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An Answered Prayer.

Mr. Jennings had passed his thre­score and ten and had come to a time of enforced inactivity. A long illness kept him for months in bed, and when he recovered he had dropped out of the procession; every one recognized his break-down as the unmistakable sign that his days of work were over. Mr. Jennings was not altogether happy. He had resented the fact that the church and the community could get on so well without him, and it seemed hard that his manly vigor, carried so finely into old age, should waste in unwilled idleness, with nothing to look forward to but final helplessness and death.

"I stay at home and pray," he said, "but I can do nothing to answer my own prayers. I can't go to meeting, and I have little chance to influence any one for good. The world has gone by while I have been resting by the way, and I can't catch up."

Mrs. Jennings comforted him, and the aged pair sat down together, making the most of each other's companionship and daily praying for the Lord's work which was going on without them.

One morning the two old saints finished their breakfast, read their chapter in the Bible, and kneeled down, according to their custom, to thank God for their blessings, to ask his guidance and care for the grown­up and scattered family, and his benediction on the work which others were doing and in which they no longer had a share.

While they were on their knees a ladder rose against the open window and a man began to ascend. The old couple were a little deaf, and prayed slowly to the carpenter who had come to repair the roof by the bay window, ascended two rounds and stopped. He stood for a minute, at least, undecided whether to go up or down or to stay where he was; then he descended quietly and stole away.

A little way from the house the carpenter sat down in the shade and waited. The prayer was not a short one, and its tones still came to him. He recalled the words which he had heard on the ladder and his eyes filled with tears; he brushed them away, but they came again; he thought of another gray-haired couple, now dead, who had a share.

He mounted the ladder at length, but the accents of that prayer rose and fell in his ears with the tapping of the hammer; and when Mr. Jennings ascended his father and his eyes filled with tears, he thought of another gray-haired couple, now dead, who had a share. He sensed, as long as I live. I left the tent when we were holding meetings in Paris, Ill., one night, and among the number who left last was a young man that I was especially attracted to by his fine looks. I walked down the street with him, and put to him the invariable question, "Are you a Christian?"

He said, "No, sir, I am not."

Then I used every Scripture and every argument to get him to promise me to give his heart to God, but could not succeed. When about to separate, I said to him, "Is your father and mother alive?"

"Both alive," said he.

"Is your father a Christian?"

"Don't know; he has been a steward in the church for several years."

"Is your mother a Christian?"

"Don't know; has been superintendent of the Sabbath-school of the same church for some time."

"Have you a sister?"

"Yes, sir."

"Is she a Christian?"

"Don't know—she has the primary department in the Sabbath-school."

"Does your father and mother ever ask the blessing at the table?"

"No, sir."

"Did your father, mother or sister ever ask you to be a Christian?"

"Mr. Sunday, as long as I can remember, my father, or mother, or sister never said a word to me about my soul. Do you believe they think I am lost?"

I could not answer such arguments. It is six years ago this coming October since I heard this. I can hear his words ringing in my ears, "Do you believe they think I am lost?"—The United Presbyterian.
One Thing

In the Gospel of St. John, chapter IX., it is related how that Jesus gave sight to a man over 40 years of age, who was born blind. This was indeed a great miracle, something unheard of before, and we would expect that everyone would rejoice over such a good work. But the man, so happy in this new-found blessing, found that there were those who had much to criticise and were ready to assail and denounce him who had performed the gracious work. They questioned the man and tried to confuse him in his testimony, and when at last they said: "Give God the praise, we know that this man is a sinner," he answered and said: "Whether he is a sinner or no, I know not: One thing I know, that whereas I was blind now I see." They tried hard to shake his testimony affecting to doubt that he was indeed the man who was born blind but they failed in their effort. Say what they would they could not drive him further than this. "One thing I know," and there he stood firm as a rock, and although they cast him out he could not go back on what he knew.

This word would we emphasize to all our readers, "One thing I know." We hear people testify to a "Knowing" salvation, and it is indeed important for all who have turned their feet to the testimonies of God, that they are sure of "one thing": sure that God has done a work for them, however it may be expressed, whether as the formerly blind man, "I was blind, now I see," or "I was lost but now am found;" "was dead but am now alive;" "was under Satan's power but am made free." The conflict is still on. There are those who oppose and endeavor to confuse. Thirty years ago the battle was mostly against the testimony of knowing that one's sins are forgiven. That is largely conceded now by those who then stood in opposition and "experi-mental religion" is more generally upheld. But the conflict on other lines is still on and seems to be increasing in acuteness. There is much disputa-tion about technical terms and what they mean. Conversion, being born again, regeneration, justification, pardon, sanctification, etc., etc.; round these terms the battle is raging now and either side is anxious to convince the other of its error.

It is related that during the war of the rebellion at a certain place, separated by a river, two armies faced each other. They were hostile to each other and ready to attack each other in deadly battle. While thus encamped there were demonstrations of hatred against each other. When the band of the Union army played one of its tunes the Union soldiers cheered and cried defiance against the other army, and when the band on the other side played "Way down south in Dixie" and others of their martial tunes their soldiers cheered and made demonstrations against those opposite. At last one band—we don't know which—commenced to play "Home, Sweet Home" and soon the other band joined in and the hearts of the men were touched and something ran down the soldier's cheeks that washed off the powder. Thus a common bond was found, and we would desire that disputations about words and terms which so many don't understand would give way to a common concern for the salvation of perishing souls and the prosperity of Zion.

The man who had been blind was not able to satisfy the critics and opposers, he might not have been able to define all the technical terms but he did know "one thing," a most important thing, and so may the rank and file of the Christian army not be able to define all the various terms used but they may "know one thing." They may know that they are the Lord's and may sing,

"My life flows on in endless song,\nBeyond earth's lamentation;\nI hear the sweet, tho' far off hymn\nThat balsals a new creation.\nMid all the tumult and the strife\nI hear the music ringing;\nIt finds an echo in my soul,\nHow can I keep from singing?"

This then is the "one thing," of greatest importance, our being "in Christ," our having been "made alive" which we may certainly know, and which knowledge brings gladness and joy to the heart of the individual. He can say with Job, "I know that my Redeemer liveth." Then we find another "one thing" in Philippians, chapter iii. Paul says "One thing I do." He had learned to "know" years ago and out of the knowing grew the doing. There was a prize in view; it was possible to gain it. He was not going to permit anything to cheat him out of obtaining the prize, and he lost sight of everything else, counted every advantage of race or nationality, of honor or riches as nothing and became a man of one single purpose. "One thing I do; I press on toward the goal unto the prize of the height calling of God in Christ Jesus."

When a sinner becomes convicted "of sin and of righteousness, and of judgment," he is conscious not only of the guilt of his transgressions but he feels that he is subject to a power that controls his life and makes him live a life of sin and transgression. He desires not only to have the guilt removed, but also seeks for deliverance from the power. of Satan so that he may not commit sin or live in sin any longer. He will find that all that he needs is found in the Gospel of Jesus Christ and that therein is provided for him that he may know his need and that need fully met, like the man born blind, and enjoy a "know so" salvation, and also, with Paul, in the perfect abandoning of himself to Christ being able to testify "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live I live by the faith of the Son of God, who loved me and gave himself for me. Thus comes victory and overcoming power, and the "knowing" of salvation will resolve itself into the "doing" of full consecration where the language will be "this one thing I do." Thus is obtained the second rest of Matthew xi., 28, 29, "Ye shall find rest unto your souls." May every one thus know and do in full faith of the full provision of salvation in Jesus Christ, for it is all "in him" and in him alone, and thus be enabled still to sing,

"What tho' my joys and comforts die?\nThe Lord my Savior liveth,\nWhat tho' the darkness gather round?\nSongs in the night he giveth;\nNo storm can shake my inmost calm\nWhile to that refuge clinging."

Since Christ is Lord of my heart and earth, How can I keep from singing?

I lift my eyes; the clouds grow thin;\nI see the blue above it;
And day by day this pathway smooths,
Since first I learned to love it;
The peace of Christ makes fresh my heart,
A fountain ever springing;
All things are mine since I am his,
How can I keep from singing?

The Fall Love feasts and communion meetings are nearly all past now. Since our last issue we have heard of a profitable one being held at the Zion M. H., North Dickinson, Kansas, and in Abilene, and Newbern districts. A good meeting is reported from Stevenville, Ont., and Clarence Center, N. Y. It was granted to the editor and his wife to spend Sunday Nov. r., in North Franklin, Pa., in Elder Oberhouser's district. There was a profitable and inspiring meeting on Saturday evening at the home of Bro. Samuel Wingert. On Sunday morning a large congregation convened at the Air Hill M. H. The service took the form of a preparatory service for the evening meeting, when a goodly number engaged in feet washing and communion service. The service was solemn and impressive and

“Heaven come down our souls to greet,
While glory crowned the mercy seat.”

The Spirit of the Lord had also been at work with such as were yet unsaved. A young father and mother had just the week previous laid away their infant daughter, their only child (see obituary column). Thus with hearts crushed and bleeding they both turned to God and there was great joy in the home as also among the angels because of lost ones returning to the Father's house. We trust that ere this they have found comfort and peace in believing in the Crucified One, and that there may be the beginning of a gracious revival in that district. A communion meeting was also held at Mechanicsburg, Pa., on the evening of October 31, and a Love feast at Souder ton, Pa., on November 7-8.

Largely attended tent meetings conducted by several evangelists have been in progress at Mount Joy, Pa., and later at Marietta, Pa., during the last few months. It is reported that many converts were made, and the churches had large accessions. As one result of this work we notice that Sunday business has been effectually crippled. The milkmen informed their customers that they would not deliver milk on the Lord's day, then followed the bakers and ice men and others. We are glad that such fruits are manifest, and can only earnestly wish that the reform will be permanent. A few years ago such a meeting was held in the city of Hiawatha, Kansas, and there were many converts, and we remember it was said that for a while theatrical troupes found it unprofitable to go to that city. Reforms are good in their way yet it remains true that

“Nothing will suffice
Tis life poor sinners need,”
we hope those who have yielded to the convicting grace of God in these meetings have found more than reformation, yea have been quickened and made alive in Christ, now to walk in newness of life.

Theodore Roosevelt, as Chief Executive of the United States, has issued the annual proclamation to observe a day of National Thanksgiving and has designated Thursday, November 26, to be so observed by all the citizens of this Republic, at which time he advises all the people to render thanks to Almighty God, for the manifold blessings with which this favored land is blessed. We give, on another page, something of the his history of the institution of this yearly festival, as also some thoughts as to what we have to be thankful for. We notice that on several occasions a day of humiliation, fasting and prayer was proclaimed by those in authority and while there is much of blessing manifesting the goodness and mercy of God for which to be thankful, yet when we look at the gigantic evils which exist and, have fastened themselves on the body politic, giving proof of widespread corruption and immorality, it would seem fitting for the nation to observe a day of fasting and prayer.

We would like very much if several hundred new names could be added to our subscription list as permanent subscribers. Of course the only place where we can look for such an increase is among the membership of the church, and we venture the opinion that a goodly number of homes of the Brethren are not yet open to the Visitor's visits. We wonder what could be done that this condition would be changed and that our church paper would be welcomed into all the homes of the Brotherhood. Could not the officials in the various districts urge and help along in this matter? There ought to be two thousand subscribers. Let all help and make a united effort.

We correct our lists—that is, change the credit on the labels for money received, and change address of papers where desired—only once every month, just before mailing the number of the first of the month. For this reason we would wish that all who want their address changed would send in the correction immediately after the 15th of the month, or say between the 15th and the 20th of the month. To make the change between the 1st and the 15th is somewhat inconvenient for us.

It appears as if the friends of the Matoppo Mission fail to remember that in order that they may have means to build a suitable meeting house they need about six hundred dollars yet. Since our last announcement not much attention seems to have been given to it if we are to judge by the small amount sent in. Let there be a generous Thanksgiving offering for the Matoppo Special Fund. Since the above was in type several fair donations have been received.

Elder John Smith, of Wayne county, Ohio, is spending a season in Lancaster county, Pa., engaged in special revival work. Meetings are in progress at the Manor M. H. We hope his labors may be greatly blessed and owned of God in the salvation of the unsaved.

Does the baptism of “white fire” that you claim, save you from evil-thinking, evil judging, evil speaking, evil behavior? or is it fearfully rampant against everything and everybody that does not immediately unite with you or receive it?

My Prayer.

I pray for strength, O God!
To bear all loads that on my shoulders press
Of thy directing or thy chastening rod,
Lest from their growing stress my spirit sink in utter helplessness.

I pray for strength to run
In duty's narrowest paths, nor turn aside
In broader ways that glow in Pleasure's sun,
Lest I grow satisfied,
Where thou, from me, thy smiling face must hide.

I pray for strength to wait
Submissively, when I cannot see my way;
Or, if my feet would haste, some close-barred gate
Bids my hot zeal delay,
Or, to some by-path, turns their steps astray.

I pray for strength to live
To all Life's noble ends, prompt, just, and true
Myself, my service, unto all to give,
And giving, yet renew
My store for bounty, all life's journey through.

I pray, O God, for strength,
When, as Life's love and labors find surcease,
Cares, crosses, burdens, to lay down at length,
And so, with joy's increase,
To die, if not in triumph—in thy peace.

—William C. Richards.
Thus would we pass from the earth and its toiling.

Only remembered by what we have done.

Shall we be missed too? by others, succeeded.

Reaping the fields we in Spring-time have sown.

No, for the sowers may pass from their labors.

Only remembered by what we have done.

Only the truth that in life we have spoken.

Only the seed that on earth we have sown.

These shall pass onward when we are forgotten.

Fruits of the harvest and what we have done.

Wisdom hath builded her house; she hath hewn out her seven pillars:

she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens; she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come eat my bread and drink of the wine I have mingled.

For the EVANGELICAL VISITOR.

Wisdom.

“Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come eat my bread and drink of the wine I have mingled. Forsake the foolish and live; and go in the way of understanding.” (Prov. i. 1-6.)

“Get wisdom, get understanding, forget it not; neither decline from the words of my mouth. Love her and she shall keep thee. Wisdom is the principal thing; therefore get wisdom, and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor; when thou dost embrace her she shall give thine head an ornament of grace: a crown of glory shall she deliver to thee.” (Prov. iv. 5.)

“Answered.

The Editor.

The parable of the sower (Matt. xiii. 3-9, 18-23), indicated the word brought about conversion in the stony and thorny grounds, but having no root, etc., (no birth of the Spirit as eternal.)” (Eccle. iii. 1.)

“Who is wise, and he shall understand more; but the foolish man shall receive instruction.” (Prov. iv. 7.)

“Wisdom and charity are near akin; only remembered by what we have done.

Our Contributions.

Only remembered, only remembered.

Only remembered by what we have done, thus would we pass from the earth and its toiling.

Only remembered by what we have done.

And unto man he said, Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding.” (Job xxviii. 28.)

“For this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, Surely this great nation is a wise and understanding people. For what nation is there so great who hath God so nigh unto them as this the Lord our God is in all things that we call upon him for?” (Deut. iv. 6.)

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” (Dan. xii. 3.)

“The wisdom of this world is foolishness with God. For it is written, he taketh the wise in their own craftiness.” (I. Cor. iii. 19.) “But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” (James i. 17, 18.)

But now listen, dear ones, where the school is to learn wisdom. She is very unpleasant to the unlearned, he that is without understanding will not remain with her, she will lie upon him as a mighty stone of trial, and he will cast her from him ere it be long, for wisdom is according to her name, and she is not manifest unto many. Give ear, my Son, receive mine advice, and refuse not my counsel, and put thy feet into her fetters and thy neck into her chain. Bow down thy shoulders and bear her and be not grieved with her bonds: Come unto her with thy whole heart, and keep her ways with all thy power. Search and seek and she shall be made known unto thee; and when thou hast got hold of her, let her not go, for at last thou shalt find her rest, and that shall be turned to thy joy; then shall her fetters be a strong defense for thee, and her chains a robe of glory. For there is a golden ornament upon her and her hands are purple lace: thou shalt put her on as a robe of honor and shalt put her about thee as a crown of joy.

When the good Lord brought me first under conviction I was young, yet the enemy of our souls was not idle, trying to deceive me, telling me that I had plenty of time, that I might enjoy the pleasures of this life for a while, and then make my peace with my God, but the word of God taught me we should not grieve the Holy Ghost, and that God will not always strive with man, and that I might be given over to hardness of heart. This brought a fear in me. I did not want to be lost. I did not want to be banished from the presence of the Lord in a burning lake that burns with fire and brimstone, where there is weeping and wailing and gnashing of teeth, and no rest throughout all the ages of eternity. So I made up my mind I would take this for my choice which I would wish for when the time comes that I shall have to change time for eternity. Now, that time is at hand, and, O, how glad I am, and can verify and testify to the truth what I have been quoting above.

Wisdom and charity are near akin; both go along to eternity.

When we speak of wisdom we do not mean education, such as mathematics, algebra, French and Latin, and a score of ologies. Of course, the wise will understand. I do not wish to be understood that I would condemn education; that it is all right in its place, but it will not save our souls. The ignorant man that trusts in the Lord, and seeks and fears the Lord, is wiser in the sight of God than the greatest scholar without that.

“Who is wise, and he shall understand these things: prudent, and he shall know them, for the ways of the Lord are right and the just shall walk in them.” (Hos. xiv. 9.)

Elias Good.

Manchester, Pa.

For the EVANGELICAL VISITOR.

The Editor Answered.

It is pleasing to observe the editor exercises his editorial functions in scrutinizing and criticizing articles appearing in The Visitor. We trust that the readers will uphold him in this much-needed service. Some think that the Editor sanctions most, if not nearly all, The Visitor publishes. But at the same time he must not make some one say something he did not intend. In his criticism of my Bible Reading in November 1st issue, it appears that I indicated that Philip, the evangelist, baptized a lot of unconverted people. I neither said, nor thought of, such a thing. Misconception often arises over the proper understanding of the two dispensations—Law and Grace.

We never read of Abraham, Jacob or David being born of, baptized with, or receiving the gift of the Holy Spirit. That was an experience and grace apparently reserved for the Church dispensation, which was even unknown by the Apostles prior to Pentecost. Before Pentecost, as well as afterwards, people were evidently converted as in the cases of Job, David, Manasseh, the Apostles before Pentecost, Cornelius, etc.

The parable of the sower (Matt. xiii. 3-9, 18-23), indicated the word brought about conversion in the stony and thorny grounds, but having no root, etc., (no birth of the Spirit as eternal.)

For the EVANGELICAL VISITOR.

The Editor Answered.
of the word), it brought forth no fruit to perfection as the good ground did.

In other words, Christ’s church is a peculiar and exclusive body for a peculiar age, composed of a peculiar people (I. Pet. ii. 9, 10), with a peculiar baptism by, and possession of the Holy Spirit, unknown in other ages (see Eph. iii. 1-11; Col. i. 24-27), fitted for a peculiar and largely hidden mission, to be made manifest in the future (Eph. vi. 6, 7; Eph. iii. 20, 21; Rom. viii. 19; I Cor. ii. 9, 10); and so is entirely distinct from all other dispensations of God’s dealings with mankind. This one thing clearly taught in the New Testament, especially by Paul, must be constantly kept in view if we would understand the proper relation of Scripture to Scripture and God’s purposes toward the race.

We might infer from the Editor’s suggestions that, the fact of Philip being an authorized and Spirit-filled messenger, enabled him to ascertain infallibly who were converted and who were not. This would lead us to believe that the primitive ministers of the gospel were infallible in all their actions and thoughts, even to knowing people’s hearts (?). But if the awful condition of Simon Magus was hidden from Philip and made known by Peter only after Simon offered to buy the Holy Spirit, though, as the context shows, he was baptized by Philip and associated with him (Acts viii. 13), why not the condition of all the others have been hidden from him likewise? Moreover, not all who were baptized by John had evidently repented, else they would not have crucified the Lord of Glory. Then again, Ananias and Sapphira evidently were baptized, but proven afterwards not to have been saved—“Who is blind, but my servant? or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord’s servant? seeing many things, but thou observest not; opening the ears, but he heareth not.” (Isa. xlii. 19, 20.) Even Jesus, it would appear, washed the feet of Judas, though such washing was only intended for those already clean and bathed beforehand. (Jno. xiii. 10, 11.)

Repentance and Faith are the only conditions the Scriptures disclose for the reception of the gift of the Holy Spirit, according to Acts ii. 37-39. If the Samaritans had not received the said gift, it was evident one or both of said conditions had not been complied with. Then, moreover, it must be remembered Samaria was a part of Israel, looking for the Messiah, and so it is presumed the same condition of public water baptism was imposed upon them, as an evidence of faith, prior to their receiving the gift of the Holy Spirit, which, as far as we know, was not imposed upon the Gentiles.

God is faithful to make good his promise, or else Peter had no authority to speak for him.

I. J. RANSOM.

The above vindication of his position by Brother Ransom is an answer to the few words of criticism of his recent Bible Reading which we ventured to indulge in. It is not likely any good would come from any further indulgence of the spirit of criticism, so we leave the matter rest right here. We very much wish that every bit of controversy would be taken out of us all and we could strive honestly and unitedly for the promotion of Zion’s welfare. [Editor.]

For the Evangelical Visitor.
We Must Forgive.

“If ye forgive men their trespasses, your heavenly Father will also forgive you.” (Matt. vi. 14.) Occasions of difference will happen even among Christ’s disciples; therefore, they must be placable and ready to forgive, there in resembling God who, for Christ’s sake, hath forgiven them. “And be ye kind one to another, tender-hearted, forgiving one another, even as God has for Christ’s sake forgiven you.” (Eph. iv. 32.)

The man who cannot relent toward his offending brother gives a striking proof that he has never relented towards God. They who are forgiven of God should forgive even as God forgives, sincerely and heartily, readily and universally, cheerfully and forever. It is an awful thing for any one to pray, as our Lord has taught us, “forgive us our trespasses as we forgive our offending brother. (Matt. vi. 14.) Unless he in his heart freely and fully forgives others; in fact, it is to pray that God would not forgive us, seeing we pray that he would forgive us as, or like, we forgive them whom we do not forgive. “But if ye forgive not men their trespasses, neither will your father forgive your trespasses.” (Matt. vi. 15.) O, let us think what this means if we forgive men their trespasses, the injuries they have done us, the evils they have spoken of us, with every other provocation so as to bear no malice, meditate no revenge, and upbraid them not, your heavenly Father will also forgive you.

O, let us be forgiving or we need never expect to enjoy a sense of God’s forgiving love while we cherish an unforgiving spirit toward others.

Every Christian is under the most sacred obligation to forgive injuries. Where are we this morning? Let us examine ourselves. The obligation arises, first, from the consideration of his own liability to offend and so to need forgiveness.

“Brethren, if a man be overtaken in a fault, you which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted. Bear ye one another’s burdens and so fulfill the law of Christ.”

Second, The example of God, which ought to be imitated by us. "Then his lord, after he had called him, said unto him: O, thou wretched servant, I forgave thee all that debt, because thou didst me: Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?” (Matt, xxv. 32.) O, may the Lord help us to have love one for another!

And, third, that which carries the obligation to its height is, God has commanded it. “And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven, may forgive you your trespasses; but if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.” (Mark xi. 25, 26.) Can any one trample upon it with impunity? Will any one rather forgo the forgiving love of God than forgive a brother that has injured him? How much more has your heavenly Father already forgiven you than you are called upon to forgive others?

Our sins against God are called debts, which we have contracted, and if, when we were unable to pay, God so freely forgave our wilful, innumerable, inexusable debts. Surely we ought cheerfully to forgive men their trespasses.

PETER STOVER.
3423 N. Second St.,

It is not rare gifts that make men happy. It is the common and simple and universal gifts; it is health, and the glance of sunshine in the morning; it is fresh air; it is the friend, the lover; it is the kindliness that meets us on the journey; it may be only a word, a smile, a look... It is these and not any rarity of blessing that are God’s gentle art of making happy. —G. H. Morrison.
For the Evangelical Visitor.

Crumbs.

When we are married to Christ, we seek only to please him.

A pure heart and a clean life go together.

The great mass of people just want salvation enough to keep them from committing dirty and mean things, and care but little whether God gets any glory out of their lives or not.

Every step in life that the Christian takes will cause him to either advance or decline in his spiritual life.

It does not matter if people do think we are fanatics and deceivers, but it does matter what God thinks of us.

Victory, claimed contrary to God's word, is genuine defeat.

The Holy Ghost will not enter a heart where sin is not eradicated.

Do you know that many people merely love and do you good to be honored?

A pure heart never sanctions ungodly actions, neither can they proceed from a pure heart.

The way love covers a multitude of sins is to get people converted, so that they quit sinning.

We often bring ourselves into much trouble, and God's name is rather blasphemed than glorified through it: for only the trials we endure for God glorify him.

We should settle all our questions between us and the Lord.

Sometimes we are made to pass through bitter experiences just because of our lack of waiting upon the Lord.

Our spiritual possessions only become precious to us when every inch of ground that we claim is tested, and the devil cannot get any claim upon it.

To cry victory over a pile of rubbish which is in our lives, without having it cleaned up, is rank fanaticism.

A deceived person does not know that he is deceived, but thinks (without knowing) that he is right with God.

We must first think evil before we can speak evil, and thinking is not knowing, but imagination.

One leak will sink a ship, and one sin covered up in our life unconfessed will sink our soul to hell.

It pays to confess to the bottom and those who have done it are glad.

D. L. Gish.

The nearer you come into relation with a person, the more necessary do tact and courtesy become.

For the Evangelical Visitor.

Is Life Worth Living?

If the Lord will direct my thoughts, I will pen a few lines, as I love to read what the dear brethren and sisters have to bring in The Visitor to the honor and praise of God. I well remember when I did not know what I was living for, while I was out in sin. I knew there was no hope for sinners. It made me stop and consider if it was wise to go on in that way. Then the fear of the Lord came upon me, and aroused me to a full sense of my duty. I thought if there was pardon for me I would seek till I would receive such a blessing that I could know for myself. I praise the Lord my sins were dotted out and he gave me peace of mind, love, joy and happiness, a new life that is worth living to the honor and glory of God. I can never praise him enough in this life.

But there came an enemy to meet, a battle to fight, and I do praise God, he gave me the pure love, willing to leave all and follow him according to his word, the pleasures of the world, the pride of life, and all that is not pleasing in his sight. And I am not tired of the way, and the closer I live to God in the forsaking those things, the better I have it. I do feel to rejoice to see the dear young friends coming out in the true way to follow Christ, for we know the plain way is the safe way. There is a denying of self connected with it which is contrary to nature. My prayer is that many may see the good old way—the best and safest. There is no other way for me, therefore I cannot uphold any other way. May we be earnestly engaged in prayer that we may not be deceived with all of our denying ourselves of these things that others can have.

I ask the prayers of all God's children that I may ever strive to do my Master's will, and have more patience to endure the cares that are around and about me, and that my children may come out in the right way. What I wish for myself I wish for the human family.

From your unworthy Sister in Christ,

MRS. MARY E. LONG.

Baker's Summit, Pa.

Professor Drummond once, in talking to some students, gave them this good advice: "Above all things," he said, "do not touch Christianity unless you are willing to seek the kingdom of God first. I promise you a miserable existence if you seek it second."

Regeneration and Sanctification.

Much is to be learned by studying the Bible. The sacred writers declared the gospel in words, and in words which the Holy Ghost suggested or approved, and it is fair to assume that the words employed by them should be taken in their most obvious sense, as determined by the scope and design of the writers. Sometimes when we consider the simplicity of the words of inspiration, and then remember how the churches and the ministry have wandered from the original sense of those words, and how the simplest terms of the Bible have grown into mysterious technicalities producing almost endless disputation, we are astonished that so much of the essence of Christianity has been preserved, and that the truth is still ours, substantially as it was first delivered to the church. We ascribe this largely to the fact that the word is written, and that it was originally written in a tongue which soon after the writing ceased to be liable to the changes incident to a living language. This is the only solution of the problem, and indicates providential care in providing the truth for us, and in securing the purity of the sacred record.

Having in a previous chapter spoken of the scriptural use of the word regeneration, we now join to it another term, which has occasioned no little dispute and perplexity—the word sanctification. These terms are properly associated, because they relate to the same general experience, expressing, not the same thought, but each pointing to a distinct phase of the work of grace—a work which is essentially one, though embracing several particulars. Our purpose is to go back of all theories and theorizing in regard to these terms, and get at their import as used separately and together in the Scriptures. Etymologically considered, they have no necessary connection, but they are so intimately related in use that it is difficult to consider them separately. At least, while each expresses a distinct idea concerning salvation from sin and death, both are needed to describe the experience contemplated in its completeness, although each is sometimes used so as to imply what the other means. These words are not synonymous. The ideas they contain are not the same, nor are they similar. But as before said, they pertain to a work of grace which, while it presents several aspects, is essentially one work, as it belongs to the same person, is all provided for in the same
way and by the same sacrifice, and is experienced on the same condition in response to the same faith, and substantially at the same time.

This work, as a whole, is salvation; but salvation is a generic word which includes the process and results of deliverance from sin, and being so comprehensive, if not complex, it cannot be expressed by any specific term which has reference to its process, mode, agency, or any of its distinctive features. Salvation includes pardon, regeneration, sanctification, adoption, and whatever is implied in either or all of these specific terms, and all these are necessary to give the full meaning of the word as it relates to personal experience. Pardon, however, has to do with the legal aspect of this work, and takes place in the mind of God, and is not, therefore, usually regarded as a constituent part of the inward experience, whose process and aspects we are seeking to understand. But regeneration and sanctification are wrought in the soul by the agency of the Holy Ghost, and are thus more intimately related to each other, and come more directly under the cognizance of the individual consciousness.

As is more than implied in the foregoing, there are two leading aspects of the inward work of salvation, and both are indicated by the moral condition of the sinner. He is dead; and he is spiritually “unclean.” He must therefore be brought to “life,” and he must be “washed.” Here are two processes, distinct and unlike, yet equally necessary, and never to be separated in the work of salvation. The first is a “quickening,” and necessarily belongs to the life element in salvation. This is regeneration. The other is a “washing,” a putting away of the “filthiness” or pollution of sin—this as distinctly relates to the element of holiness or purity and is properly known as sanctification.

The first process, taken in its fullest scope, includes the necessary antecedent repentance, and all that looks toward the development of the new life, in its inception and progress till the death of sin is removed, and the life of faith established. It does not, however, comprehend the other process, although it implies it. That takes place at the same time, and on the same terms, and includes personal consecration and the appropriation of the cleansing blood, and all that makes up the holiness element in salvation. Thus these two aspects are parts of a whole each implying, but not including, the other, and it is not strange that they have been at times confounded, or that some difficulty has been experienced in conceiving of them separately. As these two branches, or aspects, of experience are so closely related, springing as they do from the moral necessities of the soul, all questions as to their correspondence and mutual dependence are answered sufficiently for practical purposes when we reach the true ideas of their intrinsic nature and co-existence. That regenerate soul is sanctified, and yet regeneration is not sanctification, and vice versa. And as one is not the other, so it is only by accommodation, in view of the implication of the presence of sanctification where regeneration is predicated, that we are taught in our theological standards to say that regeneration is sanctification begun. This language is theologically true; for where one is, there is the other; and sanctification is wider in its scope than regeneration. Their distinctness in nature is unquestionable, since one brings life, and the other purity; but this neither separates them in relation to time, nor makes either independent of the other. Where regeneration is, sanctification is begun; and, hence, when persons are said to be sanctified, their regeneration is implied, just as justification implies regeneration and sanctification as concomitants. Attention to the foregoing statements will show why it is that “babes in Christ” are spoken of in the epistles as being “sanctified in Christ.” They are not babes till they are “born of God,” then, being “born of God,” they are “new creatures,” for they are “in Christ,” and being “babes,” “new creatures,” “born again,” they are justified, washed, sanctified by the Spirit of God.

But, is the work of grace described by these terms so complete in “babes in Christ” that there is nothing more to be sought or expected? Not by any means. Regeneration produces the new life, but does not complete it. The life element is imparted, but it is not developed, and has not reached its perfect manifestation. It is a germ which is to grow and expand, and ultimately bring forth the fruit of righteousness. Growth follows life, but the growth is not in the process of regeneration. That process is complete when the life is imparted, but the life itself is not complete in the sense of development or maturity, and the growth is of the life which regeneration produces. That life comes of God; it comes in the new birth, which is the beginning of life, and all its subsequent developments, under the quickening Spirit that gave it, must be in the line of its own functions and activities. It is the life of God in man, the vital principle that displaces spiritual death, and links the soul to God. This growth of life may be said to begin with regeneration, but it is not included in regeneration, nor can it be limited to regeneration. So, also, is it with sanctification. It accompanies regeneration, but it does not stop with regeneration. It washes away the defilements of sin, and removes the obstructions of the expansion of the inward life, rendering growth possible. It is not growth, but it is an accompaniment of growth, and an accessory to growth. Hence, in its fullest signification, sanctification relates to a process of cleansing which begins with regeneration, and goes on and on through all the experiences of growth, maturity and perfection. Thus it appears that regeneration and sanctification are branches of one experience, constituents of one salvation, co-existing, working together, each in its own line, and revealing the extent and unity and symmetry of the work of grace, and destroying sin in all its phases and results. It is, therefore, proper to use the word sanctification as expressive of the state of grace attained at the time of regeneration, and to apply it to all who are truly born of God. This is in accordance with Scripture usage, and quite consistent with the facts of Christian experience and with the doctrine of the church concerning Christian perfection and entire sanctification.

It is well known that our best writers on these subjects have always held that the word sanctification does not of itself express the idea of that thorough cleansing which is the privilege of believers, but that an auxiliary, such as “wholly,” or “entire,” must be employed to that end. The most thorough examination substantiates the correctness of this position, and proves the accuracy of Mr. Wesley and his coadjutors in the development of this theme. There is, however, one point that needs to be guarded, It is not uncommon with believers, in relating their experience, to recur to the period of their conversion and say at such a time, and under such and such circumstances, I was born of God. But it is not often that we hear them say, with reference to the same experience, that at such a time I was sanctified.” Strictly speaking, the words being understood as above explained, this latter statement would be as true as the other. And yet
is well that the habit has grown up in the church of speaking of regeneration rather than sanctification—as taking place at a definite time in the past; for regeneration is a definite experience, which has a definite period or date, and is to the believer, in the strictest sense, a past event. But sanctification is not so positively a past event. It is a continuous process. It began with regeneration, but it was not then completed. It is something that never becomes a past experience. In this respect it is like faith. By faith we are born of God; but the faith abides and supports the life which regeneration brings. So, by faith the cleansing process goes on, washing away the defilements that otherwise would gather upon the soul, and purging the corruptions that survive the beginnings of the new life. The appropriate utterance of the soul after regeneration is:

"Every moment, Lord, I need
The merit of thy death."

There is no state attainable in this life when this language will not be in place. The utmost that can be gained—and it answers fully to this constant sense of need—is the privilege of responding in the fullest faith:

"Every moment, Lord, I have
The virtue of thy grace."

This continuous appropriation of the merit of Christ's death is the sanctification which takes place first in regeneration, and continues right along through all the processes of growth, development, maturity, and final triumph over sin and death, and ceases not so long as there is a lingering need in the soul.

Of course, a work so continuous will of necessity have its stages or degrees; it will be modified by the moods and frames of the subject of it, by the activity and ardor and clearness of the faith he exercises, and by his sluggishness and falterings. The real point to be observed is, that sanctification is a work wrought by the Holy Spirit—a cleansing work, a washing—and that it is simply the appropriation of the merit of the atoning blood of Christ by a constant, living faith. This idea is brought out beautifully in a single stanza of one of our standard hymns:

"My dying Savior, and my God,
Fountain for guilt and sin,
Sprinkle me ever with thy blood,
And cleanse and keep me clean."

The guilt is canceled in pardon; the death of sin is removed, and its reign of power broken, in regeneration; and its stain and pollution are washed away in sanctification. But the purity which the washing brings will not remain unless the atoning blood continues to avail. Hence the prayer, "Sprinkle me ever—"a-every hour, every moment—"with thy blood." Hence also, the contemplated result of this continuous sprinkling "and cleanse and keep me clean."

In the light of this manifest need of a continued cleansing, and of the ample provision for its realization, it is plainlv unwise to speak of sanctification as a past experience. Some particular results of it are past, and the work itself, as connected with earlier experience, may in fact be a past work: but as a work of grace having to do with our religious state, our advancement in the divine life, and our fitness for the kingdom of God, it should always be recognized as present and continuous.

Selected by Henry Rodes.
Reform In Sacred Song.

Lovers of good music—and especially of good hymn music—will welcome the growing movement to bring about a very decided and greatly needed reform in our modern hymnology. There has been a tendency, of late years, to deterioration in the quality of the music that is composed for popular singing in our churches, which is greatly to be regretted. It lacks the dignity, the purity, the sweetness of cadence and grace of movement that characterized the old-time hymns. This musical deterioration has reacted upon the hymn writers, and as a result, many of the literary compositions that are now set to music are far below the standard, and lack that spiritual quality which ought to be the hall-mark of every good hymn. Some of them verge closely upon doggerel.

We were pleased, therefore, to observe that at a recent gathering of the representatives of one of our leading Protestant denominations, the subject of our decadent hymnody was discussed with the utmost candor. It was the opinion of the speakers as a whole, that reform could not come too soon. Some of the most beautiful of our modern hymns—productions that are full of spiritual power and helpful inspiration—have been utterly ruined by being allied to tunes that befitted the dance hall rather than God's holy temple. Others were welded to airs that possessed as little solemnity as a "two-step" or a "breakdown." God's praises were set to the seductive and meretricious measures of the concert hall and the cafe, and not to the pure, wholesome strains that uplift and refresh the wearied Spirit, and that express harmoniously and reverently the feelings of the Christian heart.

There is no more excuse for introducing the cheap, clap-trap musical effects of the vaudeville hall into our congregational singing, than there would be for interjecting some glaring irrelevancy in the middle of a sermon. Let us have only the best music and no other, for our houses of worship and our Sunday-schools. As we consecrate to God all that is best and noblest in our lives, so let us render to him, in our songs of praise, only those strains that are sweet and noble, and that suggest the holiest and loftiest themes. These are the only hymns that can move the soul, and give it a foretaste of angelic harmonies and the glorious music of the redeemed.—Christian Herald.

Sel. by Emma Brubaker.

The Sunday Law.

If Sunday closing laws were better enforced in our cities we would not only have better people, but we would have happier people. In a recent address Mr. Stevens thus reverted to President Roosevelt's testimony concerning Sunday closing:

The law was enforced when Theodore Roosevelt held the enforcing power in New York city, and that in reply to the cry made then as it has been made this year that it was cruel to take away the poor man's beer and his only club room or pleasure resort, Mr. Roosevelt referring to Sunday closing said: "As a matter of fact, we have helped the poor man, and notably we have helped the poor man's wife and children. Many a man who before was accustomed to spend his week's wages getting drunk in a saloon, now either puts them up or takes his wife and children for a day's outing. The hospitals found that their Monday labors were lessened by nearly half, owing to the startling diminution in cases of injury due to drunken brawls. The work of the magistrates who sat in the city courts for the trial of small offenders was correspondingly decreased. All this was brought about by our honest enforcement of the law."—Sel.

On a life of obedience and faith God shines as the sun shines on a block of crystal, sending its radiance through the clear, transparent mass and warming and lighting it all into its inmost depths—Phillips Brooks.
Some Notable Thanksgiving.

The first in this country was observed by the Plymouth colonists in 1621. It was for their first harvest after their arrival in the Mayflower from Holland. They had landed at Plymouth Rock in the bleak December of 1620, and had passed a Winter of indescribable suffering. In poverty, in a strange land, surrounded by savages and wild beasts, they struggled manfully through that terrible Winter. When, at last, Spring smiled upon them, they planted their first seed—most of it Indian corn, which they had discovered buried in the sand, enough to plant twenty acres. When the Summer was over and they had gathered their little crop, these Godfearing men assembled to “rejoice together after a more special manner,” and give thanks—for what? They hadn’t much, these first thanksgiving; did not have what we regard as the bare necessities of life and were surrounded by perils of which we know nothing; yet they celebrated their condition by a day of public thanksgiving! Were they foolish in doing this? The land whose foundations they laid so devoutly gives answer. “It was well that these men recognized their dependence upon Almighty God, and dedicated their infant State to him.”

The next recorded Thanksgiving shows the simple faith of these rugged Pilgrims. In July, 1623, a day of fasting and prayer was appointed on account of drought. Rain fell abundantly while the people were praying, and Governor Bradford appointed a day of Thanksgiving for this answer to their prayers.

The next public Thanksgiving is notable as a sort of prophecy of a good custom of the present time. It was appointed in 1632 by Governor Winthrop, of the Puritan Colony of Massachusetts Bay, on account of an act by the British Privy Council favorable to the Colonies, and he invited the Pilgrim Governor Bradford and the Pilgrims of Plymouth Colony to unite with the Puritans in its observance. When we remember that the Pilgrims had separated from the Puritans on account of the adherence of the latter to the idea of a State Church, we shall see that this was the first union Thanksgiving service.

Perhaps the most joyful Thanksgiving in American annals was held in May, 1778, on account of the treaty of friendship and alliance with France. It followed that terrible Winter of suffering at Valley Forge; and when the glorious news of the treaty came in May, Washington published a Thanksgiving Proclamation.

Another notable Thanksgiving was that of 1784 for peace, appointed by Congress at the close of the Revolutionary war; and another, that of 1789, appointed by President Washington, for the adoption of the Constitution. In 1815, President Madison appointed a day of thanksgiving for the termination of the second war with Great Britain.

But Thanksgiving Day did not become annual and National until near the close of the War of Secession, when President Lincoln issued proclamations for days of special thanksgiving for the Nation’s preservation, and recommended the annual observance of the day by the Nation. Like that first Thanksgiving of the Plymouth Colonists, our Thanksgiving Day was born for the whole Nation out of fearful discipline and suffering. It was the instinctive expression of a grateful people for deliverance from great evils as well as for material blessing.

To us the day has become mainly a harvest and home festival. It is especially a day of family reunions. Probably the most notable Thanksgivings in the memory of a majority of readers have been those of greatest joy in the family, where all the children and kindred and loved ones were gathered together at the old home, with father and mother as the center of the happy circle.

Thank God for Thanksgiving Day—for its religious and patriotic associations; for its benefit to the Nation in maintaining a sense of dependence upon and obligation to God; for its tender memories of home and childhood and loving parents; and for its genial influence in diffusing a spirit of friendliness and charity!—Young People’s Paper.

We may have no temporal blessings whatever; but so long as we possess what Paul calls God’s “unspeakable gift,” we have the main thing to be thankful for.

About most things in our lives we have very limited wisdom. “The mistakes we mortals make when we get our own way,” says George Eliot, “might fairly raise some wonder that we are so fond of it.” The thing we cannot be thankful for to-day, in our blindness and ignorance, may appear clearly to us, ten years from now, as the greatest blessing of this period of our lives.

Paul rejoiced always, because he rejoiced in his salvation. Scourging, chains, dungs, martyrdom itself, could not shake this steadfast thanksgiving. If we base our rejoicing on earthly things, we cannot rejoice always. But if we realize the main point on which gratitude should center, we are in no danger of complaining of our lot, no matter where it is cast.

“Whenever I feel thankful I drop a little offering in that box on the mantel,” said a young woman, the other day. “I call it my thank-offering box, and when it is full, I open it, and—”

“Give it to missions?” queried her companion.

“Not at all; I spend it on something for myself,” was the unexpected answer. “That makes me more thankful still, you see!” Some people never share their thanksgiving; it is too limited to go round.

True thanksgiving gets outside of self. It rejoices in family blessings, in church progress, in every good and righteous and lovely thing it finds. It looks forward and not back, and out and not in; and so it inspires joy and gratitude in other hearts, too, and sees its own radiance reflected in other faces.

Great preparations had been made for a musical service to be held on Easter Sunday in a church in Binghamton, N. Y. A large congregation was present. Just in the middle of one of the finest passages the organs suddenly became out of tune. An eel pumped up from the Susquehanna river was found in the pipe that supplied the water motor of the organ bellow. God has fearfully and wonderfully made us for his service. He expects us to glorify him in our lives by a thankful spirit. He has done all he can do to quicken our gratitude. When he depends upon us the most, and expects the most from us we suddenly become out of tune. Why? Self, like the black, slimy eel, has shut off the water of life and instead of sending out joyful hymns of praise we send out mournful chants of discontent.

A gypsy boy lay dying in one of the hospitals in England. A Christian nurse bent over him and repeated, “God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.” The boy gazed intently into her face a moment, then
with his dying breath said, “And I never thanked him.” Oh, these forgotten blessings that have so noiselessly come into our lives! We have used them to make our own way in the world, instead of making God’s way into the hearts of men; never once thinking of, or even thanking, the one from whom all blessings come; seemingly taking it for granted that since God created us, it is his bounden duty to give us his greatest blessings. Is it any wonder that our spiritual growth is slow? No, the wonder is that his Spirit still hovers o’er us.

* * * * * * *

What are you thankful for?

“For all thy manifested grace and power;
For all the witness of thy pardoning love;
For all thy succor in temptation’s hour;
For mercies winged with gladness from above;
For gentle hints of larger service asked;
For tender chidings when the work was done,
Because our duty had not fully tasked;
The talent given us; for victories won;
For open doors that swung at thy command;
For doors as quickly shut against evil’s snare;
For lessons learned that made us understand;
That thou art always blessing everywhere;
We thank thee, Lord, and lift our song of praise
For all thy love and care throughout our days.” —Selections.

In our anxious care for the morrow, we fail to enjoy the blessings of today; we spend our lives anticipating, but not realizing; for, as soon as we have reached a desired point, we see beyond us something to reach after, which we believe to be necessary to our happiness. If we have not the spirit of contentment to-day, we are never likely to have it. If we pass by, unused, the resources of to-day, we are likely to do the same to-morrow, thus making all our days barren of the joy and satisfaction which come from having made the most of the day’s gifts. —Louise Heywood.

Never lose a chance of saying a kind word. As Collingwood never saw a vacant place in his estate, but he took an acorn out of his pocket and popped it in, so deal with your compliments through life. —Thackeray.

If a man would but truly and impartially examine himself he would find but little cause to judge severely of his neighbor. —Thomas a’ Kempis.

Religion is not a strange or added thing, but the inspiration of the secular life, the breathing of an eternal spirit through this temporal world. —Drummond.

Cloud and Sunshine.

Waiting in gloom and dreary.
Weary, oh! so weary!
Steadily falls the rain.
Dark the day and dreary.
The bitterest winds are wailing loud.
And the funeral sky is clothed in cloud;
Will the sun ne’er shine again?

Courage! in heart and brain.
Though the day be dark’ning;
Waiting it in vain.
If for God thou art heart-sick.
The dreariest weather will change some day.
And never a cloud but will pass away.
And the sun must shine again.

Be still, sad heart, nor mind
The heat of fiery trying
The mystery entwined
With sorrow and with crying.
The costliest gold, by a method slow.
Must lose its dross in the hottest glow.
But it cometh forth refined.
—Captain R. K. Carter.

Our Loved Ones.

One of the most artful schemes of the devil in his machinations to trip up the saint of God is to secure the co-operation and aid of a well meaning friend. Hence the worst enemies of a man of God, when thus deceived by Satan, are those who otherwise are his best friends.

Nothing is more positively fatal to the life of the soul than becoming atten­tive to the threats or pleadings of these friends. Many a minister who was once bold, aggressive, and uncompromisingly faithful to souls, has toned down in response to the request of some professed friend, and finally lost the victory, and perhaps even his soul’s salvation.

No prophecy of Jesus has ever been more visibly and pre-eminently fulfilled, even to this day, than the one where he declared that “man’s foes shall be thy own household.”

Genuine salvation always brings about certain conditions which so change affairs that the young convert scarcely recognizes himself as the same person. Environments and surroundings appear to have been so altered that he seems, as in reality he does, to enter a new life.

Over and over again converts have stumbled and fallen because of the “offenses” placed in their way by a loving friend. It is impossible to be too careful of the advice which a soul may receive; for in these days the only way to live is by the word of God, weighing well everything questionable or without a Bible foundation.

No matter who advances the theory or idea, if he be the one dearest to our hearts, yet it must not be received if it has the least likeness to anything of Satan.

A wife who has the “old man” may be used of him to do certain things which God is not in.

A husband, a mother, a father, or a very dear friend may be so manipulated by Satan as to become the most poignant trial of a child of God; but always and everywhere “My grace is sufficient for thee.”

O, remember that the enemy is hot on the track of every young convert, and, except you are true to God, souls will be lost forever because of your negligence. The arch-fend will use every plan for their destruction! —Sel.

Divine Healing.

Can you give us any instructions on divine healing? Such is the question which often comes to us from devout hearts. Well, to all such we say: See that the following conditions are complied with:

First of all, you must be a Christian—a real Christian. I do not mean a church member or a nominal professor, but a real Christian who is born from above, who has repented indeed, and believes in the Lord Jesus as his Savior and his Physician.

Second. Obey God’s Word. Do what he says, and do not be presumptuous enough to say I may omit this or that. See that you obey James v. 14, if any elders are around; if you can not find elders who believe, get any believer who may be present to anoint you with oil and pray.

Third. Confess your faults. This is really essential. If you have injured any one, see that you confess, not some one else’s faults, but your own.

Fourth. Ask, and you shall receive. Pray for yourself, and get others to pray with you if you can. But, after all, you must believe in him, the great Physician, knowing that he gladly hears and gladly forgives.

Now, lastly, read Isaiah lviii, and see what God demands. He asks that you shall use your property for God, he asks you to deal your bread to the hungry, and clothe those that are naked, “and then shall your health spring forth speedily.” Many people are too stingy to get healed. Covetousness and the love of money is filling the heart with unbelief and idolatry, and becomes a personal drawback to divine health. Once more read Psalms xxxiv, 11-14, and heed the advice of the Psalmist, and “keep thy tongue from evil, and thy lips from speaking guile.” Evil speaking must be laid aside, and the tongue used for God and his glory. If you do these things, you will never fail.

Amen.—The True Witness.
OUR YOUTH.

Don’t Worry Dear.

Don’t worry, dear; the blackest years
They cling the forward view,
Each thin to nothing when it nears,
And we may sammer through.
The darkest moment never comes,
—It only looms before;
The loss of home is what benumbs,
Not trouble at the door.

Don’t worry, dear, the clouds are black,
But with them comes the rain,
And stifled souls that parch and crack
May thrill with sap again.
The burden bear as best we can,
And there’ll be none to bear;
Hard work has never killed a man,
But worry did its share.

Don’t worry, dear; don’t blanch, don’t yield,
But dare the years to come;
Nor give the enemy the field
Because we beat his drum.
These little woes that hover near
Are nothing, though they gall;
We know that life is love, my dear,
And life and love are all.
—Samuel Merwin in Youth’s Companion.

He Sold His Chance.

Boys who enter upon a business career little realize how closely and critically they are watched by their employers. Large business concerns have many large-salaried offices waiting for the right men. Integrity, honesty, and obedience are real qualities, and demand higher premium than ever. In fact, all business houses are looking for the right boys as they have never looked before.

The superintendent of one of the largest department stores in the country engaged a lad of fifteen in the most subordinate capacity, at wages of $3 a week. The boy was at the bottom of the ladder, at the very position where the heads of departments in that store had started years before.

The head of the department where he was stationed watched him carefully day by day, and reported upon him most favorably. He said: “Here is, at last, the young fellow we have been looking for.” The next in authority took his turn in watching the lad. He became profoundly impressed with the boy’s obedience, his integrity, his loyalty, and commended him to the head of the firm.

The firm had a consultation over the boy. How could that lad suspect that a gentleman, whom he hardly saw, who seemed so far above him, to whom he felt that he was absolutely insignificant, would be watching him with almost as much care as if he had been the son of the senior partner? The head of the firm said:

“We will give him six months, and if he stands the test we will advance him rapidly.”

The six months were almost up. So interested had the superintendent of the store become in the youthful prodigy that he personally took to watching him day by day.

One morning the superintendent noticed the boy hide something in his pocket. He stopped him.

“What have you there?” he said to the lad. The boy paled and blushed. “Oh, nothing,” he said. He was asked to turn his pockets inside out, and upon him was discovered twenty-five cents in change, which he had just pilfered.

The boy was immediately dismissed. He had lost his chance of high preference, of honor, of dignity, of respect, and even of wealth, for a temptation so petty as to seem ridiculous. He had sold his character for twenty-five cents.—Youth’s Companion.

The Angel of The House.

The mother, a widow, was delicate, but she worked for her child from morn till night. Before she left for school in the morning, Bessie would go to her mother and say: “I don’t like the way you have done my hair—you must do it over again.” Then she would pull off the ribbon and tangle her hair, and worry her mother until it was to her liking.

She would play on her way from school, and reach home at the last minute, late for dinner. Then she would call out: “Oh, mother, I must have my dinner this minute, or I shall be late for afternoon school. What is there for dinner?” And if it were not what she fancied, she would put herself into a terrible temper, and go to school dinnerless.

At last, just after Bessie’s fifteenth birthday, and when her chief thoughts were of going out, reading or dressing, the doctor called her aside and spoke seriously to her: “For years,” he said, “your mother has waited on you, and in this way she has increased her illness. Now she will never walk again, and it is your turn—you wait on her. There is one whom your mother knows and loves, who will take all you do for her as done for him; it is the highest service—are you prepared to enter it?”

Bessie was ashamed. In a moment her heart was touched. “Oh! how selfish I have been!” she cried. “Oh, Dr. Blair, is it true what you say of my mother?”

“Every word of it,” was the reply. “Just ponder on it.”

Bessie crept upstairs weeping, with a feeling in her heart that the world had somehow suddenly come to an end.

She listened outside her mother’s door and she heard her praying: “Dear Father, who lovest my child moré and better than I can ever love her, soften her young heart and help her to bear this burden. Oh, Jesus, open thine arms very wide that I may more closely lean upon thee, for I need thee in my helplessness more than ever.”

Bessie heard, and rushing into the room, she fell at her mother’s bedside, and, in a fit of remorse, exclaimed: “Oh, mother, my heart is broken! Forgive me all the past, and by God’s help I will devote myself to you every hour.”

Mother and daughter became united in the sweetest bonds, for Jesus was their Savior and Comforter, and it was beautiful and touching to see them together in the days of the mother’s dependence on her daughter—the elder leaning on the younger.

“What first touched you most?” we asked Bessie.

“Mother’s gentle trust in God and the way she prayed for me,” was the reply. “I had often heard her pray before, but the doctor’s words, ‘She will never walk again,’ seemed to break my heart, and I felt as if God had put her into my idle arms to fill them.”

We used to watch Bessie wheel her mother into the sunshine, and the mother’s happy smile would follow her as she went in and out, and waited upon and cheered the invalid every hour of the day.

A letter came one day from an uncle in America, asking Bessie to go out to him and his wife, and they would make her heir to all they had, for they were childless. Bessie wrote: “I have a most blessed charge in a sick mother, whom I would not leave for all the wealth in the world. For fifteen years she spent her life for me, and God had to lay her aside before I could be brought to see the evil of my heart and ways, and the selfishness and uselessness of my robust health.”

This so stirred up the uncle and the aunt that they came to England to see the widow and Bessie, and the perfect unity and sweet Christian life of mother and daughter won them both for Christ.

I wish you could know Bessie. But perhaps you know Bessie’s Savior? Ah, if you do, I need say no more, as your happy mothers would tell me, for “who teacheth like him?”—London Christian.
To Subscribers.—Our terms are cash in advance.

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

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

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

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

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

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

3. Communications for the Visitor should be sent in not less than ten days before date of issue.

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Detwiller, 1854 Bailey St., Harrisburg, Pa. Canadian currency is discounted with us.

HARRISBURG, Pa., November 15, 1903.

OUR BIBLE OFFER

We are able to offer our subscribers a COMBINATION BIBLE with the EVANGELICAL VISITOR at a small cost. For $3.25 (INDEX FUTTY CENTS EXTRA) we will send the Bible prepaid to any address in the United States or Canada, and the Evangeline at once, and we will send the number called for. This offer holds good for renewals as well as new subscribers.

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 Bible and will not disturb the Text, points out all the words and passages wherein the Teacher’s Bible which, without omitting a feature or disturbing the Text, points out all the words and passages wherein the Teacher’s name will receive no recognition.

A. B. MUSSER, Treasurer.

Messeiah Home Orphanage.

Donations for the months of September and October:

Lizzie Boswell, Harrisburg, Pa. $6.00
Sister Swazey, Chamber, Ont. 50
A. Friend, Chamber, Ont. 50
Sister, Gormley, Pa. 1.00
M. C. Ely, Harrisburg, Pa. 17.44
Donation Box. 1.00
Edith Buser, Harrisburg, Pa. 60
Sallie Kender, Gormley, Ont. 25
A. Sister, Gormley, Ont. 25
Elizabeth Martin, 50
Anna and Elizabeth Myers, Upton, Pa. 25
Rebecca Wilson, Upton, Pa. 25
Mary Maxam, Upton, Pa. 25
A. Sister, Nottawa, Ont. 1.00

We feel very thankful for these donations.

A. B. MUSSER, Treasurer.

Messeiah Home Orphanage Endowment Fund.

As reported before, $1,800.00

A. B. MUSSER, Treasurer.

Messeiah Home.

Donations for the months of September and October:

Donation Box. 6.20
Mr. Rice, Harrisburg, Pa. 41
M. C. Ely, Harrisburg, Pa. 14
A. J. Heise, Harrisburg, Pa. 2.00
Lizzie Seitz, Harrisburg, Pa. 1.00
Mrs. Priddy, Lancaster, Pa. 30
Mrs. Emmler, 50
D. B. Wagaman, Athene, Kans. 2.00
H. D. Wingert, 50
Maria Ausbamer, Roma, Kans. 1.00
John Miller, Lebanon, Pa. 50
John R. Engle, 50
E. N. Engle, Hillsboro, Kans. 1.00
A. Sister, Gormley, Ont. 1.50
Abraham Cassel, Shippenburg, Pa. 1.00
Elizabeth and Mary Hoover, 50
Mowersville, Pa. 5.00
Jimmie Asper, Heberling, Pa. 1.00
Ed. Hanley, Shippenburg, Pa. 1.00
Mary Maxam, 25

Total, $31.50

A. B. MUSSER, Treasurer.

For September:

$31.50

Total.

$37.50

COAL PURCHASED.

3 tons anthracite@$7.00, $21.00
3 tons bituminous@$5.00, 15.00
One wagon-load kindling, 1.50

Total.

$37.50

November 2, 1903.

Chicago, Ill.

Dear Brethren: I hereby report the receipts and expenditures of our Coal Fund. We have written to each several donors expressing our gratitude, but, as announced, we make this report through our paper. The Lord gave us favor with a large coal dealer who will henceforth furnish our coal at reduced prices, viz.: 75c. per ton off on hard and 50c. per ton off on soft coal.

With ordinary weather we will need about eight or ten tons a month. Your liberal contributions have made it possible for us to purchase the coal we needed at a reduced price. We have added an upper room for storage for our apples (since we have no cellar under our building we have to use an upper room for storage for our apples and vegetables through the cold weather; this is heated by this extra stove). Then our ball or meeting-room is quite large.

EVANGELICAL VISITOR.

Chicago Mission.

Report for month ending October 15, 1903.

DONATIONS.

Mrs. Daniel's city, $1.00
Grandma Humphreys, 1.00
Mrs. Abbie Cress, Abilene, Kans. 2.00
Brethren of Shannon, Ill., 7.15
Daniel Bowers, Shannon, Ill. 2.00
Bro. Markley, Abilene, Kans. 3.00
Thomas Kirman, Live, Ohio 6.00
Offering box, 1.35
Mrs. Nelson, Chicago, 1.00
In His Name. 6.00
Young people's collection, 1.60

Total, $49.88

Balance due mission, $11.88

A. B. MUSSER, Treasurer.

November 25, 1903.

Chicago, Ill.

Dear Brethren: I hereby report the receipts and expenditures of our Coal Fund. We have written to each several donors expressing our gratitude, but, as announced, we make this report through our paper. The Lord gave us favor with a large coal dealer who will henceforth furnish our coal at reduced prices, viz.: 75c. per ton off on hard and 50c. per ton off on soft coal.

With ordinary weather we will need about eight or ten tons a month, so that some feeling impressed may still contribute to this special fund. Some may think the amount of coal rather large, but let me explain: We have our kitchen range, which heats our dining-room and our sitting-room is heated by a hard-coal burner; then we have an extra sitting-room which we must heat most of the time, especially when we have company (as we do fairly often), we have no large Coal Fund, we have built an upper room for storage for our apples and vegetables through the cold weather; this is heated by this extra stove). Then our ball or meeting-room is quite large.
November 15, 1903.

and must be heated all day on Sunday and one or two evenings per week. This ex­planation is sufficient, I think. Again thanking the donors, and begging a con­tinued interest in your prayers, we are, Your servants, for Jesus' sake, G. CLIFFORD CREEK AND WORKERS.

BUFFALO MISSION

Mrs. E. S. Cocklin, Mechanics­burg, Pa. $1.00
Edward Myers, Carlisle, Pa. 1.00
Joseph Sider, Perry Station, Ont., 1.00
Christina Bitter, Malvern, Ont. 1.00
Mira Bitter, Malvern, Ont. 1.00
Carlton Sider, Stevensonville, Ont. 50
Abraham Miller, Moonlight, 50
Kane
Fanny Heize, Clarence Centre, N. Y. 5.00
A Pennsylvania brother—in Cana­dian coin, 5.50
Samuel Miller, Smithville, Ohio. 2.00
Howard Berry (for board), Buf­falo. 10.00
Total. $38.00

EXPENSES.
10 gallons coal oil, $1.15
Ten yards and goods for curtains, 3.90
Wash bowl and pitcher, 2.15
A load of wood, 2.15
Meat, vegetables, etc. 1.10
For printing circulars, 50
Food and street car fare, etc., etc. 23.11
Total. $38.00

Balance on hand, Oct. 31, 1903, $133.00

Dear Brethren and Sisters:

I come to you again in Jesus' name. God is wonderfully blessing me in every way in my work at the Mission, and from house to house. I feel the impressiveness of being firm and steadfast and true, for the devil has many ways to deceive the peo­ple. Oh, let us Christians awake to our duty and privilege as it is in Christ Jesus! Then we will enjoy salvation. We will have a love-service more than duty. I am very sorry to see some in a luke-warm state, for in Rev. iii. 15, 16, we can read what will become of those. I pray God may waken all who are luke-warmness to great zeal for God and souls.

Dear ones, souls are dying all around and that without hope; shall we not be held res­ponsible if we do not warn them of their sins? Eze. xxxiii. 2. I again say to you all, May God send more consecrated workers to help rescue the perishing, for we can­not rescue near all. Oh, it is wonderful to think of being called away unsaved. May God speedily hasten the day when men, women and children will call out, "men and brethren, what shall we do to be saved?" I wish God's blessing for all. Pray for us. We are happy and trusting in Jesus for all our needs.

Brethren and sisters, Brother Stover is doing all he can to save souls and keep peace and union and let us all stand by as did the people with Moses. United we stand, divided we fall. Oh, it is bless­ed to trust and obey and know we are really obeying God and doing what he wishes us to do. When we love any one we try to please him. Then, if we truly love God, we will please him too.

Yours in Jesus.

Anna J. STOVER.


A Trip to North-eastern Indiana.

On Friday morning, October 16th, I left my home to go to Garret, Indiana, to at­tend a love feast, to be held on October 17th and 18th. I took the Penna. lines to Mansfield, where I took the B. and O. to Garret. I found the train three hours late. This was luck, as, had it been on time I would have missed it. The con­sequence of this delay, I did not arrive at Garret before 7 p.m. Brother Henry R. Davidson met me at the station and took me to his home where I abode until Sun­day morning, it being necessary to have an extra man there. The advanced present were Elder John Stump and Rev. John Stump. Among many others I met a relative in the person of John Overholt, a Menomite brother, whose wife is a Sister in our church. I met a number of ac­quaintances, some of whom I formerly
had known in Stark county, Ohio. Re- 
newing these acquaintances was very pleasant. 
We went to the church after 3 p. m. After 
song and prayer we heard some of the wit- 
tesses for Jesus which was followed by 
preparatory service, including self-exami-
nation. In the evening we had Communion 
services, preceded by washing the saints' feet, 
with a fair attendance. On Sunday 
forenoon the preaching was well attended. 
There is a good Sunday-school in the 
church with Brother Davidson as Superin-
tendent.

I took dinner at Brother John Brech-
hill's, a son-in-law of the late Elder Henry 
Davidson. In the afternoon we visited two 
children and gave them Communion, one of whom was confined to the home by 
sickness. In the evening the meeting was 
well attended. The meeting-house is a 
union house, of good size and comfortable. 
After meeting I went home with John 
Dielh and wife. Sister Dielh is also a 
daughter of the late Elder Davidson. I 
stayed there until Monday morning when Sister 
Dielh and little son took me to the railroad 
station at Corunna on the L. S. and M. S. 
R. R.

This band of brethren and sisters con-
siderable numbers who must exert 
a great influence in the neighborhood they 
occupy. They are without a minister. The 
Brethren, Elder and Rev. Stump supply 
them with preaching, but they live some 
40 miles away, hence is inconvenient.

On Monday evening I arrived at Elyria, 
where my son lives. I stayed with them 
until Wednesday morning, then started 
home by electric lines via Cleveland. Akron 
and Canton. Arrived at home about 1 p.m. 
realized at once that my holiday 
was over. Work was pending. I had 
a busy afternoon. I enjoyed my trip very 
much. I found earnest brethren and 
sisters from whom I heard good testimonies. 
W. O. Baker.

Testimonies.

Dear Readers of the Visitor: 
I desire to testify of the goodness of our 
Lord. I am so happy and thankful to my 
why I have done for me. He pardoned my sins and set my soul free. 
From then God has been wonderfully 
dealing with my soul. I enjoy his grace in 
my heart and feel like praising him all 
the time. It is so good; its peace and joy. 
I could not have anything better than the 
love of Jesus in my soul. It makes me 
happy all the time. I praise his name, for 
he has healed one of my limbs and has 
taken all the pain out of my body since 
I was anointed. I know he will heal the 
other in his own good time, praise his holy 
Name. I ask an interest in your prayers 
for my healing.

The Lord is wonderfully blessing our 
Mission with souls. Two little sisters 
left the Lord's call, and are now on the 
Lord's side. There are many poor in the 
city and there is much distress—children 
without clothes, shoes nor food. Any 
gifts will be thankfully received and the 
Lord will reward you. Our dear 
Brother Stover will distribute all you may 
send and many prayers will be offered in 
your behalf.

Don't forget to pray for our minister 
and our deacon who work so hard to save 
souls. This is a large field. May God 
blest you all.

Your Sister in Christ, 
JOANNA H. PLUMB. 


Dear Brethren and Sisters: 
I greet you in the precious name of 
Jesus who died for you and me. Amen 
and Amen.

I felt impressed this morning to write 
to you a word for Jesus who died upon the 
cross, and you and I might be saved. He shed 
his precious blood that you and I might not 
be lost. The nails pierced his hands and 
feet and the thorns his forehead, that the 
blood run down his face. Now since he 
came down from the courts of glory into 
this sinful world and died upon the 
cross, why should we neglect our salvation? Let 
us live for Jesus because we are in the last 
days. The Lord is coming some of these 
times, so let us be faithful. Let us launch 
out into the deep.

I remain, your sister in Christ, 
FLORENCE BLAKE. 

Canton, Ohio.

I was impressed today to write a few 
lines for The Visitor. I enjoy to read the 
Testimonies of the Brethren and Sisters so 
well. I often praise and thank the Lord 
for the wonderful things he is doing for his 
children. A wonderful Savior is Jesus my 
Lord. Yes, he drew me out of the miry 
pit and placed my feet on the rock. Jesus 
Christ, and gave me a new song in my 
mouth, to praise his holy name. Fifty-one 
years he has kept me already by his 
mighty power, praise the Lord. I will say 
especially to those who are young and 
have not set out to serve God, don't be dis-
couraged. O, no, Jesus is able to carry you 
through; just obey him in all things and 
put your whole trust in him. He will 
never leave you nor forsake you. It is a 
glorious and a happy way if we have all 
on the altar, and serve the Lord with a 
whole heart. As I grow older in years 
the way still gets brighter. O, what joy 
and peace we can have in our souls which 
the world can never give, nor take away, 
Glory.

I can say to the honor and glory of 
God, the Lord has done wonderful things 
for me, for which I wish to praise him. 
He has brought me through fiery trials 
and always brought me through victorious. 
The Lord is so good to me; the older I get 
the better he is. Bless the Lord, I am so 
glad for this highway of holiness where 
nothing unclean can go thereon. The Lord 
sanctified my soul for which I do praise 
him, and with his help I will obey him in 
all things, no matter, great or small. 
Look not on man or what others are doing, 
but look to Jesus, he is the Author and 
Finisher of our faith. Hallelujah!

I have such a well-wish in my heart for 
the missionaries. If I hear that a Brother 
or Sister gets willing to go, it makes my 
heart rejoice, especially since I have a dear 
son in China, in that dark heathen land. 
O, the precious souls in utter darkness. 
How glad some are and wonder whether 
they came to stay, some walk twenty miles 
to hear the gospel. O, brother and sister, 
don't stand in the way if the Lord calls 
you. I will gladly sacrifice more if the Lord 
would call them. The Lord has done wonderful things for my 
son. He raised him up from consumption, 
healed his body and sanctified his soul, 
and called him to China. He said he had 
his commission direct from heaven, like 
Paul at noon, and nothing behind him but 
the bank of heaven. God has promised to 
supply all his needs, praise the Lord. He 
is so happy in Jesus.

I read a Sister's testimony. She was so 
happy, and said, Brother, Sister, what is 
he doing for you? Tell it out. It struck 
me, I thought too why don't we tell it 
more. The Lord wants his work to pros-
ter, and we must be his witnesses. 
Your Sister saved and kept.

CATHARINE KOHL.

November 19, 1903.

Grater's Ford, Pa.

I just felt pressed to write a few lines 
for The Visitor. I often wonder whether 
we are thankful enough for what we enjoy. 
We ought always to be ready to 
stand up for Jesus. He is such a faithful 
friend, and our heavenly Father. I feel 
so bountifully blessing us with fruitful seasons 
and bounteous crops, provides food and 
rain, gives us our reason and health 
and strength. What more can we ask of 
him? Now we must do our duty and give 
ten-dollar back to him and trust him for 
the rest.

Your unworthy Sister, 
ELLA E. CLOPPER.

November 19, 1903.

Williamsport, Md. 
R. F. D. 2.

This first Tuesday night in November 
the Spirit is mightily in me. He placed 
me prostrate on the floor for a while and 
there I was at midnight before the Lord 
pleading and praying. If ever my heart 
was sobbing and bleeding, if ever my tears 
were burning they are this night on the 
floor. I began to feel the importance of 
our short life here, and I began through 
the Spirit to have a well-wish for all our 
nearby, and I don't think I am the only one 
serving God, no, no, there are yet 
3,000 who don't bow down to Baal. I praise God 
for this night's experience. I began to 
sleep sweetly on this experience, praising 
Jesus. 

Your Sister, interested in all souls 
among us, especially 
AMANDA SNYDER.

Silverdale, Pa.

P. S.—Everybody read the "Problem of 
Environment" in Visitor of Nov. 18th.

A. S.

Pray modestly as to the things of this 
life; earnestly for what may be helps to 
your salvation; intensely for salvation it-
self; that you may ever behold God, love 
God. Practice in life whatever you pray 
for, and God will give it you more abund-
antly.—E. B. Pusey.
MISSIONARY.
Matoppo Mission.

The following is a private letter from Sister Emma Long Doner to her parents in Pennsylvania, and is by them handed in for publication.

Matoppo Mission, Bulawayo, South Africa, Sept. 5, 1903.

My Precious Parents: We were so glad for your letter yesterday, and fearfully glad also when we read the two verses you wrote, although I would have written you at any rate. I feel to magnify the name of my God for all he has been doing for us since I last wrote you. We have had our peculiar tests since last writing, as we have all had inflammation or catarh of the eye, a most distressing affliction, which has left us with weak eyes up to this time; but by proper care we hope they may again become strong. Two weeks ago to-day husband took sick with them, then the African fever settled in his eyes so that greatly feared he would lose his sight. But he is improving nicely and now we accept the circumstances there seems to be a larger scale over them and this becomes more dense if exposed to the very strong wind, and as it has been very stormy this last week, he is obliged to remain indoors most of the time.

I was just reading the July 15th issue of The Visitor to him. It contains so many good selections. We also received a letter from my brother, stating that he is very poorly with neuralgia of the heart, and saying she never expects to meet us in this world. Oh, our feelings can not be described upon the receipt of a message of this kind; but one cheering thought is the hope of meeting you all beyond. We little know what is before us, and often, as our mail boy arrives, and we empty the bag and read it through, I feel to pray God to help us look to him, for he who has said we will not have a fall crop this year, or many will suffer so severely.

All being well, we expect to have baptismal services in one week from to-morrow. One little boy, Inyamazan, will be baptized. He has been so true and earnest that he really desires to go to a faithful discharge of our every duty. Well, bless the Lord, we want to be true, and if we must give up our lives for the cause of Christ. Last Sunday I went with Matruha to visit his home. He told me that he does love to preach to his own people, but would like to go to those who have never yet heard of Christ. The boys all seem to be anxious to go with us to Amasini, but we may not get off for a long time yet. Have sent just in an application for the lease of a large farm. My love to you all. Write us often, as your letters encourage us so much.

Affectionately, your daughter.

EMMA.

A Letter from South Africa.

ROODEPORT, TRANSVAAL, SOUTH AFRICA, Sept. 28, 1903.

To the Readers of the Visitor:

"God with us." We bless God to-day for his presence and in-stilling us, and leading on from victory to victory. What blessings there is in praising God acceptably! The more we realize this, we feel how unable we are of ever sufficiently voicing his praises; so placing us into his field, which is so white unto harvest. We find God's promises true, and it gives much joy, by the assistance of your faithful prayers, to see souls coming home to Father's house. Should any one of you be permitted to go with us to these compounds, either through the week or on Sunday, I am sure the words of Jesus would come to you with much force, "sheep without a shepherd." We can not fully know what Jesus meant until we see what a sheep would look like or what would happen with it alone out in the wilds, exposed all the beasts of prey. As you look at that picture you can faintly see what we see daily here in these compounds. We find "sheep without a shepherd," lost in the darkness of sin, exposed to all the gall of bitterness that sin can produce, pining away under this awful burden they are left to die. Who is hearing their awful cry as they are going down to despair? Who will go to their rescue?

ISAAC O. AND A. ALICE LEHMAN.
accidentally drowned, and he was so deep¬
ly impressed with the vanity of all earthly
joys, that he consecrated his life and for¬
tune to the service of Christ.

A large part of his time was taken up in
visiting the sick and helping the poor.

One afternoon he was seen walking
down a street in Port Hope, dressed in a
plain suit of tweed such as a thrifty work¬
man? What is his name and where does
he live? I want some one to cut wood,
and find it difficult to get a sober man who
will do such work faithfully.” “But you
can’t get that man,” was the reply. “That
is Mr. Scriven. He won’t cut wood for
you.” Why not?” queried the gentleman.

“Because you are able to pay for it. He
saw wood for poor widows and sick
people.”

Upon one occasion he found a family in
the greatest wretchedness, with the head
of the household very ill. Mr. Scriven
paid their rent, got them a better house,
and provided wood and other necessaries.
Then, and not till then, did he talk religion
to them. Nobody ever suspected that he had any
poetical gift until a short time before his
death. A neighbor was sitting up with
him, and while the patient was asleep ac¬
cidentally found a manuscript copy of
“What a friend I have in Jesus!” and read it with great delight. When Mr.
Scriven was questioned about it, he said
that he had composed it for his mother.
He had sent her a copy to comfort her in
some great sorrow, and had kept this
copy for himself, never intending that any one
else should see it.

Some time later a Port Hope gentleman
said to him: “Mr. Scriven, it is said that
you composed the hymn, “What a friend
we have in Jesus!” Is it so?” He replied:
“The Lord and I did it between us.”—Christian Endeavor World.

Lessons From Joshua.

“Then Joshua said unto the people,
‘Come near hither, every man of you, and
hear the words of the Lord your God.’ (Josh.
xxiv. 24.)

The people answered with one voice:
‘The hand of our God is heavy upon us, and
we are come unto this place.’ (Josh. xxiv. 26.)

The manna, the Saviour of His people,
“sent from heaven.” (Josh. xiv. 9.)

The story of these removals caused ter¬
rible fear in the minds of the Lord’s people.

‘For we have heard.’ (Josh. ii. 10.)

Note particularly v. 9-11. The
thing that they had heard was the
power of God as manifested in favor of his
own people. The Bible from Genesis to
Revelations is but a repetition or series of
illustrations of God’s manifesting himself
in behalf of his own.

And who are his own? Let Paul answer
on Mars Hill. (Acts xvii. 24, 25, 28, 29.)

What was the matter with the Jerichoites?
Let Paul again answer from Romans i. 20—
24. Alas, alas, that so many of God’s
people according to the definition of Paul
at Athens should have taken the sad
course as portrayed in Romans i. Along
with the narrow way feel for them, let
us remember Rom. vii. 21; Ps. ciii. 17, 18; Rev.
xx. 12-15; xxi. 7, 8.

There is nothing too hard for God. (Jer.
xxxii. 27.) And when the Red Sea, or
little puny king’s like Simon and Og, or the
Jordan river are in the way of God’s lead¬
tings of those of his people who mean to
follow him, though ever so imperfectly
(study here if you wish the failures of Israel)
are in his way or the way he means
to lead them he simply removes them.

The story of these removals caused ter¬