4-15-1904


George Detwiler
The Earth Shall Be Full of the Knowledge of the Lord In every Nation:—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. xx. 7.

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Crumbs.

When we are in the will of God, climate and circumstances just suit us.

Sons that pray right also give right.

Praying without giving is hard and uphill work.

Most of the people listen more to the voice of the unrighteous mammon than to the voice of God.

The love of God has no selfishness with it.

We would appreciate our temporal blessings much more if we would have the experience of not having them for awhile.

It takes perfect love to keep us praising God when all things seem to go contrary to our wishes.

The devil will tell on himself if you give him time enough.

God saves us that he might sanctify us. (Deut. vi. 23.) These two experiences do not take place at the same time, but they are separated just as much as crossing the Red Sea and crossing the Jordan are separated.

Sanctifying ourselves and God sanctifying us are two different things.

The sacrifices, under the old covenant, were consumed by fire, why is it then that so many professors denounced the baptism of fire?

The more knowledge we get of God the humbler we become. The more knowledge we get apart from God the more puffed up we become.

As long as any sin remains in us, the devil has a claim on us.

The devils are more orthodox than some Christian professors are, because they all believe in a future punishment or hell.

One of the greatest forms of God's manifestation to his people under the law was by fire.

We are in the days wherein the devil is stirring up his whole host against God's elect.

Giving God the tenth of all our income is just paying our debts.

We have no Scripture in the "New Testament" if we rightly divide the word of truth, that will counteract the eagerness of their love is seen in the early hour that they drew nigh to the tomb. Few people get up at such an early hour to perform services for Christ. As they drew nigh to the tomb they recalled the great stone at its mouth and wondered who would roll it away for them. (Mark xvi. 3.)

If they had been more "practical" they might have thought of that before; but the practical, cool-headed common-sense that forsoes all difficulties, and therefore sits down and does nothing, does not accomplish as much in this world as the uncalculating, impetuous love that follows its own impulse and plunges ahead and risks the difficulties. The difficulty in this case was great. (Mark xvi. 2.)

They went right on, and when they reached the place the difficulty was gone. God sent his own messenger to open the door for them. (Matt. xxviii. 1.) All the precautions the Jews and Romans had taken to keep the disciples out of the tomb proved vain when God took a hand in the matter. (Rom. viii. 31.) God did not roll away the stone for Jesus to get out but for the women to get in. There is good reason for supposing that Jesus had been out some hours, that he arose and left the tomb just at the beginning of the first day of the week; that is at sunset Fri-

(Continued on page 8.)
EVANGELICAL VISITOR


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EVANGELICAL VISITOR

GEORGE DETWILER, Harrisburg, Pa., Editor.

ELDOR W. O. BAKER, Louis­ville, Ohio. ELDOR M. B. OBERHOLSER, Culberson, Pa.

GEORGE DETWILER, Office Manager.

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EDITORIAL.

On account of much matter which needs to find place in this issue, we give up a large part of the editorial space to other matter. Our readers will find much of interest in the letters from across the sea, and now that the new party of missionaries has gone forth we may look for more frequent contributions from the African field. Brother J. H. Engle's notes of the trip to the Jerusalem Convention will find many interested readers. We are glad to have his communications for the columns of the VISITOR. There is considerable matter from our corre­pondents waiting for space. Our friends will please exercise patience if their contributions are delayed.

We have received private corre­spondence from Brother N. H. Reich­ard and his wife. Their letter was dated Sanjan, Thana Dist., India, March 11, 1904, and states that they arrived safely at Bombay the Sunday morning preceding the above date; that they had a very pleasant voyage from Naples to Bombay, there being very little seasickness. The ship made four stops between these two places. Sanjan is about ninety-five miles from Bombay. They were welcomed by the children and missionaries at the home who met them at the railroad station and escorted them to the Mission Home, the children singing as they marched two by two. They were deeply impressed with the great im­portance of this work, educating and training these children for God and his service, and felt if those who are supporting these children could see the sight they witnessed on their arrival they would feel amply repaid for what they had done. They report being in good health yet, but feel that they must be careful in exposing them­selves to the hot sun. They desire the earnest and continued prayers of all the saints in their behalf. They mean to be true to the principles of the gospel and the voice of the Spirit. We had intended to find room in this issue for their letter, written while at Naples, but find that we must defer it till another time.

The outgoing missionaries to Africa said good-bye to us at the Messiah Home for the last time on the 2nd inst., going to Philadelphia where they remained over Sunday and part of the following week, spending one night at Silverdale, Pa. They sailed from New York on the 9th instant and will likely have reached England before our readers will see this issue. They left in good cheer, feeling that they are in divine order. A number of Brethren from Harrisburg and else­where went to New York to see them off, but that was as far as any could go. The big steamer carried them away on their long journey. It means much for any one to start out on such a journey and on such a mission. Yet being in God's order, and as the winds and waves are obedient to him, we trust they will have a pleasant and prosperous voyage and safely reach their destination. A shipment of missionary goods weighing 3,495 pounds, to be distributed at the sev­eral missions, went with them.

The sister who in last issue an­nounced her wish to find a little girl for adoption wishes still to keep the matter before the people as she is very anxious to find one. Please look up her announcement in April 1st num­ber.

While missionary interest centers so largely in foreign work the home needs are apt to be too much forgot­ten. There are perhaps many who are feeling a moving of the Spirit urging them out into some work, but hardly know what or where. To such it may be of interest to find out that there is a line of work for some con­sacrated Sister at the Messiah Home which if done as unto the Lord will not fail of its reward. There is much need for one who is adapted to com­panionship and taking care of aged ladies, attending to them in their var­i­ous needs. At present the matron of the Home is laid up, and the need for some one to take up the above work is very urgent. Is there not among our sisters one who would feel at home in that line of work? If so, we would say, obey the call, and let us hear from you.

Remember that the announcement about General Conference is publish­ed in the April 1st number. Look it up again. And now we have a special request for all who think of going to General Conference. Brother D. V. Heise, of Clarence Center, N. Y., will confer with the Canadian R. P. people and endeavor to obtain reduced rates from Niagara Falls, Ont., to St. Mary and return, and it is of importance that he know approximately how many persons will be in the party. So in order to facilitate Brother Heise's work let every one who thinks of going, at once sit down and write a postal card to Brother Heise, telling him that you will likely be one of the party. Do it at once so that he can do satisfactory work in procuring favorable rates. Come to Niagara Falls on Club Tickets.

We learn that Brother J. R. Zook labored in special meetings at Zion M. H., in North Dickinson county, Kan­sas, and that the Lord graciously owned the work and that a goodly number yielded to the Spirit's converting and con­verting power. We quote from a sister's letter. She says, "twenty-five souls have turned their faces Zionward, the majority of these rejoic­ing in their newly-found joy and testifying to the saving power of Jesus. Believers have been en­couraged, and half a score or more have received the anointing of the Holy Spirit. There is deep conviction on many of the unsaved." We praise God for his gracious work among the Kansas Brethren. May it go on and spread yet more.

An election to strengthen the min­istry at the Rosebank M. H., near Ra­mona, Kansas, resulted in the choice of Brother Herman Bowen. May the Lord fill the brother with his Holy Spirit, anoint him for this service that he may be a successful minister and worker in the important work to which he is called.

We have received a few new sub­scribers on our offer of last issue, of­fering the VISITOR for the remainder of the year for fifty cents. Perhaps you did not note the offer and we re­mind you of it once more. Get us a hundred new subscribers now, please. Let us do what we can.
That year, that month, that day of days,
O thou, who rulest all my ways!
Be with me then, be with me then!
Somewhere upon this globe of ours
Dear Lord! in some dim future year,
Where 'mid the snows or 'mid the flowers
Yet care I not when, where, or how
When Death's dark angel opens my door.

All believers have a measure of the
Wilt then but shield me in thy heart!
Be with me there, be with me there!

For the EVANGELICAL VISITOR

THE PROMISE OF THE FATHER.

(No. ii.)

It being a well established fact that all believers have a measure of the Holy Spirit, it now becomes necessary for us to know what is, THE MEASURE OF THE HOLY SPIRIT WHICH IS DEAL'T TO ALL BELIEVERS AT CONVERSION.

The Holy Spirit, as said before, convicts man of sin and of righteousness and of judgment. (St. John xvi. 8.) Therefore the operations of the Holy Spirit are altogether distinct from his possession. It is one thing to have the Holy Spirit operate upon one's heart and quite another to have him in the heart.

Every new-born child of God has the witness of the Spirit that he is a child of his. "For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. viii. 14, 15, 16.) Scripture also proves that the foregoing does not speak of those who have received this special anointing or "Promise of the Father," but of those who believe on the Son of God to the pardoning of their sins. These are they of whom he speaks as having the witness—even the Spirit of truth. "He that believeth on the Son of God hath the witness in himself." (I. John v. 10.)

It is evident, therefore, that every believer at conversion has this witness of the Spirit and without this witness there can be no genuine con-

version. The measure of the Holy Spirit, then, as received by a soul at conversion is the possession taken by him as a witness to the work already done, and not as a special anointing for service, which must necessarily follow.

Again, we say that the Holy Spirit convicts man of sin. Having done this, man sees his guilt before God, and cries out for forgiveness to be saved, seeing that he is worthy of damnation and punishment. All his sins loom up before him in a moment of time and the only way he sees out is to say, "Lord save me or I perish." The only thought of a soul thus in anguish and guilt is to flee the wrath to come. In no case does a soul condemned in sin consecrate himself to God. Where is the sinner who ever consecrated himself to God? We say that it is absurd and has not come to pass. Imagine a soul full of iniquity and steeped in sin consecrating himself with all his sins to God. It is utterly impossible. God will not accept of such an offering. Yet this is the very thing that some are advocating, i. e., that they have consecrated themselves to God at conversion.

Let the truth of God's word be contradicted as it may, the order of the same remains unaltered, viz: Pardon, peace, purity and consecration, power and victory. There can be no peace where there is no pardon; no purity where there is no peace; no consecration where there is no purity; no power where there is no consecration; and no victory where there is no power. This is an order which some have been trying to put asunder these years. To any such let the word of God suffice, "What God has joined let no man put asunder." (Hebrews xiii. 17.)

A certain writer says, "This fact, that we may have a measure of the Holy Spirit's power and yet be living without that Pentecostal anointing which is here more particularly to be considered, is made very clear by the teaching of Paul when at Ephesus. For, having found in that city certain disciples, he enquired of them. 'Have ye received the Holy Ghost since ye believed?' It must be admitted that they had received a measure of the Spirit when they believed; yet they were not by that Holy Agent empowered for evangelistic work until Paul laid his hands upon them and said: 'Receive ye the Holy Ghost.' It was then that the Holy Spirit came upon them with power, and they spake with tongues and prophesied. The same fact is made manifest by what took place among the disciples in Samaria as a result of Philip's preaching; many 'believed and were baptized, both men and women.' And 'when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the Holy Ghost.' (Acts vii. 12, 17.) It is quite evident that these also had received a measure of the Spirit's sanctifying grace after they believed, or they could not in the love of it have held fast the word of the Lord Jesus Christ." J. O. LEHMAN.

NEW PRIMROSE P. O., GERMISTON, S. A.

For the EVANGELICAL VISITOR

OBEY YOUR RULERS.

Obey them that have the rule (guide) over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. (Hebrews xiii. 17.)

According to this Scripture, it behooves Christians to obey them that have the rule over them. Now it pleased Christ to choose himself twelve apostles; after he had chosen them, he directed them, and told them what to do, and where to go, in fact, he ruled over them. Before the time of Christ, we learn in the Bible, the prophets were termed guides, watchmen, or shepherds, or rulers, thus showing it was so ordained of God from the beginning. You likewise observe when the people did not obey the prophets in times gone by, they had to suffer for it.

But we want to come to the present day, our rulers, guides, bishops, elders and ministers of the gospel. We have had these rulers ever since the Christian race started. The apostles appointed the deacons and all other officers of the church, and it has so come from one generation to another to this present day. Now, when a brother is called of the Lord to preach, he is a guide, or watchman, or a shepherd, after those who are in authority have pronounced him so by laying on of their hands, and him receiving the anointing of the Holy Ghost for the Lord's service and is so sent forth to preach. Now when the brother warns you to flee from the wrath to come and turn unto God,
when he tells you in simple plain words what is right and wrong, you are to accept it, for if he is called of God, and sent of God, and God puts the words into his heart and guides his lips to speak, it surely comes from the Lord God himself, and if you find fault, you find fault with God, and you will have to answer for it in the judgment day; for you see and read plainly, "obey them that have the rule over you, and submit yourselves;"

for they watch for your souls, for they have to give an account of you and your doings; that when they tell Father about you they may do it with joy.

For instance, your minister tells you that it is wrong to slur your judgment day; for you see and read plainly, "obey them that have the rule over you, and submit yourselves;"

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Enter Ye In at the Straight Gate.

“Enter ye in at the straight gate, for wide is the gate and broad is the road that leadeth to destruction, and many there be that go in thereat, (oh, what a pity!) and straight is the gate and narrow is the way that leadeth unto life, and few there be that find it. Again I say oh, what a pity! Yet it is possible for us all to find it. There are so many half-way and half-hearted and shallow conversions that it grieves one to look at it. If we want to save our souls and receive the true blessing it will require our downright earnestness.

Men and women begin to strive for the blessing and forget to strive to enter in at the straight gate; hence the many shallow conversions. If we enter in at the straight gate it does not require much striving for the blessing. Many settle down outside the straight gate when they merely feel the drawings of the Lord, and many, perhaps, not even that. If we allow ourselves to settle down outside the straight gate, I fear, when the bridegroom comes we will be found a foolish virgin, a lamp without oil, and the lamp will go out, and if we go for oil till we come the door will be locked. Well, how shall I strive to enter in at the straight gate? Let us become sincere. My striving was to get willing to comply with the conditions and the will of the Lord. I was to give him my heart, my will, my obedience, my love and my service, and, just my all to God. I was to erect a family altar, or, in other words, to have family worship regularly, not at times like some professors do. I had to make crooked things straight and uneven things, even. I had to quit following the fashions of the world and just had to surrender my all unto the Lord and come out and confess before all the world that I am now going to serve the Lord and make my peace, calling and election sure. Then the straight gate opened almost of itself and I could just walk in, and oh, the many blessings I enjoyed since! Many were the times when my heart felt as if drawn into heaven, the heart filled with peace and joy, and the eyes filled with tears. You ask, was it always that way with you since? Oh, no, the way to glory is described unto us as through crosses and tribulations. If the child of God gets into troubles, trials and temptations, and if dark clouds pass over you do not think you have lost your blessing; you are still in God’s favor, unless you have really grieved the Holy Spirit that he has left you, which is not likely unless you will do it voluntarily.

Let us keep on digging, digging, digging till we get down on that rock which is Christ Jesus and he will lead us through the straight gate on the narrow way to the gate of the celestial city, into the golden streets where there is an innumerable company of angels, saints, patriarchs and prophets; where the river of the water of life is flowing through the midst of the city, clear as crystal, trees that bear all manner of fruit every month and the leaves of which are for the healing of the nations, glory! Amen.

Manchester, Pa. ELLAS GOOD.

For the Evangelical Visitor.

Words of Truth.

“In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world.” (John i. 1-9.)

“And this is the condemnation that light is come into the world and men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light lest his deeds may be made manifest that they are wrought in God.” (John iii. 19, 20, 21.)

“Come see a man which told me all things that ever I did, is not this the Christ?” (John iv. 29.)

“I came not to call the righteous but sinners to repentance.” (Luke v. 32.)

“Jesus answered and said unto him, verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God.” (John iii. 3.)

“If in this life only we have hope in Christ we are of all men most miserable.” (1 Cor. xv. 19.)

“O generation of vipers, how can ye being evil, speak good things? for out of the abundance of the heart the mouth speaketh.” (Matt. xii. 34.)

“Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.” (Luke xviii. 17.)

“God judgeth the righteous, and God is angry with the wicked every day.” (Psalms vii. 11.)

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.” (Acts iii. 19.)

“For our God is a consuming fire.” (Heb. xii. 29.)

“Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do.” (Heb. iv. 13.)

“As it is written in the book of the words of Isaiah, the prophet, saying, the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.” “Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth, and all flesh shall see the salvation of God.” (Luke iii. 4, 5, 6.)

Dear readers of the Visitor, in reading the letter of Sister Bertha Boulter, of Virginia, we had to weep that I couldn’t read for a while. It seems to me the Lord is getting ready for his coming.

“Oh sinners, turn, why will you die? God, your Maker, asks you why: He who did your being give, Made you with himself to live.”

“The voice of free grace cries, escape to the mountain, For all that believe Christ has opened a fountain.”

“For sin and uncleanness, and every transgression, His blood flows so freely, in streams of salvation.”

“Hallelujah to the Lamb, who has brought us a pardon, We’ll praise him, again, when we pass over Jordan.”

May God strengthen and keep our dear Sister Bertha Boulter and many more workers for Christ is our prayer. Amen.

“He saith unto him the third time, Simon, son of Jonas, loveth thou me? Peter was grieved because he said unto him the third time, loveth thou me? and he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, feed my sheep.” (John xxvi. 17.)

JOHN AND ANNA MYERS.

Upton, Pa.
For the Evangelical Visitor.

Hindrances in Progress in the Christian Life.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (I John ii. 15.)

We learn from this verse that the love of the world is one great hindrance. If we love the smallest thing more than Christ we surely can not make any progress. We owe him our whole heart with all our love. Foolish talking and jesting is another thing that will hinder our growth if we engage in it. Jesus says in Matt. xii. 35, "A good man out of the good treasure of his heart bringeth forth good; and an evil man out of the evil treasure bringeth forth evil things." Again we read, "Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." If we engage in foolish talking, and go to worldly amusements and lectures, and play games, keep company with worldlings, the unsaved will be likely to think we do not enjoy the service of Christ, hence, we indulge in these things for enjoyment. God's word also says, "The thought of foolishness is sin." Let us remember that we must give an account, as the poet says, "And must I be to judgment brought, And answer in that day; For every vain and idle thought, And every word I say."

If Jesus would find us at some worldly amusement, or engaged in foolishness and gossiping when he comes, I wonder if he would take us with him? I pray that God will make those things real sinful to us and make us get the value of the words of Christ: (1) Whatsoever (2) God hath said (3) unto us (4) commands (5) you, (6) observe. (Matt. iv. 6.)

The foregoing is fully sustained by the following Scriptures: (1) whatsoever (2) God hath said (3) unto thee (4) do. (Gen. xxxi. 16.)

And in the New Testament the same in the words of Christ: (1) whatsoever (2) I have commanded (3) you, (4) observe. (Matt. x. 8.)

The war between Russia and Japan with all its direful effects is blazoned in the press to-day. There is danger of even non-resistant people imbibing a martial spirit from the reports we read concerning the events of the war. This difficulty can only be overcome by keeping in the pure peace of God, which overcomes the spirit of all rivalry, contention and anything savoring of the spirit of antagonism and antipathy by party bias toward any one people or nation. "Keep yourselves in the love of God," an ancient minister's advice, has need to be repeated for our benefit to-day. The war in the "far east" is a deplorable one and no true, enlightened Christian should become entangled with its wars to destroy men for time and eternity—"No murderer hath eternal life abiding in him."—I. J. Ransom.

For the EVANGELICAL VISITOR.

The Spirit of Christ vs. the Spirit of War.

The war between Russia and Japan with all its direful effects is blazoned in the press to-day. There is danger of even non-resistant people imbibing a martial spirit from the reports we read concerning the events of the war. This difficulty can only be overcome by keeping in the pure peace of God, which overcomes the spirit of all rivalry, contention and anything savoring of the spirit of antagonism and antipathy by party bias toward any one people or nation. "Keep yourselves in the love of God," an ancient minister's advice, has need to be repeated for our benefit to-day. The war in the "far east" is a deplorable one and no true, enlightened Christian should become entangled with its spirit or otherwise. "Signs, wonders, and mighty deeds," are signs of an apostle. (II. Cor. xii. 12.)

"Whither I go, ye cannot come," is (1) from Christ, (2) to the unbelieving, and not to us. (John xviii.)

"Cast thyself down," is (1) from Satan, (2) therefore the duty of no one. (Matt. iv. 6.)

The foregoing is fully sustained by the following Scriptures: (1) whatsoever (2) God hath said (3) unto thee (4) do. (Gen. xxxi. 16.)

And in the New Testament the same in the words of Christ: (1) whatsoever (2) I have commanded (3) you, (4) observe. (Matt. xvii. 20.)

Now, we see that in both Old and New Testaments God not only requires obedience in some things, or most things, but in all things, from him to us. King Saul obeyed in part and fell under God's displeasure. (I. Sam. vii.)

Likewise, the Prophet of Judah, spoken of in I. Kings xiii., obeyed in part only and lost his life in consequence.

In Gen. vi. 14 we read, "Make thee an ark of gopher wood," this is (1) from God, (2) to Noah only; (3) therefore not to us at all. In the 22d verse we find: (1) All (2) God commanded (3) him, (4) so did he. In Ex. xi. 1-15 are many com-
mandments from God to Moses only, and therefore not to us. In the 16th verse we gather: (1) all (2) that the Lord commanded (3) him, (4) thus did Moses.

This now brings us to the main point in the inquiry: Was the law of Moses given to any except the Jews? I think a little careful study will show beyond a doubt that the law of Moses was (1) from God, (2) to Israel, (3) and to no other people. I take it to be a strong proof that the law of Moses was for no other people than the Jews because it is nowhere said to be for any other people.

In introducing the words of the covenant God said: "I am the Lord thy God, which have brought thee out of the land of Egypt." (Ex. xx. 2), then follow the words of the covenant. In verse 12 he mentions "the land which the Lord thy God giveth thee," which shows conclusively that the words of the old covenant were addressed to and intended for the Jewish people.

In Ex. xxxi. 13, concerning the fourth commandment, God says, "Speak thou also unto the children of Israel, Verily my Sabbaths ye shall keep. . . . throughout your generations, . . . for it is holy unto you."

God, through Jeremiah says, "I will make a covenant with the house of Israel. . . . not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt." (Jer. xxxi. 32, 33.)

In Deut. v. 1 we read, "Hear, O Israel, . . . the Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us . . . who are all of us here alive this day." (Deut. iv. 5) shows plainly that Israel is addressed, and God states that the law belonged to no other people.

This is the covenant of the works that could not give life or make one righteous, and included one nation only. Compare Deut. vi. 24, 25, with Rom. ix. 30-33.

The covenant of promise (Eph. ii. 12) made with Abraham (Gal. iii. 14-17), is fulfilled in the gospel of Christ, which includes all nations.

We will now consider whether the Scriptures teach that the old covenant is not binding on Christians.

If it be a man's covenant, all the conditions must be complied with in order to be partaker of the benefits. No one will be blessed in observing a part of the new covenant and rejecting the rest, and in like manner we can hope for none of the blessings of the old covenant by observing here a little and there a little, even if it would yet be in force, for we are plainly taught, in reference to this point: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." (Deut. iv. 2.)

The old law only speaks to those under it, and to them it says: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. iii. 10.) Paul argues that if you hold yourself bound to one part of the law you are bound to all of it. (Gal. v. 3.) It must all go together. If any of it passes away, it all passes away; if any of it remains, it all remains. We know that it does not all remain. Hence: I must show that it is all passed away.

In Heb. viii., in speaking of the old and new covenants, Paul says concerning the old covenant in verse 13, "It is ready to vanish away." In Gal. iii. 19, in speaking of the law, Paul says, "It was added because of the transgression." Now, Paul, how long will it stay? Listen to his own words, "Till the Seed should come to whom the promise was made." Verse 16 shows that the Seed he mentions is Christ, therefore his teaching is this: The law shall be in force until the time of Christ, and no longer.

In verse 24 he says, "The law was our schoolmaster." In verse 25 he says, "We are no longer under a schoolmaster," hence no longer under the law; and if not under the law, then it has no authority over us. It only speaks to those under it. (Rom. iii. 19.)

"Tell me, ye that desire to be under the law, do ye not hear the law?" Hagar represents the law of Moses: Sarah, the gospel of Christ: What saith the Scripture? "Cast out the bondwoman (old covenant) and her son" (those who cling to her.)

Now the law is cast out. Can we get along without it as our rule of life? Hear Paul in Rom. vii. 5, "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets."

Rom. vii. 6, "But now we are delivered from the law, that we should serve in newness of spirit, and not in the oldness of the letter."

As an example of newness of spirit, see Paul's interpretation of "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." The oldness of the letter is: When you work your beast, leave him free to eat whatever he can reach. But Paul declares that this is not the true meaning, but that the ministry should have support from the church, he argues from it. (See I. Tim. v. 18; I. Cor. ix. 9.) From this we see that the moral element of this commandment is carried over into the new covenant, but the literal act is not. The underlying principle is: Deal fairly with those who labor for your good.

Now, this is of the same class as the command our friend referred to about the cutting of the beard. The literal action, the oldness of the letter, is not carried over into the new, but the newness of the spirit is carried over. In connection with the cutting of the beard is also mentioned the cutting of the hair and the cutting of the flesh. Now, these were heathen and idolatrous customs, and were therefore forbidden. Now, the newness of the spirit in this passage is carried over into the New Testament; we will find it in Rom. xi. 2, "Be not conformed to this world."

In Rom. vii. 2 we read, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

Rom. x. 4, "Christ is the end of the law for righteousness to every one that believeth."

Luke xvi. 16, "The law and the prophets were until John. Since that time the kingdom of God is preached."

Before John's ministry the people were pointed back to Moses and the law. John came with a new message and pointed the people to Christ and not to Moses.

The law, however, was in force until the death of Christ, at which time the new will or covenant came into effect and the old passed away in its entirety, as two different wills cannot be in force at the same time.

With this agrees the following: Heb. x. 9, 10, "Lo, I come to do thy will, O God. He taketh away the first that he may establish the second, by the which will we are sanctified." In II. Cor. iii. 6 Paul says that God made him an able minister of the New Testament. In verse 7 he shows us that what was written and engraved on stones was glorious. In the 11th verse he says, "That which was done away was glorious." Put these two passages together and they unmistakably teach "that which was written and engraved on stones (Moses calls it the covenant, Deut. iv. 13), was done away."

For preaching such things, Paul was strongly accused and Stephen was killed (Acts xxii. 21; Acts vi. 14.)

It seems there always have been
people that think Christ and his gospel are not enough. Paul and Barnabas, new covenant preachers, came in contact with such who said, "That it was needful to circumcise the Gentiles and to command them to keep the law of Moses. (Acts xv. 5.) They disputed the point, but, like many of the present day, the legalists would not be convinced, so they went up to Jerusalem to the elders, and they held a conference about it. After full discussion their decision was as follows: "Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying ye must needs be circumcised and keep the law, to whom we gave no such commandment." (Acts xv. 24.) By this we see that those who preach Moses subvert the souls and trouble people, and Paul says of them that they "know not what they say or whereof they affirm." (I, Tim. i. 7.)

In Heb. i. 1, 2, we are taught that the prophets spake to the people in the past, and that Christ speaks to the people in these last days.

On the mount of transfiguration Moses and Elijah were present with Christ—Moses to represent the law; Elijah, to represent the prophets; Christ, to represent the gospel. God spake from heaven and said:—not, hear Moses—not, hear Elijah—but, "This is my beloved Son, hear ye him."

If we are to obey Moses, except where the New Testament expressly sets it aside, we certainly will bind very heavy burdens upon ourselves. The following references will serve as samples: Ex. xxi. 13; Ex. xxv. 3; Lev. xvi. 13; Lev. xix. 9, 10; Lev. xi. 19; Deut. iv. 22; Deut. xxii. 8; Deut. xxii. 12; Deut. xxiv. 19; Deut. xxv. 5; 6. And as long as any of them stand Deut. iv. 1 will, and that would require us to obey it all.

But there being a change in the priesthood (from Aaron to Melchisedek), there is made of necessity a change also in the law (from Jewish to Christian). Now, while we have clearly shown that the law of Moses is done away, let it be noted that it is done away only as a rule of life. We still have it as a rich mine of instruction which we could not afford to be without. From its types and shadows we can draw beautiful lessons. * Those who lived under the law will yet be judged by the law. (Rom ii. 12.) This can be taken as one reason why the law was not destroyed.

The law could not give life. Let this be taken for one reason that it was done away.

I will yet state that while the Mosaic code contained much that is Christian duty, yet it was all done away together, as it was not to be mutilated. But when the new covenant was made, everything contained in the old that God intended for Christian people he rewrote in the new, so that what is not found written or implied in the New Testament is not the duty of any Christian to observe.

The gospel is spoken of as the "perfect law of liberty," therefore it must contain man's whole duty, else it is not perfect. (Jas. i. 25.)—Geo. R. Brunk in Herald of Truth. Selected by I. John Ransom.

The Resurrection of Jesus.

(Continued from page 1.)

The Announcement of a Risen Lord by the Angelic Messengers. (4-8.)

The women were overwhelmed with perplexity. If they had not forgotten Jesus' words, the true solution would have occurred to them at once. God had pity on their forgetfulness and little faith, and sent angelic messengers to enlighten them. (Matt. xviii. 5-23.) Jesus prepared the way gradually before appearing to them. How tender and how kind.

Note how the angels looked. The women should have rejoiced, but were affrighted. Thus we, too, welcome God's messengers. A suggestive question is that which the angels asked. We, too, often seek the living among the dead. The women had sought a dead Savior and found a living one. That is a find that still awaits many thousands. (Rom. viii. 34.)

It was a brief, but a glad and great gospel that the angels preached, "He is not here, but is risen." It had all come to pass just as Jesus said it would (verse 7); and so will it be with every promise of his, no matter how incredible it seems. The angels bade the women "remember" the words of Jesus. This command is good for us also. The eighth verse is a good one to fix in the heart.

The Country Road.

From the busy fields of farmer-folk It starts on its winding way, Goes over the hill, and across the brook. Where the minnows love to play: Then, past the mill with its water-wheel, And the pond that shows the sky; And up to the bridge by the village store, And the church, with its spire so high.

You would never think that the country road From the hill to the store, could be So long to a boy with an erand to do And another boy to see.

You can never dream how short it is From the farm to the frozen pond, Nor how very much farther it is To the school-house just beyond.

Oh, the country road! at the farther end It runs up hill and down, Away from the woods and the rippling brook, To the toiling, rushing town.

But, best of it all, when you're tired and sick

Of the noisy haunts of men, If you follow it back, it will lead you home To the woods and fields again.

—St. Nicholas.
To the readers of the Visitor. We come with greeting in Jesus name. Our hearts do rejoice to-day because of God's goodness. He does so kindly care for us. Since our last writing we have all been kept well in body, for which we praise him who cares for us.

We are also glad to report that we are being blessed spiritually, in this that our prayers are being heard and answered in behalf of this people; how unworthy we feel to receive such blessings from his hand.

While some of the native brethren have not walked in the light as they should, we are glad to say they are drawing nearer to the Father's house and confessing their wrongs. Others have stood true and have been a means of bringing others to see their faults by going to them in a Christian way and pointing out to them their wrongs. We love to see this spirit among them, and were it more often practiced among all believers, many would be brought back into the fold who otherwise are not.

To-day a boy came to us to confess his wrong. He left us last term of school before his time had expired. According to agreement he could not draw wages. Our rule is to hire boys for a term of five months, with the agreement that they are not to have wages unless they finish the entire term. In this time they go to school three and one-half hours each day excluding Saturday, when there is no school. The balance of the time, including Saturday up to 1 o'clock, they work on the farm at such work as we may have to do. On Saturday afternoon they go to the river to wash and prepare for the Sabbath. The object in holding them to a term of five months is to teach stability, of which, naturally, they possess but little. However, there are exceptions to this rule, and some have clung to what they felt their duty with a tenacity which does one good to see.

The above mentioned boy felt very badly toward us, saying we had kept his money, notwithstanding we simply held to our agreement with him; neither had be a just reason to leave, but becoming discouraged and tempted, could not be persuaded to stay. Now he has come and confessed his wrong. We praise God for answering prayer in his behalf.

Another one, who seeing that he was not walking as he should, asked special interest in our (workers) prayers for him, that he might overcome his sin which seemed to be foolish talk and sometimes not speaking to others as he should. This was on Saturday evening. Next morning, (Sunday) he was up early, went out to the rocks to fight the battle. We all held on to God for him; he stayed out all day, fasting and talking to God. In the evening when asked about it, he said it was all right now.

Thus we see how God is working with hearts who but a few years back knew nothing but sin, as one boy in his prayer this morning said, "we have worshiped the Amadblozi and he could not help us." Brethren and sisters keep on praying, God is answering.

There are eight who are receiving instruction preparatory to baptism. How many will stand the test of the great searchlight of God's word we are not now able to say, but we hope they may all sooner or later go all the way with Jesus.

Pray much for them and us, that God's will may be done in all.

H. P. Speegewald

Annual Letter of Matoppo Mission.

Thinking it may be interesting to the Mission Board and to the church in general to receive a report of the work done at Matoppo Mission during the past year, we submit the following:

The financial report has already been given, but it should be added that the house has been completed and considerable effort has been put forth in the line of farming and gardening in order to supply the mission with vegetables and grain during the year upon which we have just entered.

At the opening of the year 1903, the school year was divided into two terms of five calendar months, and there was given a month's vacation, both Fall and Spring, for the purpose of giving pupils an opportunity of assisting their parents during the planting and reaping seasons. In February the workers, at the request of the Mission Board, organized and distributed the general work of the mission among those on the field in the manner which they deemed most suitable. The minutes of this organization were sent to the Board shortly afterwards and were no doubt received.

The spiritual and the educational part of the work have, during the year, been encouraging, and more effort than heretofore has been put forth in these directions. The attendance at the Sunday morning service was good during the entire year, varying from about sixty persons, in inclement weather, to over two hundred in fair weather, some walking ten and fifteen miles on Sunday morning in order to be present at the services. On Christmas over five hundred were present, the largest number ever assembled on the mission grounds. On Sunday afternoon services were frequently held at some of the kraals, and in the evening those at the mission had a Bible-reading.

On Thursday morning a prayer meeting was held for the natives, and in the evening one in English for the workers. The pupils in school receive gospel instruction daily.

In addition to the above regular services, evangelistic work in the villages, or kraals, received a great deal more attention than during any previous year. Scarcely a week passed but that one or more days were spent in this work. The kraals within a radius of two miles of the mission were visited frequently and given the gospel, and about all the kraals within from five to ten miles of the mission have been visited, and some of them several times. Some still farther away have also been given the word, and two trips were made to Mapani Land, about thirty or forty miles from here. Although the need of missionaries in that section of the country is great, we have, as yet, been unable to obtain from the government any suitable location, either as a grant or lease, for the purpose of establishing a mission station. We meet many persons on these evangelistic tours who do not care for the gospel, but we are always courteously listened to and there seems to be one, here and there, reaching out for the bread of life, and sometimes we experience real victory in these journeys; at other times the gross darkness seems appalling. The command is to "preach the gospel to every creature," and we believe that eternity alone will reveal the results of this part of the work.

Only two baptisms have taken place during the past year, but, as has been previously stated, it seems best not to be too hasty in receiving into church fellowship. Although they may seem to be honest in their profession and sincere in their conversion, yet they are too often creatures of impulse and not steadfast in purpose when surrounded by the blighting influences of their home life. The members who have been received heretofore, still seem desirous of following the Lord.
and are generally exerting a good influence in their homes and elsewhere. In addition to the above, there are ten or twelve who have accepted Christ in all the light they have, and we trust they may soon be received into the visible church. Still others are inquiring the way, but have not yet fully come into the knowledge of God. Many of those living near to the mission continue to harden their hearts against the truth, yet the Spirit is working and sometimes in kraal visits we have a real prayer meeting with some of the older ones, and some of the parents will consent that their children ask a blessing on the food.

The number of pupils staying at the mission the past year varied from ten to fifteen. These are in school three and one-half hours and work the remainder of the day. Some of them are members and the majority of the others have given their hearts to the Lord during the year. The new boys are exceptionally bright, steady, and in every way reliable, and we trust will become useful workers in the vineyard of the Master.

The attendance at school during the first term of the year was small as it was the farming season, but the enrollment the second term was unusually large, seventy in all. Of course, quite a number, as usual, were irregular in attendance.

Two of our boys, Matshuba and Mdhlalambi, are preparing as teachers, and are already assisting in that work. We have found them steadfast in the Lord ever since their conversion and, as we ask your prayers that they may be burning and shining lights among their people. They are not only able to teach, but becoming able evangelists, and Matshuba is also commencing to act as interpreter in the language when such is needed. Should the Lord lay upon any of you the burden of contributing to their support so that these two young brethren may give their entire time to teaching and evangelizing among their people, we assure you that you will be supporting worthy objects.

The Lord has blessed us with a fair amount of health and strength during the year and he has supplied all our needs according to his riches in glory by Christ Jesus, for which we thank him.

Brethren and sisters we ask your prayers, real travail of soul, for the work here, for these dear people and for us, his messengers.

H. P. Steigerwald, Supt.
H. Frances Davidson, Sec.
Bulawayo, Feb. 9, 1904.

Matoppo Mission Items.

Having recently received from the workers at the Matoppo Mission, Bulawayo, South Africa, a most interesting and satisfactory letter, I cannot but give the Visitor family a few incidents and bits of news which will certainly be read with pleasure by all interested in that work. If there be anything we cannot understand, let us not, therefore, judge them, but remember that in Africa the social, civil and religious environment is such as we cannot more than faintly realize; therefore, let all sympathize with, pray for, and loyally support those who so cheerfully give all for Christ.

BULAWAYO, S. A.
Jan. 17, 1904.
SISTER FRANCES DAVIDSON:—“The work here, while moving along slowly, is still quite encouraging. Sometimes we think not much is being accomplished; then again we are encouraged. School last term during the dry season was larger than at any time before, the enrolment being seventy, but, of course, the average attendance was not nearly so high. Now the people are so busy trying to raise food since they had such a scarcity during the past year. This makes the school very small. During the dry season I did a great deal of kraal-visiting and walked from ten to even eighteen miles on Saturdays in company with two of the boys. The Lord seemed to give me unusual strength for these journeys and I enjoyed them very much. I love to get out among the people and give them the gospel in their own homes. Sometimes in these kraal meetings we had quite a victory in our souls, but at other times the darkness would be so great that we could not pierce it. We had several very nice, faithful boys with us during the past year, who have given their hearts to the Lord, although only one of them has been baptized. One of these boys is your boy, Umlobeki. I was asking him one day about his life; he said he had not drunk beer since he lived with you, as you said it was wrong. I was pleased to hear that. The hope of the work is in these boys and girls who are growing up. God bless them and make them his real children. It is more difficult for the girls to become Christians, as they are not so free as the boys, yet there are several whom we feel to be on the way. Matshuba and Ndhilalambi are our chief helpers in evangelistic work. They are developing into good speakers, and are earnest and steadfast. It is surprising how Matshuba can stick to his text. The other is an older person and a more forceful speaker. Some of the other boys are fairly good but not so steadfast. They like to follow their own hearts in some ways, although they are fairly steadfast and some very much so. Matshuba is quite good in English, and can interpret for Bro. Meyers when he comes.

There were five hundred people present at our Christmas services. This was the largest crowd that has ever been on the mission grounds. * * * Bro. Steigerwald repaired the graves recently and I have planted suitable flowers on them, such as white geraniums and white cosmos, some of which are about ready to bloom.”

SISTER DONER:—“I feel to-day that there is no place I would rather be than in Africa. It is wonderful how the love of God does flow down through his children to these poor, deluded blacks. God is able to deliver them and to him we look. * * * We are delighted to know of the coming of Bro. and Sister Myers to visit us. * * * Our meetings are well attended and since the house is up the people seem to feel that we have come to stay. Our prayer is that God may get unto himself a clean people out of these natives.”

BROTHER DONER:—“I am a very busy man, too busy. I should not say necessarily busy, but gardening seems to be the work of the present season. The natives are working in their gardens so that we find it quite difficult to hold gospel services with them at their homes. As last year’s crops almost failed, we too are putting forth more effort to raise more this year. Thus far our vegetables, fruits and corn are doing reasonably well. Last year we did not raise as much corn as we needed for seed this year, and all the food that our boys consumed was paid for by cash. But this year we have reason to believe that we will have good returns for our sowing. We hope also that we may realize good results from our labors in the gospel wherein, assuredly, lies a better promise. Special appointments are being made to have services at certain kraals (villages). I hope we may see the desire of our hearts. Sometimes I feel so burdened for these precious souls who are all exposed to the ruin of sin. As a nation, these people are like a ruined city, with moss and rubbish covering its last remains of beauty. God only knows what a day may bring forth! I can scarcely think of devoting much more of my time to gar-
dening and other work. I know that if we ask God he will give us the heathen for our inheritance. That was and still is my prayer. Your wife’s grave is cared for, as also that of our aged father in Israel who is still speaking though they are dead, as also awaiting the resurrection call. Heathen for our inheritance. That dening and other work. I know ourselves acquainted among these people, the missionaries who have made themselves acquainted among these people, reminding us that our lives are influential in some way or other.

"Possibly it would be interesting for you to know something of our outside work, so I will give a few notes on our crop. Have planted about twelve acres with corn, which looks promising; is tasselling out and is much higher than I. We have several acres of other kinds of grain doing nicely. The river-garden is fenced with higher than I. We have several acres of barbed wire, where we have Irish cattle are pasturing nearby, so many bushels of large tomatoes ripe now. Our potato crop is very good also. We have a few large grapes, but no fruit in the orchard this year, however, the trees are growing nicely. All told we have nine large gardens at considerable distance apart, which require no small amount of attention. We have about twenty or more goats and sheep, nine doves, cats, ducks, turkeys and chickens. Eggs are worth $1.00 per dozen, corn $7.00 to $8.00 per 200 pound bag; potatoes, onions, and other roots, $6.00 to $10.00 per 200 pound bag. A large herd of government cattle are pasturing nearby, so that we have milk, butter and amasi (a peculiar kind of curdled milk) plentifully. Ndhalambi and Mats-huba are taking special lessons for special work. We have John, Jake, Amazezi, Jonas, Goma, Tebengo, Nyamazana and the above mentioned two in church fellowship. A number of others are willing to follow the Lord. My heart often yearns for these poor little fellows. How their faces beam with light when we meet them. Sibali, my garden boy for last year, almost breaks my heart when I meet him in town. He is my dear little black brother in the Lord. I can scarcely look at him but I think of my own little brother at home in Canada. He is always waiting to smile and to do some little deed of kindness. Our own little baby boy is surely a heaven-sent blessing to our hearts. We are all quite well at present. Bro. Steigerwald is doing quite well with the language now. With much love to you, etc., I am sincerely your brother in Jesus.

May God graciously bless these few extracts from the letters of these dear self-sacrificing workers, and through them stir our hearts to greater love and more intense zeal for his work at that place.

With the most profound sympathy, and appreciation of the work they are doing for Christ, I am,

Their fellow servant and yours,
G. CLIFFORD CRESS.

Chicago, Ill., March 25, 1904.

The Jerusalem Convention.

MADEIRA ISLANDS,
March 15, 1904.

What is destined to prove one of the most momentous events of the twentieth century is now in progress. I refer to the cruise of some eight hundred Sunday school workers and Christian leaders of distinction on board the steamship Crosser Kurfarst, bound for the city of Jerusalem, where the fourth world’s Sunday School Convention will be held at Easter time of the present year.

The Sunday school, as an institution, is sustained upon the theory that the church can never thrive upon a diet of prejudice and tradition, but that the only safe ground upon which to establish the Christian faith is an intelligent and sympathetic knowledge of the facts and doctrines of the Holy Scriptures. It is designed, not to take the place of the home, but to supplement it, and in actual practice it is obliged, in many instances, to provide for children the religious instruction which parents fail to give.

As a farmer finds it advantageous to “talk things over” with his neighbor farmer, so a teacher of the Scriptures appreciates the help that comes from counsel and fellowship.

Out of this feeling of dependence has grown in the past half century a series of Sunday school conferences or conventions (wholly distinct from picnics and “celebrations,”) in which, by townships, counties and States, hundreds of thousands of Protestant Christians from all denominations, take part, annually. An international convention of the United States and Canada occurs every three years. But as the Sunday school has now taken root in every nation and mission field of the globe a World’s Sunday-school Convention has also resulted.

How beautiful to contemplate, therefore, a meeting of Bible lovers from all quarters of the earth to study together the scenes rendered sacred by the blessed footsteps of our Lord in his earthly pilgrimage. And scarcely less valuable is the privilege of the 800 delegates from North America alone, to be in fellowship throughout this cruise of seventy-one days. Leaving New York on the 8th of March, we have now been out nearly eight days and shall in a few hours land in Funchal, Madeira Islands, where an elaborate meeting is planned for our delegation with the missionaries engaged among the 100,000 people of the island.

The voyage thus far has been most delightful, and without special incident. One of the officers, who has been eleven years on this line, says he never knew such a voyage across the Atlantic in March, both as to temperature and absence of storms.

We shall visit, in the course of our journey, Gibraltar, Algiers, Malta, Constantineople, Naples and Rome. But of far greater interest to the Bible student will be the service on Mars Hill, one on the plains of Bethlehem, another on Calvary and one in Gethsemane, and the visits to Nazareth, Joppa, Galilee, the Dead Sea, the Sea of Galilee and the Jordan.

With this preliminary statement, the VISITOR readers will, perhaps, be somewhat prepared for such notes as I shall find it possible to send, as the cruise continues, in response to the kind request of the Editor and of numerous other brethren.

Fraternally,

J. H. ENGLE.

From India.

RAGHUNATHPUR P. O., MANGTOP DIST., BENGAL.

Feb. 8, 1904.

Dear Readers: “They that wait upon the Lord shall renew their strength; they shall mount up as wings of eagles, they shall run and not be weary, they shall walk and not faint.” Praise the Lord.

Truly he is giving us new strength and courage for the battle. A new addition to the work is the much needed work of selling gospels and religious literature at the railroad stations and in the villages, also preaching as opportunities afford themselves. We have a Christian young man who was rescued from the last famine and under training at the Premananda Orphanage. The burden of his people is upon his heart, and God is owning the work. The “Malas” (feasts) are a good place to distribute literature and sell gospels. Mr. Sparrow is at present attending one of these feasts where thousands of people gather to worship.

I recently attended one of these “Malas” (Continued on page 16.)
PUBLISHERS’ NOTICE.

To Subscribers:—Our terms are cash in advance.

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

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

4. 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.

To THE POOR,—who are unable to pay, we send the paper free on the recommenda­tion of the States or Canada, and the Evangelical Visitor for one year. This should be sent in at least ten days before date of issue.

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 in at least ten days before date of issue.

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, 1385 Bailey St., Harrisburg, Pa. Canadian Currency is discounted with us.

HARRISBURG, Pa., April 15, 1904.

OUR BIBLE OFFER

We are able to offer our subscribers a good COMBINATION BIBLE with the Evangelical Visitor at a small cost. For $3.25 (Index Forty Five Extra) we will send the Bible prepaid to any address in the United States or Canada, and the Evangelical Visitor for one year. This offer hold good for renewals as well as new subscribers.

The special feature of this Bible is that it gives the Authorization 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 which, without omitting a feature or disturbing the Text, points out to the reader the dear ones that are so liberal in giving for the Lord’s work. Pray for us.

Your brother,

PETER STOVER.

242 N. Second St., Philadelphia.

BUFFALO MISSION.


Donations.

A Brother, $25
Sister D. V. Heise, Clarence Center, N. Y., 5.00
Tie-paver, 1.00
W. H. Boyer, Ohio, 2.00
Peter Cilmenhang, Ont., 2.00
Two sisters, Ont., 5.00
Sadie Hoffman, Kansas, 1.00
Sarah Rodes, Clarence Center, N. Y., 2.00
Simeon Sider, Ont., 2.00
D. L. Gish, Ont., 2.00
Howard Berry, (for board), 10.00
Total, $34.25

EXPENSES.

Coal and oil, $7.35
Kitchen supplies, 3.00
Groceries and car fare, 12.85
Cost of moving and fare to Mis­sion, 15.00
Total, $38.20

Balance in hand, according to last report, $48.50

During the Winter $975 was spent or lent to the poor (and not given in the report), leaving balance in hand $546.15.

Greeting in Jesus’ name: We came from the country, for which we are grateful. We pray God’s blessing on all who have helped us in coming and giving toward our support. There was also a liberal offering given for paving the mission building.

We express gratitude to Brother and Sister Myers and those who were here before us for leaving things pleasant for our coming. They were not without many blessings in this work, yet sufficient trial to keep them humble. Many of their friends here express their loss in their going away. Please pray for us that we may also be a blessing to this place in some way.

Yours in Jesus,

GEO. AND EPPIE WHISLER.

MESSIAH HOME.

Donations for the months of January, February, March, 1904.

John Hersha, Floris, Pa., $1.00
Henry O. Light, Cleona, Pa., 1.00
M. C. Eby, Harrisburg, Pa., 84.00
Mr. Rice, Harrisburg, Pa., 52.00
Mrs. Kruger, 25.00
Samuel Rosenberger, Soderton, Pa., 1.00
Elizabeth and Annie Myers, Up­ton, Pa., 7.00
E. L. Engle, Harrisburg, Pa., 29.00
C. Heise, Victoria Square, Ont., 5.00
Jesse Sheets, Moonlight, Pa., 1.00
J. K. Forney, Abilene, Kans., 95.00
Annie Koser, Upland, Cal., 1.00
Lydia Heisey, Harrisburg, Pa., 5.00
Donation box, 9.42
A Friend, 1.00
A. L. Musser, Shippensburg, Pa., 2.00
Sister Hershey, Floris, Pa., 1.00
Sister Wolf, 1.00
Sister Engle, 55.00
Brother Engle, 50.00
Mrs. C. Myers, Mount Joy, Pa., 5.00
Anna S. Engle, 5.00
Gormley, Ont., 5.00

Total, $42.32

A. B. MUSSER,

Treasurer.

MESSIAH HOME ORPHANAGE.

Donations for the months of January, February, March, 1904.

M. C. Eby, Harrisburg, Pa., $1.00
John Bruchbull, Orrstown, Pa., 5.00
D. V. Heisey, Clarence Center, N. Y., 10.00
Fannie Heise, Clarence Center, N. Y., 1.00
Henry O. Light, Cleona, Pa., 1.00
Annie Wenger, Chambersburg, Pa., 1.00
A Sister, Palmyra, Pa., 25.00
Mrs. Amos Hurst, Mechanics­burg, Pa., 5.00
Sallie Shauffman, Harrisburg, Pa., 10.00
Earl Metzger, Nottawa, Ont., 25.00
Ernest Swalm, Nottawa, Ont., 1.00
Pearl Swalm, Nottawa, Ont., 1.00
Donation box, 3.80
Lena Metzger, Harrisburg, Pa., 1.00
Lizzie Gish, Middletown, Pa., 50.00
Lizzie Hoffman, Mount Joy, Pa., 1.00
Lizzie Hoffman, Maytown, Pa., 1.00
Susan C. Wolf, 1.00
Gormley, Ont., 5.00

Total, $35.39

The Home and Orphanage are very thank­ful to the kind friends for these dona­tions.

A. B. MUSSER,

Treasurer.
On Our Mission.

Praise God from whom all blessings flow, and peace be to all the readers of the Evangelical Visitor. Jer. i. 10 is a comfort to us; though we of ourselves are weak, yet through him we can do all things. While he has appointed as our share of the labor of the evangelizing of the whole wide world for whom Christ died.

Since our last communication the dear Lord had been very good to us, for which we had cause to sing. Hallelujah. The present report dates back to February 19th, when we were laboring in Howick township, Huron county, Ontario.

First, let us state at the outset the interest of the meeting gradually increased and sinners came flocking home to God. Many of them much broken up on account of their sins. This is as we love to see it and is acceptable with God, who says through the Prophet Isaiah, "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return to the Lord and he will have mercy on him, and to our God for he will abundantly pardon." (Isa. lv. 7.)

All those who meet the above conditions find by personal experience that God is faithful to his word. We believe no one who seeks another way cannot fail but miss the goal.

We seemed to feel the great responsibilities of souls resting upon us as never before. The Holy Spirit helped us to preach Christ for all that he is and is acceptable with God, and in the midst of our service, the Lord himself was present in power, and in the name of the Father, and of the Son, and of the Holy Spirit, be it ever said, we were abundantly supplied and were assured that the dear Lord will in his own way reward them and we hope it will be in the resurrection of Psalms cxlvii.

The meetings were closed on the night of March 15th, and on the 16th we bade farewell to Brother Reichard's family and were conveyed to the brother by Palermo street, where we took train for Berlin, arriving there about 7 p.m., and were conveyed to the home of Brother Wendell Hallman where we were made welcome.

During the remaining week when all was over, we were on our way to attend the annual Conference of the Mennonite Brethren in Christ, which we enjoyed very much, and so far as we could see they as a body were in excellent condition.

We were provided for in a good home near the church and were treated as brethren. The Lord will also reward them for their brotherly kindness. A cup of cold water, Jesus said, shall not be unrewarded.

Leaving Berlin on March 22nd, we were met by Brother Isaac Witmer at Peters burg and conveyed to his home where we were made welcome. In the next few weeks we paid visits in the brethren's new meeting house, which was built last year, which is commodious and a credit to the brethren. This house should have been built 25 years ago. Through this delay, and the little interest which was taken in the upbuilding of Christ's kingdom among men the church has well nigh lost out. Just where the responsibility for this loss we are not prepared to say. We are not faithless, but what great good may yet be accomplished if the proper united efforts are made. We held nine services with good attendance, although there is not much interest in the condition of the roads, the crowds most of the time were not large. The brethren who attended said they were greatly encouraged through the meetings, and we doubt not but with good weather and good roads, much interest might be awakened. May the Lord in his own good time send in faithful laborers who can stay by the work for a month or more and give an interest in their Saviour's cause.

On Monday, March 7th, we were called to the home of Brother F. Gedeka, the sister having been taken suddenly ill early in the morning, and it was feared she would pass away. The children became near nothing, but Christ is all in all. I was all blessed as I never was before. I was all quieted within me? my countenance and my God."

I realized then another feeling comes along and tells you, friends, it is best to let the Lord do the work of sinners and deserters, poor blind sheep with a blind shepherd. How awful this is!

Is God pleased with us when we are not willing to endure persecutions in whatever form they come? Is he pleased when we do not even try to do something for such people? Is it not our duty? Oh, do not let us wait for feeling, sitting down waiting for some kind of a feeling to come to tell us to do something. No, and when another feeling comes along and tells us to stop, the Lord doesn't want us here or he doesn't want us there. I am afraid if we wait for feelings all the time we will feel the sense of feeling away, so that we can not feel at all any more. Oh, I tell you, friends, it is best to let the Lord do get things together; you will never do this and you can't do that; but the dear Lord surely whispered with that still small voice, "I will never leave thee, nor forsake thee," and on Saturday night, March 19th, I was blessed as I never was before. I was all alone in the room and had no light burning. I was sitting near the stove when, as if by a flash of light and lighted through the entire room. My Bible lay open on the table when the light came. The first thing I saw was the verse, "The Lord will also reward them for their faithfulness; A cup of cold water, Jesus said, shall not be unrewarded."

We are glad to say as far as we know nothing here; you will never be able to get things together; you will never do this and you can't do that; but the dear Lord surely whispered with that still small voice, "I will never leave thee, nor forsake thee," and on Saturday night, March 19th, I was blessed as I never was before. I was all alone in the room and had no light burning. I was sitting near the stove when, as if by a flash of light and lighted through the entire room. My Bible lay open on the table when the light came. The first thing I saw was the verse, "The Lord will also reward them for their faithfulness; A cup of cold water, Jesus said, shall not be unrewarded."

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Dear Brother Detwiler, we have just received a very interesting series of meetings, conducted by Brother Noah Zook.

Brother and Sister Zook came to Howick on the evening of February 9th, and commenced meetings on the evening of the eleventh and closed on the fifteenth of March. On account of cold and stormy weather, the meetings were not so largely attended at first, but the weather and roads became more favorable and the attendance increased to a full house. The meetings were quite interesting from the start. The word being preached plain and pointed, in connection with the prayers of the brethren and sisters, the spirit of conviction soon commenced his work in the hearts of the unsaved. Praise the Lord. Somewhere were quite interesting from the start. The meetings increased to a full house. The meetings became more favorable and the attendance.

April 15, 1904.

A. L. et.

Dear Readers of The Visitor. By the grace of God I will write for The Visitor.

I have often been impressed to write, but felt my deficiency on account of my limited education, yet realized God told me that it is my greatest desire to do my blessed Master's will and to walk in the light that shines on my pathway, and to work in God's vineyard as a helper, to save poor lost souls that are fast going downward to ruin.

I do praise God for the disposition to love and serve him, and obey his commands. I praise God for salvation full and free and the sweet peace and victory that I feel in my soul. I realize more and more that God is our strength, a present help in time of need, for "in him we live, move and have our being." He is all and in all to me, my refuge and my healer for spirit, soul and body. Praise his holy name for ever and ever. He has cleansed this temple and given me the Holy Spirit to lead and guide and bring all things in remembrance. He gave me new life and life in God's blessed word, that is food to my soul, that my joy is full and have victory in my soul. Praise his name for this precious gift of God in being worthy to enter into the holiest of all, where God can never enter, but only those who are washed by the precious blood of Christ, made whiter than snow can enter in and where God is enthroned in the heart. He will reveal his secrets to you in the closet by his still small voice while his obedient child is waiting for the message, that is to go forth by the Holy Spirit and strive or conquer or win. He has created in his image and after his likeness that lies dormant till it is quickened (or made alive) by the Spirit, and their eyes are opened and see their lost condition and cry out "what shall we do to be saved?" Like the jailor did when the power of God had shaken the prison walls so the doors were opened. By this we can see how our blessed Jesus could say on the cross, "Father, forgive them, for they know not what they do." Oh he saw deep down in those hearts, that creation of God and that it was the devil that brought that sin upon them. I believe also he knew that at some future time in their lives they would repent and serve their Creator, perhaps not till in old age. When we comprehend the wisdom of God that he knows the end of man from the beginning I realize more and more if we obey the Holy Spirit, live a pure, holy Christ-like life we will have more compassion on those who are in darkness and earnestly pray for them that the time may speedily come that they may be saved and be earnest workers in the vineyard of the Lord.

When we see sin and wickedness everywhere, and see such a few that are willing to count the cost and give their lives to spread the pure gospel and teach what it is to be a true child of God, born again into the kingdom of light, rightly discerning the body of Christ, being one of the members of that body, in the true and living church of God, where there is no blemish or anything unclean can come or partake, but that sweet fellowship in the spirit will blend together, be as one body; and as one member suffers all the members suffer with it, because there is such harmony in this pure and holy Christlike life. May all God's little ones have such a heart that each one will esteem others better than themselves, and as we get higher and higher in this kingdom of light God will enthrone more of these precious gifts to his children that he has given in the body, in his church, so that he can use these instruments for him to manifest his divine power through them. As all the gifts in the body of Christ, though one differ from the other, yet they are all the same Spirit. Praise God for the precious gift that is given in God's word and we can claim them as ours.

Oh, how our hearts are burdened for more consecrated workers when we see the fields already white and the laborers are so few. I praise God for this opportunity of being a helper in this great work in scattering this precious seed over mountain and plain, as you speed your way to this heavenly home. May many humble and Godly souls for years ever blooming. Yet here is sickness and sorrow, and poor sinners in all wicked and unholy lives. And you are called on to help out of their terrible troubles that you yourselves are in, as well as to rightly divide to them the blessed gospel in a way for their deep sorrow and distress to be healed.

Offtimes my heart aches for dear mothers who are left alone with their dear little ones. Oh they need a special grace and a heart that will speedily come that they may be saved and be Christ-like workers in this kingdom of light.

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his grace was sufficient. His healing balm was poured in my wounded heart and God gave the victory. I give him all the glory.

Lodi, Cal.

N. A. Shirk.

Experience.

I will now, with the assistance of the Holy Spirit, write some of my first and also late experience for the benefit of the readers of the EVANGELICAL VISITOR. I was converted some thirty years ago. I always believed in letting others light shine. I made sad failures at times, however. I always believed in Christians making their weaknesses an argument to others to be converted. It was by the grace of God that I was successful in doing so by humbling myself and acknowledging my failures. I have had many happy seasons and also some dark seasons, because the old Adamic nature was there. I did not know what was the matter. I was confident that I was regenerated, must get sanctification which would take all the grace I had. I read my Bible and went to prayer. I knew not what was wanting: it was converted. He said I might not feel near as good as I did when I was converted. He said I would not be able to speak loud by next day, but I kept on praying.

When I at last got quiet I went to bed and the next morning I was just put on, but I kept on praying and rose upward and was no more. All the rest went home and I went to prayer. He made me to leave for ever and he knew it. He even wanted me to stay until the rest of heaven had come down to meet me. I laid the book down, and went down on my knees and rose upward and was no more. All heaven had come down to meet me while "glory crowned the mercy seat." I was and all my hours." I arose at once, as I thought I must not idle my hours away while I ought to be up and praising my God. I saw as before how loving and forbearing my heavenly Father was until the old prince of darkness had left his seat. During the last week I was sick and while I was getting better I tried to look over my past life once more, and came to the conclusion it would not meet the approval of God, of which I often was afraid before. So I wished I could see one of these people and invite them to visit me that day, but it being New Year's Day, I thought on the Lord sent one and we had prayer, and I invited them to my house that evening. They gladly consented to come. In the meantime I tried to meditate and keep my mind on the subject of sanctification. I felt it must be done now. So the mother and two sons came to assist in casting out this old man, which was not in matter, but he was gone. They were filled with the Holy Ghost and rose upward and was no more. All heaven had come down to meet me while "glory crowned the mercy seat." I was and all my hours." I arose at once, as I thought I must not idle my hours away while I ought to be up and praising my God. I saw as before how loving and forbearing my heavenly Father was until the old prince of darkness had left his seat. During the night it seemed I saw him depart. He looked back with a longing to stay; but soon the loving Trinity, Father, Son and Holy Spirit, came and took him to his rest.

Now, dear ones, I would like to know whether this is not entire sanctification, if not, what is it? After I was through praising God I waded through the deep snow and shoveled a sick old sister out of the snow so that the daughter could get out, then waded further and brought the shovel to those poor brothers and sisters in Christ, that it was, and that it was cold. I had not been out of the house for some days on account of being sick, but now I am well and happy. Praise the Lord, and all that is within me praise his holy name. O, could I always feel so happy! This is what I call perfect love, and I earnestly ask all of God's children to pray for me that the old enemy never may get back this poor heart of mine. I am yet in mortal flesh. I need the prayers more than ever; my responsibility is greater now. If I should commit sin it would be more exceedingly sinful now. O, I need your prayers that I may never fail and bring reproach on his name.

The next day was Saturday, but I did only such work as had to be done. I tried to keep myself under the blood. The brothers came in by turns to visit me. I said to the last one in the evening that I had not felt near as good as I did when I was converted. He said I might not feel anything for a few days, that I must take it by faith and not by feeling; so I just trusted to receive the way. After my work was done I took the Gospel Hymn Book and commenced to sing. The hymns never sounded so nice. I kept on singing, I can't say how long. Then I went into the bedroom where my husband was sitting, all the while singing, and every hymn seemed sweeter. My husband said I would not be able to speak loud by next day, but I said, I can't help but praise my God with my voice. At last I was so flooded with love that I could not sing any more. I laid the book down, and went down on my knees, and began praising my God as I never did before. He seemed as though all heaven had come down to meet me while "glory crowned the mercy seat." When I first got quiet I went to bed and soon the old prince of darkness had left his seat. When I awoke I was still overflowing with praises to God. On Sabbath morning I awoke very early and again had to begin to praise my God, and sing.

"All my hours and all my hours."
where fully fifty thousand souls had gathered and we saw people do many things for penance, but it all was so sad; to see them come long distances, measuring the distance by stretching themselves or oaths' sake tug tresses with their hands, and others gave offerings to their god. In conversation we asked them what help they had received, and they said it was no trouble upon them. They hold to the traditions of their forefathers until they really understand better. And through the gospel portions they will surely get help. At the above feast we had sold all the gospels we had with us. I would like to relate an instance which occurred recently in a village where the gospel was taken for the first time. We had a good attentive crowd and again the Scripture portions were sold as fast as we could give them out until we had no more, and still others were wanting some, one boy even cried because he was denied a copy. I am sure there are those in the home land who desire to share in this work, and could they see things as they are many would make an opprobium on a sense of duty and responsibility. Shall this people be denied the word of God, which is the lamp of life? Certainly not, so let us pray and do all we can for the salvation of the heathen. The work is growing more precious day by day.

Yours to be true,

Anna M. Sparrow.

Addresses of Missionaries.

Africa.

Brother and Sister H. P. Steigerwald; Sister H. Frances Davidson; Brother Levi and Sister Emma Doner; Brother and Sister J. H. Myers; Sisters Sallie Kreider, Lydia S. Heisey, Mattoe Mission, Balawany, South Africa.

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

Brother H. E. Rayner, Fordsburg, Box 116, Transvaal, South Africa.

Brother J. O. and Sister Mary C. Lehman, Newhall, Box 74, Hidalgo, Texas.

Brother and Sister S. H. Zook, Hidalgo, Texas.

(Only the Mattoe Mission, first mention, was located in the Foreign Mission Fund. The others depended on the free-will offerings of the people.)

Humility—the fairest and loveliest flower that grew in paradise, and the first thing to be snatched since on mortal soil. It is so frail and delicate a thing that it is gone if it but looks upon itself, and they who aspire to believe it theirs by a single thought they have it not.—D. L. Moody.