an example that ye should do as I have done to you," are to be explained by the context, the Lord interpreting the symbolism of his striking act of washing the disciples' feet. "He that is bathed needeth not to wash his feet" (ver. 10, R. V.). It involves the distinction between the putting away of the believer's sins by the sacrifice of Christ once for all, which is like the oriental bath for the whole body. But after that the feet contract defilement as we walk in the way, The believer's feet, therefore, must be cleansed daily, hourly. He may bring his ways to Christ in confession, and so be cleansed (I. John i. 9). But there is constantly going on a cleansing "with the washing of water by the word" (Eph. v. 25). The word rebukes sin, the believer judges and forgoes it. But we may in this way wash one another's feet. It is a most important and sacred ministry, never to be undertaken in a spirit of judgment or of self-righteousness, but in loving humbleness. And, remember, it is "by the word." Add no exhortation nor rebuke of your own. Simply call attention to the passage, and then trust the Spirit to apply it.—C. I. Scofield.
The Early Morn With Jesus.

The first glad thought for Jesus—
The early morn with Jesus—
This is the time for worship,
The time to win from Jesus
This is the time to listen
New enemies to conquer,
Oh, ye who sigh and languish,
Come, gain a march on Satan—
Or e'er a word or action
Then may this bright incentive
Bring the new day to Jesus,
Soon the last golden sunrise
"It may be that this morning
Soon the last "watch" be ended—
Here the sin-sick, lost and wretched,
Is a wondrous fount of healing,
"Opened in the house of David,
how it cleanses every guilty stain! I
whole. The precious blood of Jesus,
Plunge into the living waters
And I felt the work was done. Oh
what glory flooded my soul. I did
not remain at the altar until Brother
Zook finished his prayer. My joy
was so great that I sprang to my feet
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Zoo...
orize scripture verses, then they sing and pray. They do not fear the people and they just pray so simple and plain and just real earnest. This is a beautiful life station where many precious souls may find rest for their souls.

Brother and Sister Stover are both well qualified for this place. God is using them in a number of ways. They had been praying for help and God knew whom to send. I certainly realize I am where God can use me, at least a little. By his grace and help I will follow where he leads and speak to the dear ones about their souls, and also encourage the saints.

Well, over Saturday and Sunday, September 25 and 26, we truly had a blessed love feast. There was a blessed outpouring of the Holy Spirit on the people. We indeed were very glad to see as many come as we did. Bro. S. G. Engle, Philadelphia, Bro. Joseph Detwiler and Bro. Tyson from Bucks county were all the ministers that were here. But thank the Lord, we could all tell of the wonderful saving, keeping and healing power of God. May God abundantly bless all those who opened their hearts and gave us the necessaries of life, also some in money. Praise God he always cares for his children if we fully trust him.

When I told my mother I was going to trust in God and work for the Lord and the salvation of souls she could not understand how I would live without an income, but, praise God, he cares for the sparrows and other birds—will he not take care of his dear children? Amen.

"Tis so sweet to trust in Jesus, Just to take him at his word; Just to lean upon his promise, Just to know thus saith the Lord."

I cannot be thankful enough to God for the wonderful love and mercy he had on poor me, and the great love for all the world. May Jesus rivet the arrow of conviction on the dear unsaved everywhere, my dear brothers and sisters who are yet unsaved and many dear friends! I pray for them daily. Oh, I truly feel we are living in the latter days. Jesus will soon come and take us home. Let us all be ready when Jesus comes.

I am so glad for the Comforter has come into my heart. We can truly have blessed communion with Jesus every day, when at work or wherever we are. Truly we have a wonderful salvation which is for all mankind. It is for the rich and the poor, the high and the low, of every tribe and race.

Will all who read these lines pray for us here at the mission that God may keep us humble at the feet of Jesus and be instruments in God's hands of bringing souls to God.

Yours in Jesus, 

ANNA J. STONER. 3423 N. Second St., Philadelphia, Pa., October 1, 1903.

For the EVANGELICAL VISITOR. Giving to Missions a Duty.

God so loved the world that he gave his only Son that through his death we might have eternal life. In return it is our duty to give our lives in holy consecration to his service.

When Jesus parted from his disciples he commanded them to go into all the world and preach the gospel to every creature. This command will continue in force until all the ends of the earth shall know him from the feast to the greatest.

This great work of carrying forward his life and work in the world is assigned to every follower of Christ. If Christ, the hope of glory, is formed within us, we will bear witness of him by following in his footsteps.

However it is impossible for all of us to go to heathen lands to carry the glad tidings of salvation to those who have never heard the story of Jesus and his love, yet we can all help to win the world for Christ and the church by giving of our means according as the Lord has prospered us. Christ does not look at the amount we give, but at the motive. Even the little we give is precious in his sight. We should recognize it as our duty to divide the bread of life with our less fortunate brethren and sisters who are still groping in heathen darkness, and are crying as they did in the days of Paul, "Come over and help us." And this can not be done without money.

We who from experience know the blessed influence of the gospel, what peace, joy, hope and comfort it has brought into our lives. Should we not cultivate a Christian spirit, and consider it not only a duty but a blessed privilege to lend to the Lord? Should we not all give the best to the service of our blessed Master, who has redeemed us from the yoke of bondage, and has made us sons and daughters, heirs of eternal glory?

The widow gave all she had in a spirit of self-sacrifice. This won the heart of Christ, and he recommitted her by saying she has given more than all. They out of their abundance gave much, but she out of her want gave all she had. Such giving as the widow's mite will instill in us a spirit of prayer and fellowship with Christ which is even far more important than money. When we have the Spirit of Christ reigning within us it is only then that we can give our best service to God. We as Christ's own are responsible, for he says, "Why call ye me Lord, and do not the things which I have commanded you?" Again he says, "Not all that say Lord, Lord, shall enter into the kingdom of heaven, but they that do the will of my Father who is in heaven."

Only as we cultivate our spiritual life will our purse open for the extension of the kingdom of Christ. Giving will not impoverish a Christian, but will secure the Lord's blessings upon all that he has, and his income will be increased. When Elijah asked the widow for something to eat when she was gathering sticks to prepare the last meal for her and her son, and then die, she compiled with him request and her provisions were miraculously increased, so that they all had an abundance as long as the famine lasted. The promise is that he who casts his bread upon the waters shall receive it again many days hence.

Let us then remember, dear Brethren in Christ, that we are duty bound to give to missions. Our contributions may be small, yet they will be received as the widow's mite. God will bless every effort that is put forth to win the world for Christ and the church.

I could say much more on this subject, but fear I take up too much of your space. I love the paper and wait for its coming as I would for a dear friend.

Evermore, your humble Sister in Christ, 

MRS. WILLIAM FISHER. Maytown, Pa.

A man after his conversion became interested in missions. At first he prayed, "Lord, save the heathen." After a time, his prayer was, "Lord, send missionaries to save the heathen." Later he prayed, "Lord, if thou hast nobody else to send, send me." Still later: "Lord, send me; but if thou canst not send me, send somebody." At last he prayed: "Lord, send whom thou wilt; but help me to pay my share of the expenses." Any professing Christian can heartily utter the first two petitions, but when it comes to the others, self and pocket-book are touched and we shrink back. The one great and mighty influence which weakens our missionary work, yea, even deprives our life of its spiritual power, is self-indulgence.
Loving every body means a hundred times more than to say so.

Thousands of persons professing sanctification do not live a justified life.

The best agents the devil has are those who profess loudly, make great demonstrations but deny their own testimony by their everyday actions. It seems some Christians are afraid their good deeds will pass unnoticed, therefore they go on telling them themselves.

If we have not grace enough to stay a friend to people, regardless of what they may do to us, we would be a hundred times better off if we never had made friendship at all with them.

It is no sign that we have victory because we go along singing, for many people sing one moment and give you short crabbed answers the next.

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For the Evangelical Visitor.

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For the Evangelical Visitor.

Wayside Jottings.

Our Savior's command is, go, and in this saying there is some denial required on our part. The Macedonian call, "Come over and help us," seems more inviting or agreeable to our taste. We have the trial quite often here in the city to go, yet, we may not always heed it and rather go out some other way.

We enjoyed the privilege of attending the Canada Joint Council, held at the Nottawa church on September 17, 1904. It rained during the night previous and some in the morning, but then cleared and was colder. The home attendance was fair, but the church not in general represented.

Business was done very agreeably and the love feast followed on Saturday and Sunday. It was enjoyable, we believe, to the saints present, and we feel quite sure sinners were convicted. Oh, for the old kind of conversions receiving some money at the hands of a bank officer the other day. When he noticed depending from one of the bills a little scarlet thread. He tried to pull it out, but found that it was woven into the very texture of the note, and could not be withdrawn. (Ah,' said the banker, 'you will find that all government bills are made so now. This is to prevent counterfeiting.' Just so Christ has woven the scarlet thread of his blood into every dollar that the Christian owns. It cannot be withdrawn; it marks it as his. My brother, my sister, when you take out a government note to expend for some needless luxury, notice the scarlet thread therein, and reflect that it belongs to Christ.

Certainly love is the force by which, and home the place in which, God chiefly fashioned souls to their fine issues.—W. C. Gammett.
How He Tabulated Her Religion.

A noted evangelist was holding a series of meetings with the Grand Avenue Church, and one evening when the topic had been the new birth, Mrs. Fessenden said to her husband as they walked briskly down the lighted street in the bracing air of the frosty evening:

"I wish you had decided for Christ to-night, dear; I thought you would, the speaker made it so plain and so many responded to the invitation."

"Would my rising to my feet there have made any difference with me in any way?"

"It would have put you and your influence decidedly on the side of the right."

"But is not my influence already on the right side?" he interrupted.

"What do I do that you do not do? You are a professing Christian and I am not."

"You remember the illustration that he gave," she interrupted now. "The moralist and the Christian are on the same street, but one is headed toward the kingdom of God and the other goes in an opposite direction."

"Yes, but I am not able to see why you and I are not headed the same way. I will try to state the matter more clearly to you later. Here we are now at home."

Presently, as they sat before the library grate with a bit of hot supper on the round table between them, he recurred to the matter as she poured the chocolate and laughed a little as she began reading the somewhat lengthy statement that he submitted for her inspection.

"How fearfully business-like it looks," she aid.

"I do not use tobacco in any way. You do not.

"I do not use profane language. Neither do you.

"I am a teetotaller. So are you.

"I go to the theater. You go to the theater.

"I play cards. You play cards.

"I attend church irregularly. You do the same.

"I pay something for religious purposes. So do you.

"I dance. You dance.

"I associate with unbelievers. You do the same.

"I read trashy novels. You read trashy novels.

"I do not attend devotional meetings. You do not.

"I do not read the Bible. Do you read the Bible?

"I do not pray. Do you pray?"

"Now, what does your Church membership add to your manner of living? Why are our ways different?"

The young woman began reading the list with a laugh, but ended in tears.

"Oh, my dear!" he cried, "I had no intention of joining you! I am sorry."

"I am not sorry. I thank you. You make me see how far wrong I have gone in my endeavor to show you that religion need not make one stupid and poky. It is not strange that you hesitate to take your stand as a Christian, when you see how inconsistent I am to my profession of having been born to newness of life."

Again their lives flowed onward side by side. She was not less bright, sweet or companionable, but when the card clubs and the dancing clubs organized she did not join. She did join the mission workers' band, and was faithful in attendance. She no longer went to the theater, and every time she declined her husband put the expense of both, saved, into her mission box. She no longer read her Bible in secret. She took up work in the Sunday-school. Her time was no more taken than before, but she was differently employed.

Soon the gay, thoughtless people with whom she had associated were no longer in sympathy! "What has become of Mrs. Fessenden?" was asked, and the reply came scornfully, "Oh, she's running her Church now! Can't imagine what has come over her. She has always been a Church member, but she was real decent about it. Did everything the rest of us did, and she didn't preach. She is really a bright sweet woman, but now she has always some Church engagement to attend to when we need her to make up our parties and she does not hesitate to say, 'I have too long been regardless of the admonition, Seek first the kingdom of God.'"

"And her husband?"

"Oh, he is loyal to her! He is a real lover. He goes wherever she goes; but the poor man must be having a dull time of it."

Mr. Fessenden meantime did not consider himself an object of commiseration. If his wife's new departure was an experiment he found it an interesting one. He found his new environment more refined, more intellectual, more congenial than the old, for earnestness took the place of frivolity, and he found himself awakening to a knowledge of a spiritual life.

When at length he made his decision, he said: "I have at last through the influence of my wife found that the true meaning and purpose of life is to follow Christ and to do the work in the world that he left for his followers."

Mrs. Fessenden said: "How near I came to making a fatal mistake! I tell my experience as it may be a warning and a lesson for others. Do not sink to the level of the world. Bring the world up to a knowledge of Christ."—Selected by Peter J. Wiebe.

On Foot-Washing.

The editor of the "Herald of Gospel Liberty" treats the subject of foot-washing in a courteous, Christian manner. There are those in the Church which it represents which believe it is an ordinance, like among the Baptists, the Disciples and a few other bodies which do not practice this rite. Recently the editor of the above-named paper received and answered the following question: "Will you please explain through 'The Herald' what the full meaning and intentions of foot-washing are; and whether Christ intended us as Christians to practice it or not? As some of our preachers claim that it was not intended for us to practice. Now please give your views on the subject."

The answer is in good taste, and the editor, though not accepting the ceremony as an ordinance, can appreciate the sincerity of those who do. He says:

"It is a subject on which we write reluctantly, because the language of the Savior, and his example, are very impressive. 'If I, your Lord and Master, have washed your feet, so ought ye also to wash one another's feet,' as the command of the Lord, ought to make us so very careful how we oppose any brethren who practice the literal fulfillments of the words.

"And yet, if it be a command to be carried out in physical literalness, as a ceremony through the ages, like baptism and the Lord's Supper, there is a certain lack. Baptism is so significant: of Jesus' burial and rising again; of our burial and rising again; of the washing away of sin from our hearts; of newness of life; of dedication to Christ, as the Jews to Moses under the cloud and in the sea; and other thoughts. Rich suggestiveness also attaches to the command as to the Communion, which we need not particularize here.

"But all this fulness of meaning is strangely lacking to the command of foot-washing, if viewed as a ceremony. And when we ask its observers, 'What is its meaning, what mean ye, by this ceremony' (for if
becomes a ceremony when practiced in church, and we have no doubt its observers carefully wash their feet before going to the meeting, that the act may be less disagreeable to others? the answer comes, 'To show humility; the ceremony indicates humility.'

But our brother is not well enough informed on this subject, and so he falls into two errors. He says that when those who observe this ordinance are asked its meaning, the answer is: "To show humility; the ceremony indicates humility." That such an answer is given by many we do not question; but they do not understand. Besides, even ministers, and especially in earlier years, have given similar answers. But our teaching through The Advocate (which by the way our brother carefully reads) has been very different. Feet-washing is both commemorative and symbolical, as much and as sentimentally as baptism, or the Communion. It also teaches a great truth by touching believers. That is, their need of partial cleansing from time to time. Its commemorative and symbolical character will be seen as we point out the second error. He says: "This rich fulness of meaning is strangely lacking to the command of feet-washing if viewed as a ceremony." That is, the "fulness of meaning" seen in baptism and the Communion. No, we think not. "Viewed as a ceremony" baptism has a "fulness of meaning" only as it is explained; as meaning is put into it. So also with the Communion. It can not be seen. Now, what is the fulness of meaning in feet-washing? It represents the humanity of Christ. It shows no other fact but one great fact in his saving mission. There are three general facts in Christ's atoning work: (1) His humiliation, which includes the incarnation. (2) The breaking of his body and shedding of his blood. (3) His burial and resurrection. We have feet-washing for the first, the Communion for the second, baptism for the third.—Dr. Forney, in Church Advocate.

"For the heart grows rich in giving.
All its wealth is growing grain.
Seeds which mildew in the garner,
Scattered, fill with gold the plain.
"Give strength, give thought, give deeds, give self.
Give love, give tears, and give thyself;
Give, give, be always giving.
Who gives not is not living.
The more we give, the more we have.
"We lose what on ourselves we spend,
And try to still
It might have been;
And I can wait.
But I can speak
I cannot say.
"Beneath the presence of life's cares to-day,
I joy in these;
But I can say
That I would rather walk the rugged way
If him it please.
"I cannot feel
That all is well when darkening clouds conceal
The shining sun;
But then I know
God lives and loves—can say, since it is so,
"Thy will be done."

I do not see
Why God should ever permit some things to be.
When he is love;
But I can see.
Though often dimmed through mystery,
His hand above.
I cannot speak
In happy tones—the teardrops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek
Until made glad.
Upon the present, nor in nature's book,
To read my fate.
But I do look
For promised blessings in God's holy book,
And I can wait.
I may not try
To keep the hot tears back, but hush the sigh.
It might have been;
And try to still
All rising murmurs, and to God's sweet will

Decline of Spiritual Life.

The decline of faith and spiritual life in the churches is generally recognized by intelligent and spiritual people. The sad tokens of it are manifested in many ways. The greatest obstacle to this progressive movement is not the appalling wickedness of the outside world, but the "mixed multitude" of unconverted members in the church, and, alas, some in the ministry. We judge and know them as our Lord has taught, by their fruits.

This large class, often about one-half the membership of a church, live and move and have their being in the business and pleasures of the world, except masquerading a little in forms of religion. They show no genuine Christian faith, despise practical Christian ethics, and defy discipline. The world joins them in carnal and worldly pleasures, and has no confidence in their piety. They have no more interest in the spiritual services of a church than in the affairs of a railroad train on which they ride, a concert, or a midway pleasure for which they have bought a ticket. There is little hope of the conversion of these baptized worldlings. They unwittingly fulfill the prophecies of the last times concerning the professing church (II. Tim. iii. 1-5).

Now the church is handicapped, cumbersome and crippled by this class of members, and no great spiritual movement is possible with this impediment. How shall we get rid of them?

If the professing church has sufficient faith and courage, we can soon get rid of those that cannot be converted.

1. They ought to leave voluntarily and peacefully in the interest of honesty and for the good of the cause. The consequent reduction of finances for home expenses would be a blessing. One of the strongest points of the early church was that it had so little money. One of our weakest points is that we have so much.

2. It is too late to discipline them. Indeed, many of them were honest in supposing themselves Christians when they joined, and the authorities who received them were unwise, lax or ambitious of numbers and wealth, and they have been faulty in neglecting discipline.

3. Faithful, spiritual and brave preaching might be disciplinary and rid the church of them. Can we find preachers who dare do this, and officers who will allow and support a separate body.

4. There is one other possible solution of the difficulty. In some cases, the godly class may get rid of this insuperable obstacle to a great spiritual movement by seceding and forming a separate body.

Christians do this only when desperate and heroic. Amiable orthodoxy generally remains in sweet peace and charity, with easy-going, heterodox, until the latter dominates, and secession is the only recourse.

The orthodox party of New England remained until they had to leave every church-house and manse behind. Every branch of the modern church originated in a secession.

Efforts for reformation, as in the case of Luther, Wesley and Chalmers, result in secession. What shall be the issue of our present effort for a forward movement in Scriptural faith and spiritual life?—Episcopal Recorder.

Let the Christ who is not only wise, but Wisdom, choose your path, and be sure that by the submission of your will all your paths are his, and not only yours. Make his path yours by following his steps, and do in your place what you think Christ would have done if he had been there.
We have had cures of all varieties commended to the public. Cures by medicine, miraculous cures, mind cures, faith cures, hypnotic cures, music cures, etc., etc. And now comes "the love cure," the latest departure in medical treatment, recommended by the London "Truth." It is claimed that certain sensitive natures are suffering physical ailments of a neurotic character, brought about by the unkindnesses people so often suffer in this cruel, yet beautiful, world. For these especially the "love cure" is devised. They are to be cured by kindness, by love, by acts of gentleness and confidence, whereby self-confidence may be restored and their nerves quieted and strengthened.

Without doubt there is truth in both statements. Treatment often given to people is such as to wreck any but the strongest natures. While trust, love, good words, kindness and confidence might lead to vigor and good health. But this "love cure" goes much further. Like faith, if properly applied, it can "remove mountains." Let us look at a few of the "mountains" it can remove.

I. The mountain of unkindly criticism. No one knows as those in official positions in the churches with what injustice they are criticised. Often there is ignorance of real facts, or misrepresentation, or impugning of motives, or suppression of important facts, resulting in great injustice. The history and experience of most church officials attest the truth of these statements. When the test comes, and investigations are made, the critic is found to have prejudged the case and become a false accuser. Love would not do what is thus often done. Most criticism is loveless. Love neither prompts nor characterizes it. This fact is quite generally betrayed by such marks as the majority of readers can readily see. Other men see defects, errors and what to them seem wrongs. But love restrains them; love for the brethren, the cause and the interests represented. Loveless criticism is a thing to be severely condemned.

II. Love would prevent us doing evil to a brother. But we are too apt, unmoved by love, to violate this fundamental law. We not only bring great heart-burdens on our brethren, but we impair their usefulness, sometimes tempt them beyond their power of endurance, and again break down their physical and nervous constitutions. And all the time we are accom-
TEMPERANCE.

Criminality and Alcohol.

Referring to the two recent sensational murder trials at Montmagny, the Soleil, a French-Canadian newspaper, points out that “nearly all our big criminal cases are founded on alcohol,” and it says: “Call to your mind the Soleil, a French-Canadian newspaper, points out that "nearly all our women will find a bottle of whisky at the bottom of each of the murders or suicides. Mathurin was just recovering from a spree; Gosselin had a flask of alcohol in his pocket; a young man who recently committed suicide had been drinking to excess; the American journalist who put a bullet through his head in one of our own large hotels a few months ago was a drunkard. Whisky seems to be the necessary stimulant for the big passions, and when the evil is done it is invoked as an excuse. People say: the poor man drank to forget his sufferings; or, again, he had it in his blood; he inherited the craving from his parents.”

The writer then asks whether society fulfills its duty as regards spirituous liquors, and the article concludes with the following remarks: “Because big fortunes were made in the Ontario distilleries, it is no reason why a portion of the people should be stultified, and when in the criminal court individual responsibility is invoked on the ground of atavism, and because there are in the family cases of epilepsy, or other diseases brought on by the abuse of bad liquors, can society, which is at the same time the accuser, the witness and the judge, itself invoke its own responsibility without any remorse of conscience?”

An Epidemic of Drunken Women.

The Apologist, edited by Dr. Nast, credits Lady Isabel Somerset with saying that fifteen years ago the ratio of arrests for drunkenness in London was five men to one women, but it is now three women to one man. This is an astonishing statement. We should be glad to be convinced that we made an erroneous translation, or, in lieu of that, that the statistics are based upon an inadequate and unequal survey of the periods compared. Heaven, earth, and hell proclaim a drunken man a temporarily dehumanized being, but a drunken woman is "a monster of such frightful mien," reversing a nature intended by the Author of all to refine and console, that to see a drunken woman for the first time would shock even a drunken man. It is a fact of serious import that drunkenness is greatly increasing among society women in this country. The afternoon teas of many of the imitators of the highest social circles are often not confined to the "cup which cheers but does not inebriate," but that cup is strengthened by strong liquors. Arrests of well-dressed women, not of evil reputation for other vices, increase in frequency here. Sooner or later, what society does, a large number will imitate.

Women throughout England have been much more in the habit of drinking at bars than they ever were in this country. In frequent visits to London we have seen literally hundreds of women going in and out of the gin palaces, and crowds of them in the street at eleven or twelve o'clock at night intoxicated; but never so many in London as we have seen on a Saturday night in Edinburgh.—Christian Advocate.

Attacking the Saloons.

A novel attack upon the saloon is that begun by a desperate and wronged woman in Chicago, whose husband has been ruined in a certain rum-shop. The wife has sued the proprietor for $25,000 damages on the ground that he has helped destroy her husband's character and his ability to provide for his family. There have been instances where a liquor-seller has been held responsible for a distinct act of crime, though he was only indirectly an accessory, but this is the first time within our knowledge that he is to be held liable for a general wreck of character. It will be easy to prove that morally he is guilty. Whether he is legally so the courts must decide, and the judgment will be awaited with hope that he will be convicted.

On the other hand, the liquor interests in France are using the same legal measures to withstand the rising tide of temperance which threatens to engulf their wine shops and distilleries. There is an organization known as the Anti-Alcoholic League, which has undertaken the suppression of the liquor evil in a most sensible way. It has taken the pains to demonstrate by chemical analysis that the composition of certain popular drinks is such that they are utterly injurious to the human system. The league has also taken pains and incurred the expense of advertising the facts throughout the Republic. The result promises to be a heavy diminution by gallons and hogsheads in the consumption of intoxicating drink. The liquor trade is in a panic, and invokes the law's aid to suppress the ardent abolitionists. The latter welcome the challenge by engaging brilliant counsel, and propose to get as much free advertising out of the case as possible. Perhaps the liquor men will get more advertising than they will relish, for if their stuff is as full of harmful ingredients as the American product of similar kinds it said to be, it will be a sorry day for them when samples of it are produced in court and subjected to chemical test. The verdict of science would surely be against them, and if that verdict were confirmed by the judgment of law, it would destroy public relish for rum and its compounds so that a hundred full-page advertisements in our "best magazines" could scarcely revive it. Here is a new plan for saloon suppression.

Why not try it in America?—The Ram's Horn.

Too Late.

An angel passed over the earth one morning and met a little child playing in a sunny field. "Little one," said he, "do you love the Master?"

The child looked up with bright eyes and said: "Yes, I am one of his little lambs."

"Then," said the angel, "there is work for you to do; go and do it."

"Yes, I will do it after awhile," said the child; "It is only morning now, and the day will be so long, and I love to play."

And the child ran away after the butterflies and flowers. The angel on his way murmured, "The day will end, the night comes, and it will be too late."

In a few years the child had grown into a school-boy. The angel visited the earth again one morning, and passing near the school, found the boy locked out, too late at school.

"My boy," said he, the day is passing, night will come, and your work is not yet begun."

"Oh," laughed the boy, "there is plenty of time; the sun was shining so bright I could not stay shut up in a school-room."

In a few more years the angel visited the earth for the last time. He was passing down a hill one evening when he overtook an old man leaning on a staff. Slowly he plodded down the hill toward an open grave.

"My friend," said the angel, "have you completed your work?"

"The night is come," said the old man, "and my work is not yet begun; the day seemed so long, but now it is too late." And he tottered into the open grave.—Selected.
THE Quest of Lazy Lad.

Have you heard the tale of Lazy Lad, Who dearly loved to shirk.
For he "hated" his lessons and "hated" his tasks, And he "hated" to have to work?
So he sailed away on a Summer day
Over the ocean blue;
Said Lazy Lad, I will seek till I find
The Land of nothing-to-do.

"For that is a jolly land I know, With never a lesson to learn, And never an errand to bother a fellow Till he doesn't know where to turn, And I'm told the folks in 'that splendid
May frolic the whole year through; So everybody good-luck—I'm off
For the Land of Nothing-to-do."

So Lazy Lad he sailed to the West, And then to the East sailed he, And he sailed North and he sailed South Over many a league of sea, And many a country fair and bright And busy came into view; But never alas, could he find the coast Of the Land of Nothing-to-do.

The Lazy Lad sailed back again, And a wiser lad was he. For he said, I've wandered to every land That is in the geography; And in each and all I've found that folks Are busy the whole year through, And everybody in every place Seemed to have something to do.

"So it must be the best way after all, And I mean to stay on shore And learn my lessons and do my tasks And be Lazy Lad no more. The busy folks are the happiest, And what mother said was true, For I've found out there is no such place As the Land of Nothing-to-do."—Sel.

Monsha Puja.
SRIPAT PURUNIA,
BANKURA DIST.,
BENGAL, IND.

To the children of the Sunday-schools of America:

Dear Children: We come to you again with greetings in Jesus' name. I thought you would be glad to hear some things again concerning the people of this country. As we go about among them we find out new superstitions and new things concerning idolatry. They are new to us, as we had never heard of them before. They have very many "pujas," or feasts, at which times they make the worship of some god a specialty. They have just finished what they call the "Monsha Puja," or snake-god worship.

We have in this country a very poisonous snake known as the cobra. In the village where our carpenter lives, not long ago a man was bitten by one of these snakes and died after two hours of awful suffering. Many people are bitten by these snakes and die every year. The cobra can run very fast and also jump great distances. When we find them we generally shoot them.

It is wonderful how God protects his missionaries from these awful reptiles. A retired missionary, not long since, has written that it is not known that a missionary has ever been bitten and died by any poisonous serpent. This is quite wonderful. These snakes come into the house when they get the opportunity, so we have made it a special subject of prayer, asking God not to allow any of them to come into our houses, and up to the present date none have entered. Praise the Lord! We take every precaution against coming in contact with them; e.g., when we rise in the morning we light a match and look on the floor, then take a lamp and look into the bath-room, so as to be sure there are none. I imagine I can hear you say, "Who would want to live in a country like that?" I am sure you would say, "I would not." But if Jesus sent you he would take care of you.

It is this snake which the people have been worshiping. They make three images of goddesses and two of the cobra snake. They are painted in colors to make them look attractive. I asked some of the people why they worship such a thing. They said they did it so that the snake would not bite them, and if any of them would be bitten that they might be healed by the medicines of the snake doctors. They told me that only a few persons die of snake bites. Yet there are quite a number die. If any are healed it is by the effect of the medicine and not because the god has anything to do with it.

There are two days in which they worship. The first day they fast all day and then in the evening they take two kinds of fruit tree leaves (mango and wood apple) and put them into an earthen pot with some rice and sweet meats. One man then takes the vessel to some sacred tank or river, and plunging into the water with the vessel on top of his head fills it in this way. They then worship before the god. After worship they take a bath, then take food. In the morning of the second day they bathe again and after worship and fasting of the two days they throw the god into the river or sacred tank in the evening. Thus ends the feast and the people are not better, but their hearts are all the darker. Yesterday, while talking with a man we had engaged to do some work, about his wife's coming, he said she could not leave on Thursday as it was Lokhie's birth­day, and if they travel East or West on that day they will have bad luck. They get angry when we tell them that their gods are nothing and that they can not go to heaven if they worship them. We must close. Pray for us.

Yours in India.

Girl and the Boy in Knee Pants.

"Why, that was thousand of years ago," exclaimed Fred, in amazement.
"Well, the sun shone thousands of years ago, and the same sun is shining to-day," replied his mother.
"But, see here; I'm just a boy in knee pants."

"That is nothing dreadful. There are probably a hundred millions of you in the world, and knee pants are no farther from God than long pants."

Fred went out of the room, and pretty soon his father found him staring straight up into the sky.
"Hunting for stars?" he asked laughingly.

"No, sir," Fred stammered, confused. And then he too laughed and asked: "How much nearer to heaven are you than I, papa?"

"If you mean the blue heavens above, the top of my head is probably two feet nearer than yours. But if you mean the heart of God, there is not even that much difference, I am sure; for he loves a boy as well as a man."

"That's what mother said, but I could not understand what he could want with a boy in knee pants yet."

Fred's father pointed to where the workmen were building the stone walls of a house and said: "You see the mason is just fitting a small stone in the wall. A large one would not fit there. So there are hundreds of places where a boy fits into God's plan of the world, but a man would not. Time and again he has used boys, thousands of whom we have never heard of. So if you see any good that a boy can do—making another boy see the meanness of a mean act or the glory of an unselfish one, protecting a dog or other creature, lightening life's burdens a little here and there for wearied ones, and getting ready for the work of a man by and by, remember that is one of God's calls to you to serve him, and that he wants all the boys in knee pants to stand in close to him, ready for his commands."—Selected.

Honors must grow out of humility, freedom out of discipline, righteous joy out of righteous sorrow, true strength out of true knowledge of our weakness, sound peace of mind out of sound contrition.—Charles Kingsley.
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6. Communications for the Visitor should be sent in at least ten days before date of issue.

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Harrisburg, Pa., October 15, 1903.

OUR BIBLE OFFER

We are able to offer our subscribers a good COMBINATION BIBLE with the Evangelical Visitor at a small cost. For $3.25 (INDEX FIFTY CENTS EXTRA) we will send the paper free on the recommendation of others or upon their individual requests. Individual requests must be received six months in advance.

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October 15, 1903

Chicada Mission.

Report for month ending September 15, 1903.

RECEIPTS.

Balance on hand; $7.88
Benjamin Hoover, Mansfield, Ohio; $1.00
Samuel K. Kans.; $7.00
Rent for hall; $5.00
J. Byer, Hamlin, Kansas; $7.00
Harvey Fry, Abilene, Kansas; $5.00
In His Name; $10.00
Arizona Mission; $5.00
Offering box; $.74
Total; $39.87

EXPENSES.

GROCERIES; $8.00
Gas and oil for lighting; $1.00
Rent; $35.00
Total; $45.13

In addition to the above we have received from Emma Miller, Shannon, Ill., red-beets, cucumbers, potatoes and jellies. From Mother Shirk, apples and apple-butter. From Cora Albright and Jennie Shirk, cucumbers and beans. From Delila Krider, seven and one-half lbs. butter.

We can only ask God to richly bless the dear saints who so graciously and willingly stand with us in the battle for souls. So we ask Father to bless and give you to know, that though in your homes you shall have souls for your reward, because through your help souls may stand loyal to him day by day.

Our love feast was held at the Pleasant Hill M. H. on September 26th and 27th. We had a refreshing season. Our dear Elder Zook and Brother John Sheetz came, filled with the Spirit, and we had a feast to the soul on the rich blessings of God.

On Sunday choice was made of a deacon, and the lot fell on Brother Anthony Heise. We give the glory to God for his presence with us.

"How pleasant thus to meet, in fellowship of love: And tho' we part, 'tis bliss to know, We all shall meet above."

Maggie Brubaker.

A Short Letter.

Dear Brethren and Sisters in Christ Jesus,

Greeting in Jesus’ Name;

I have felt impressed to write a few lines concerning our love feast, to which we had been looking forward for some time. It was a blessed time, indeed. We were all glad to see so many of the dear brethren and sisters present, and were also glad that the Lord had provided such a convenient place, through the dear ones, that we could accommodate them. Do not be discouraged, for in due time we shall reap the fruits of our labors if we faint not. Even your very appearance seems noticed along the way, so do not be afraid of persecution in coming to the city, for I am sure it will not be in vain. Although we do not see the results of our labors, yet we know that seed is being sown. We have a few young sisters here quite active in the work; perhaps they may be the means of leading their parents. Older people seem so hardened in sin that it seems the Lord is working through the children. So let us be in earnest. We hope you will remember us in your prayers. Wishing you all God’s choicest blessing.

Sincerely, Your Brother,

Peter Stover.


October 1, 1903.

Testimony.

I have blessed victory in my soul this very hour on this 28th day of September, 1903. I feel like shouting Victory, Victory, Victory over sin! Glory to His Name for the overcomer’s power; only through the blood of the Lamb.

"Oh, the blood is all my plea, Hallelujah, it cleanseth me."

Brother, Sister, what is it doing for you? Tell it out. Amen.

Amanda Snyder.

A Letter.

Dear Readers:

I have been prompted for some time to write a few lines for The Visitor. This morning I will do so with great pleasure. I pray that God may guide my pen, that every letter may be made to his honor. I am greatly inspired with the Psalm this morning that says, "As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even forever. Amen." I find the Lord is as good as his word. He is greatly pleased to encamp round about his children if we only allow him, and he will not only encamp around us, but will also enter into our hearts to reign and rule therein. Who is here on this wide earth that would not receive such a gentle Savior who died on the cross to redeem us? He was rich and became poor, so that through his poverty may become rich.

I pray God that all who profess to be his may stand loyal to him day by day.

As I am looking upon the beautiful prairies my heart is filled with amazement, that we have such a wonderful Savior, that even vegetation is growing according to his will. And why should man refuse to obey his will? May God ever keep his people to reign and rule therein.

Yours, till Jesus comes.

Sue Book.

Moonlight, Kansas.

We are quick to envy others the possession of gifts. We forget that God’s plan is unfolded by the use of such abilities as he has given, and that he alone knows the secret of fitting each influence into its place. The helpful souls who are most lovingly remembered and the longest missed are those who have been mindful of small opportunities.—New York Observer.

All I have seen teaches me to trust the Creator for all I have not seen. Whatever it be which the great Providence prepares for us, it must be something large and generous, and in the great style of his works. The future must be up to the style of our faculties—of memory, of hope, of imagination, of reason.—Ralph Waldo Emerson.

MISSIONARY.

Addresses of Missionaries.

Africa.

Brother and Sister H. P. Steigerwald; Sister H. Frances Davison; Brother Levi and Sister Emma Doner, Matoppo Mission, Bulawayo, South Africa.

Brother and Sister Isaac O. Lehman, Roodeport, Transvaal, South Africa.

Brother and Sister Jesse E. Eyster, Fordsburg, Box 160, Transvaal, South Africa.


India.


Sister Elmina Hoffman, Kedgeon, Poona district, Ramalai Home, India.

Central America.

Brother and Sister J. G. Cassel, Box 74, Guatemala, Central America.

Sister Martha Hoffman, San Salvador, Salvador, Central America.

Work in India.

Raghunathpur P. O., Manhbool Dist., Bengal.

August 25, 1903

Dear Readers of the Visitor:

We greet you in Jesus’ name from India’s plain.

I have just come home from a village meeting. Some may wonder what a village meeting is like. Well, I will try to describe one. Round our district the villages are located about two or three miles apart. We go into these villages with some books and Bibles in hand; after finding a suitable place some one brings us a cot to sit on; another gives us a shawl that the (Radre Shaib) missionary has come. We begin to sing and very quickly we have a number of men, women and children around us. That is our congregation. There we speak, sing and pray as the Lord leads. The people don’t come to show off their dresses, as many do in our popular churches, for many of them are nude and ignorant. As we look into their faces we wonder if they ever will be able to comprehend the plan of salvation. Yet we cannot limit the power and grace of God. Sometimes in these meetings it seems as if the very heaven were brass; at other times it is so blessed and heavenly that we are loath to leave.

Dear reader, we need your prayers much as we go into the highways and byways to rescue the perishing and minister to the needy.

Our Sunday-school work is becoming very interesting. We have quite a number come to our bungalow every Sunday morning to be taught songs and Bible verses. Then on Sunday evening we have a class of young men and women. Sometimes we stay at home and teach while the remainder go to the village or bazaar. Thus we are kept busy.

Sowing the seed by dawn-light fair.

Sowing also by noonday glare.

Sowing by the fading light.

Sowing the seed in the solemn night.

What shall the harvest be?

Yours for India’s dying millions.

J. H. and Anna Sparrow.
Sophie's Sermon, or Called to Scrub and Preach.

"Please, sah, dar am a quah-looking pusson at the doah who wants to see you. She says her name is Sophie, an' dat she am a preacher. If you will allow me, sah, I think she am a Dutch loonatic, she looks so quah.

In the hall I found the "quah pusson." She well bore out the description. Tall, thin, high cheek bones, and small, queer eyes. On her head was a bonnet much too large, profusely trimmed with bright red flowers. She wore one of those water-fall of by-gone days, and over her shoulders was a black silk mantle which once on a time had been a grand affair. In her hand she held an old-fashioned green parasol. She looked as though she had just stepped out of a comic valentine. As I advanced she smiled, and all her face joined in as she said with strong, German accent, "Oh, brudder, at last I haf got here. I hear you tell of your night mishener (missionary) work, und I say Father let me go see this brutter. "'To-day,'" he said, 'Sophie, you make fifty cents yesterday, now you go down und gif that for the work und preach to the brutter.' But Father haf no sermon. Father said, you walk; down und gif them the car fare, und I gif you the sermon on the way.' So here I vas, und here is the money.

I hardly knew what to think of her. She had walked three miles, and given all one day's work to the cause. I felt if she preached as well as she practiced I should like to hear her, so invited her in.

"Yes," she continued, with that ever present smile on her face; though now as I noticed it, it seemed to come from great inward peace, and give to her otherwise unattractive face a look of holy joy that fixed and held one's attention. "Yes," she said, "I vas call-ed to scrub und preach. I vas a born-ed preacher, und as I vas poor, I learned to work. I do good work and can be trusted, so the people wants me, but if they haf me, they must haf the preach also. No preach, no work; so I scrub as unto the Lord und preach to all in the house. Where do I belong? I belong to Jesus, and I trusts God for all. When I am out of work I tell Father. He is the best employment office; you don't haf to pay, nor wait; he sends it right away.

"How many in the family? Four. Father, Son, the Holy Ghost and me. I had three hundred dollars saved up und a rascal found it out und gets me to marry him. I vas foolish und do it. In three weeks he got that three hundred und ran away. Well, I got rid of him cheap at that. I break the command, 'be not unequally yoked together.' Christ says, 'take your yoke,' but you can't let the devil put his head through one side, they don't pull together. The devil got me on the train to hell sure that time und he haf, but I get me off at the first station.

"I nefer went to school, but when I vas married I call that my private school. I went three weeks. Cost me three hundred dollars.

"When my husband vas going away he said, 'What will you do when I vas gone.' 'Oh, go on,' said I. 'I got along before I saw you. I will trust—but not on the grocery.' I haf nefer seen him since. Maybe God vas going to save him. I did my duty und preached to him. I don't want to see him unless he is borned over again; but now I can preach to other womens whose husbands run away, und can help them; I learned that much. I thought I would gif up scrubbing und canvass for a book. I couldn't make out. The boss said: 'If you can't do better than that you had better jump off the dock.' 'No,' said I, 'not that way, I hang myself—on Christ.' Well, I then went into a minister's family. I was tried there sure. Why, brutter, they talk about reforming the drunkard, I think the best thing they could do vas to reform the Christians. There was so many blue-moldy Chris-tians ; cemetery Christians I call them. They sits weeping and wailing on the tomb-stone; they never gets out into the resurrection life of Christ. We worship not a dead, but a risen Savior, und yet so many stop at the cross, satisfied with their sins pardon- ed, when they should press on to companionship with the risen Lord. Well, this minister vas like that. Father used me to lead him out into the light. One day he said, 'Sophie, how can I get the power in my sermons you get in your prayer-meeting inspirances?' Oh, that's easy; you practice your sermon a week before you preach it. I mean you live what you preach for a week, then fire low und you hit someone sure. Your sermon stick by the wall; you fire so high.

"'Sophie,' said he. 'You are always so full, while I am starved.' 'That's your own fault. Go to the table; that's full; help yourself.' 'Oh, Sophie,' he says, 'I wish I had your patience and humility; but my nerves are so unstrung, I haf no patience.' 'Well,' I said, 'you can't borrow from me. I haf none to spare; nor you can't buy it in the apothecary's shop, but you read your Testament right you get it.' 'What you mean? I do read it right. I read it in Greek and English.' 'But, brudder, you don't read it right. Brutter Paul says glory in tribulations; now G L O R Y don't spell growl; glory, not growl; yet when trial comes you growl like a dog over a bone. If you want patience, glory in tribulation, und Paul says that tribulation worketh patience. That's the way to get it, und patience experience, und experience hope, und hope maketh not ashamed. See how you go up those steps into a better insperience when you take the first step, und glory instead of growl. Und about humility, Peter says be clothed with humility. You don't need to go to any of the clothing stores. They don't keep it; but in stead of looking univiously at me, go ask Father for a suit of humility for yourself. He will clothe you; he is no suspecter of persons.' 'Well,' said he, 'talking about clothing, Sophie. I dress plain, while you dress very gay, for a scrub woman; how can you afford it?' 'Oh! my clothes cost me nothing. I scrub for womens und she gif me some of her clothes. Why shouldn't I look fine? I am the child of the King, and God is no rag picker. He promises durable clothing. When I wants anything, I say, Father, I want so und so, und if it vas good for me I always get it. Sometimes Father says, that is no good for you, Sophie. It don't do to gif children all they cry for. We ask for so many foolish things. If we get them, we don't know what to do with them. I heard about a country man who was in the city for the first time. He went into a restaurant und made up his mind he would haf something fine, no matter what it cost. He saw a man at the next table put a little mustard on his plate, und he said that must be something fine, no matter what it cost, I will haf some. He told the waiter to bring him a dollar's worth of that stuff. A big plateful was brought. He took a big spoonful; it bit him; he spit it out und did not want any more. So we ask for things that if Father should gif them to us we would only be bitten by them und would be glad to get rid of them. We pray so foolish. Why, for twelve years I pray, Oh, Father, make me a foreign mishener. I want to go to foreign lands und preach. One day I pray that und Father say, Sophie, stop. Where were you born-ed? Germany. Father: Where are you now? In America. Well, ain't you a foreign mishener already?
When I see that, Father says to me, who lives on the floor above you? A family of Swedes; and on the floor above them? Why some Switizens, and in the rear house are Italians, and a block away some Chinese. Now you never said a word to these people about my Son. Do you think I will send you thousands of miles away to the foreigner and heathen, when you got them all around, and nefer care enough about them to speak with them about their souls? Well, I went to work at once, and I find if we do what is at our hand, he will give us more. I had some money saved up, and I learn if I git a few dollars I could send a boy to school in Japan. I do it, and now he is a misherer among his own people.

"One day I hear about the colored people down South. Well, Father said, Sophie, You can give to that, sure; but I was stingy like und hold on to a half dollar until the eagle scream most. I felt bad, and Father seemed to say all you ha! I git you, und you won't git a little back. I feel worser until I go to the minister and give him enough to set a woman to teach; and now I ha! a woman teaching for me down South. So I vas in Japan, down South und here in New York preaching in three places, like as though I vas triplets. I tell you, brutter, it vas a precious thing to work for Jesus."

I felt just then very small, indeed, and as I looked at her I lost sight of her odd appearance and saw her only as the King's daughter. Here was this woman working, witnessing for Christ, earning only a trifle, yet denying herself, educating a missionary and sending a teacher to the South. What a rebuke to many of us. "How do you live, and yet have so much to give away," I asked. "Oh, I live plain. My clothes cost me nothing much. I ha! a cup of coffee und roll for my breakfast, and get my other meals where I work. I only ha! one small room; that is all I want here; but, praise God, I ha! a mansion in heaven. My elder brutter he was making it ready for me, und he is coming again to take me there, he promised; und if I died before he come, that will only be moving from the tenement into the mansion, und there will be no rent to pay, und no mortgage on it either. What I needs here Father sends, I can trust him. Is not two sparrows sold for a farthing? That bird he nefer goes to church, und yet the book says he nefer falls to the ground without Father knows it; und I was worth more, cause I vas his child. We forget how he minds us, but he nefer forgets us. Only the other day I vas learned a lesson on that thing. In the morning I always get down the Bible. I call it my love letter from Father. Sometimes he scolds a little in the letter, but it vas for reproof und correction; und we need that sometimes. Well, this morning I opened to the prayer, 'Our Father wich vas in heaven,' und I says, 'Oh, Father, I know that by heart, git me something fresh.' So I read something else. That morning I had no money to get the coffee und roll, but I did not worry. I thought I gets my breakfast where I vas to work, but they vas all through when I got there. Well, I say, nefer mind, I wait till dinner. The woman goes out und forgets all about me, so no dinner. I got through early und I vas so hungry I go home ready to cry und I say, 'Father, how is this, you say you nefer leave me; but I work all day without anything to eat,' und I began to complain. 'Look here, Sophie,' said Father, almost speaking to my soul plain. 'Look here; this morning you read in my book, und when you comes to the prayer where it says, git me this day my daily bread, you don't read it; you say, git me something fresh. Is that stale? Because every day these things come, you forget to be thankful.' At once I see where I sin, und gets down quick und say, 'Father, forgive me, git me this day my daily bread, for thy child is hungry.' When I got off my knees there came a knock und my landlady vas there with a cup of coffee and some biscuits. She said I thought you were tired und might not like to get supper; so I brought these in. Then I thank Father, und begin to shout. I tell you, brutter, we so quick forget those every-day blessings what come right along. So many peoples nefer are polite enough to say thank you to God for the hundreds of every-day gifts. The land lady's husband heard me shouting, und came up. He is an infidel; but he was touched when I told him the answer to my prayer. The woman was a Catholic, und she says, 'Sophie, you always praise Jesus, und talk about Jesus. Why you nefer talk about the blessed virgin? I pray to her und expect to see her in heaven.' Well, I told her if she ever expected to see the mother of Jesus, she must first get acquainted with the Son, or she would nefer get into heaven. 'Well,' said she, 'don't Peter hold the keys.' I told her I did not care who held the keys, that Jesus said, 'I am the door; by me if any man enter in he shall be saved;' und as I had the open door I did not care who had the keys. It is precious to have Jesus only, und to live for him. But now I must go, brutter. I will come again if Father will let me.'

I saw her to the door, bade her good-bye, returned to my room and thanked God for the sermon to which I had listened. I had been sitting in heavenly places in Christ Jesus. There was about the plain scrub woman an atmosphere of heaven that seemed to lift me into closer relationships to God, my Father. The lessons I learned of trust and fellowship with Christ from her talk have been helps toward the Golden City and the King, and I look forward with pleasure to the time when I shall have another opportunity to listen to one of Sophie's sermons.

Selected by MABEL HESS.

New Bloomfield, Pa.

Alone With God.

In these days of hurry and bustle we find ourselves face to face with a terrible danger, and it is this—no time to be alone with God. The world in these days is running fast. We live in what is called the "age of progress" and, you know, we must keep pace with the times. So the world says. But this spirit of the world has not confined itself to the world. It is, alas, to be found among the saints of God. And what is the result? The result is, no time to be alone with God, and this is immediately followed by no inclination to be alone with God. Let us turn to the pages of God's Book. On scanning its precious pages we find that the men of God—God's mighty men—were those who had been in "the school of God," as it has been well said, and his school was simply this: "In the desert alone with himself." It was there they got their teaching. Far removed from the din of the haunts of men—distant alike from human 'eye and ear, there they met alone with God. There they were equipped for the battle, and when the time came that they stood forth in public service for God their faces were not ashamed; nay, they had faces as lions; they were bold and fearless. Yes, and victorious for God, for the battle had been won already in the desert with him.

Selected by ADDA CASSEL.

Faith draws the poison from every grief, takes the sting from every loss, and quenches the fire of every pain; and only faith can do it.
God's Process of Salvation.

Justification is a work done for us. Regeneration is a work done in us. Justification changes our relation to the government of God. Regeneration changes our affections and feelings toward God. Justification, strictly speaking, is an act which takes place in the mind. Regeneration is a work of the Holy Ghost wrought in us, by which the witness or fact of justification is communicated to the soul, all guilt and condemnation cleansed from the conscience, and the soul quickened and made alive in God. Justification and regeneration are always coextant (commence to exist at the same time). This is true, at least, so far as the soul is conscious of the work wrought, for the fact of justification is only revealed to the soul in the fact of regeneration. No person ever was regenerated without being justified, and, vice versa, no person ever was justified without being regenerated. Further, no person ever was justified without being fully justified, and no person ever was regenerated without being fully regenerated. Regeneration is a marvelous change, so marvelous that multitudes of merely nominal Christians have thought themselves wholly sanctified when they received it. Take the following from the pen of Bishop Foster: "Regeneration is a work done in us, in the way of changing our inward nature, a work by which a spiritual life is infused into the soul, whereby he (the regenerate) brings forth the peaceable fruits of righteousness, has victory over sin, is enabled to resist corrupt tendencies, and has peace and joy in the Holy Ghost; a radical change by which the preponderating tendencies of the soul are turned toward God, whereas they were previously from him; by which the love of sin is destroyed, its dominion broken, and a desire and relish for and longing after holiness implanted." As I consider the above the best definition of this doctrine I ever saw, I wish to analyze it a little. By looking it over again the reader will clearly perceive the following gems of truth:

1. Regeneration is an inward work.
2. It is the infusing a spiritual life into the soul.
3. The soul brings forth the fruits of righteousness.
4. It has victory over sin.
5. It resists corrupt tendencies.
6. It has peace and joy in the Holy Ghost.

7. Its spiritual gravitation is turned heavenward.
8. The love of sin is destroyed.
9. The dominion of sin is broken.
10. A desire and relish for and longing after holiness is implanted.

Now where any one of these evidences is lacking there the work of regeneration is wanting.

Dr. Dempster, one of the clearest theologians of this century, taught that regeneration embraces three things: first, justification; second, partial renovation; third, divine adoption. "The first changes the sinner's relation to the divine government, but affects no change of heart. The second changes his affections so as to give him control over downward tendencies. The third introduces him into the heavenly family, of which he is made aware by the witnessing spirit of adoption." I fear that very much that passes current in earthly sanctuaries for the religion of Jesus Christ is the merest film that shall vanish like lace curtains before an all-devouring fire, when brought before Jehovah's awful throne. May God help both writer and reader to bring our hearts to the test of truth. The Holy Ghost has said, "If any man be in Christ he is a new creature. Old things have passed away, and behold all things have become new."—M. L. Voorheis.

Sel.

The victorious life of the saints, seen close, has been to many of us all we had to cling to in our darkest moments. It has stood to us then for the incarnation, the crucifixion, the resurrection, the descent of the Holy Ghost. The British Weekly.

Lessons From Joshua.

XV.

All that thou commandest us we will do and whatsoever thou sendest us, we will go. (Josh. 1: 10.)

Joshua's minute men.

It is a great thing for a leader to have loyal supporters. Be that leader a general in war, or a captain of industry in the great commercial achievements of our day, or a politician, or a leader of the Lord's hosts in the battle against sin, his success depends upon the kind of support he has from those whom he is to lead. This is apparent, and yet it is not always given. We want to say a special word to our friends in the pews of our churches, for while such loyalty as expressed by Joshua's minute men is valuable everywhere in the church of Jesus Christ it is invaluable and, must we confess it to those without, yes, we fear they know too much about it already, such loyalty is much too often not given.

A drawing preacher can only draw as his people draw with him. We heard a prominent minister say not long since that he was sure Spurgeon would resign in less than a year from many churches he knew, for the coldness of the atmosphere and the lack of response that would rend him out. I do not know. Possibly Spurgeon would have attracted that church as he did his own, and gotten the response. Those who visited the great metropolitan tabernacle tell us that what impressed them most was not Spurgeon's eloquence, but the hearty co-operation of his people. "One accord" was the keynote of the marvelous strides of the gospel in the first church at Jerusalem, and it is still the keynote of success. Sin is such an awful thing; salvation from sin and the work of redemption such a glorious thing that we can well afford to sink into oblivion all our personalities and differences and follow a God-directed leader, heartily, where under God he leads us even at the cost of some real self-denial.

"Thus have the Lord God with thee as he was with Moses."

The Sunday evening congregational problem and the empty pew problem in many a church would quickly be solved if all the officers of the church did as it is said of Spurgeon's deacons on the first Sunday he was in his church in London. One of them remarked, "that the pastor was greatly discouraged about the small congregation." "We must get him a better audience to-night or we will loose him." There was a consultation and a skurring about among friends and others and the congregation was gotten and that was the last of empty pews in Spurgeon's pastoral in London.

OBITUARIES.

Hoffman.—George Hoffman was born July 15, 1825, and died October 5, 1903, near Good Hope, Cumberland county, Pa., aged 78 years, 2 months and 20 days. Funeral service, conducted by the Brethren Jonathan Wert and David Niesly, was held October 8, 1903, at the Stone Church, Text—Hab. 3:4.

Brenneeman—Heise W. Brenneeman was born in Lancaster county, Pa., June 22, 1843, died in Abilene, Kansas, Oct., 15, 1903, aged 60 years, 1 months and 10 days. Death came very suddenly. While at work he sank to the ground and expired. Heart trouble was said to have been the cause of his death. The deceased brother leaves a faithful and loving son, Benjamin, also one brother, Abraham, and one sister, Katie Davidson, of Harrisburg, Pa., to mourn his sudden death. Funeral services were held in the Brethren M. H. at Abilene and were conducted by the home Brethren. Interment in the Abilene cemetery.

McCulloh.—James Rush McCulloh, son of Brother William McCulloh, was born January 30, 1903, and died at the home of D. B. Martin, September 24, 1903, aged 7 months and 25 days. James was born with a congenital heart condition and lived but a few days. Funeral services were held in the Brethren adjoining cemetery.

McKellar.—James Rush McKellar, brother of William McKellar, was born January 30, 1903, and died at the home of D. B. Martin, September 24, 1903, aged 7 months and 25 days. James was born with a congenital heart condition and lived but a few days. Funeral services were held at the Mennonite church, Morrison, Ill., September 25, 1903, and were conducted by Rev. D. B. Martin, assisted by Rev. D. G. Gerdes. The remains were laid away in the adjoining cemetery.

"An early summons Jesus sends, To call a child above."

And whispers o'er the sleeping friends,

"Tis all the fruit of love."