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George Detwiler

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Evangelical Visitor.

Elizabeth Myers Jan 1905
R. R. No 1

The Earth Shall Be Full of the Knowledge of the Lord as Waters Cover the Sea.—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.

VOL. XVIII.

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NO. 12.

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The Attractive Christ.

One of the strongest persuasives to a trust in Christ, perhaps, is the belief that through faith in him it is possible to get relief from the burden and penalties of wrong-doing and sin. It is a conviction that is deep and abiding in all those who have been brought to any knowledge of Christ's power to save; and this conviction is justified by Christ's own words and teaching. The whole burden of the teaching is that he that believeth on him shall be saved, and he that believeth not on him shall be damned. Christ taught that there is pardon in him for guilt, and that it is his pleasure to redeem and liberate and save all who believe; and the fact that he can cleanse, and does cleanse, from sin and from all penalties is the most persuasive argument to attract and to attach helpless, sinful men to him. "O wretched man that I am; who shall deliver me from the body of this death?" is the deepest and most earnest cry which the human soul voices in its misery and anguish, and he who can answer this question, who can

point to a fountain that has been opened up for sin and uncleanness, who can snatch from the breast of the dying thief his despair and agony, filling him in his last moments with peace and all joy, in believing,—the one who can do all this will never want for helpless ones to cast themselves upon him for help, will never be able to escape from the cries and importunities of the afflicted and sin-stricken and conscience-goaded ones of earth. Men everywhere will rush into his arms and into his fellowship as the little child which has been affrighted rushes into its father's arms. Such a masterly helper is the Christ, and men somehow believe it; therefore they turn to him. Because men believe that Christ can save, and save to the uttermost, they are persuaded to come unto him; it is the attraction of helpfulness which they cannot resist.—Unidentified.

What Christianity Can Do for China.

The wide diffusion of Christianity in its best form will not suddenly introduce into China the millennium. For no goal can be reached without passing through all the intermediate stages. But it will, for the first time in Chinese history, realize the motto of the ancient T'ang, quoted at the opening of the Great Learning, "Renovate, renovate the people." Thus alone can the empire be adapted to the altered conditions brought about by the impact of Western civilization with its Pandora box of evil and of good.

The immediate future of China will depend, on the one hand, upon her relations with the powers, and, on the other, upon the temper of the Court, the temper of the officials, the temper of the literati, and the temper of the people. There is no possible way of reaching these various classes so well and so directly as through the native Chinese Church, which has already suffered so much and borne such witness to its faith by its life, and by the heroic death of many of its number. This truth has found expression in the notable magazine article in which

Sir Robert Hart frankly declares that if, in spite of official opposition and popular irritation, "Christianity were to make a mighty advance," it might "so spread through the land as to convert China into the friendliest of friendly powers, and the foremost patron of all that makes for peace and good will."

Unless China is essentially altered, she will continue to "imperil the world's future." Other forces have been, to some extent, experimented with, and have been shown to be hopelessly inadequate. Christianity has been tried upon a small scale only, and has already brought forth fruits after its kind. When it shall have been thoroughly tested, and have had opportunity to develop its potentialities, it will give to China, intellectually, morally and spiritually, the elixir of a new life.—Arthur H. Smith, in *China in Convulsions*."

Heaven's Gate.

The gate of heaven is no wider now than it was seventeen hundred years ago. The law of God extends as far as it did when the Apostles lived. We are bound to the same strictness and purity, to the same zeal and steadfastness, which distinguished the primitive Christians. They were all men of like passions with ourselves; they had the same corrupt nature to strive against, the same temptations of resist, the same enemies to overcome. Their advantages for performing their duty were not greater than ours; on the contrary, besides all that they possessed, we have the benefit of their example and experience. God's hand is not shortened, the blood of Christ hath lost none of its virtue, his intercession is no less prevalent nor is the power of his Spirit in the least impaired by length of time and constant exercise. So that we are entirely without excuse, if we do not both aim at and actually attain the same degree of holiness and purity with any of those that have gone before us.—Robert Walker.

Give as God gives—anonously.

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EDITORIAL.

How Men Ought to Behave in the Church of God.

I. Tim. iii. 3; iii. 15.

[The following discourse on the above topic is not intended as exhaustive of the subject, but, if studied carefully in connection with the Scripture designated, will be helpful in understanding the apostle's view of keeping house in the church in an orderly manner. We copy from *Notes on Bible Study*, and is by R. V. Bingham, of Toronto, Ont., Supt. Africa Industrial Mission.—Editor.]

Our theme is taken from the words in the last verse of our lesson. From the third verse of the first chapter right on to this point the apostle had been instructing Timothy how men ought to behave in the church. We might summarize the whole teaching, which is very comprehensive, under the following heads.

I. THE DOCTRINE OF THE CHURCH.

i. 3. It was to be according to apostolic teaching. There is to be no different doctrine to that clearly enjoined by the apostles. The heart of this doctrine is given us in i. 5, namely, "Love out of a pure heart, and a good conscience and faith unfeigned." Everything contrary to these principles is contrary to true doctrine. Verses 10, 11. Gal. v. 23.

II. THE GOSPEL OF THE CHURCH.

To the Church as to the apostle had been committed the trust of proclaiming the gospel. i. 11. Negatively, the gospel was opposed to all impurity and

unholiness. i. 8-11. Positively, it held out salvation to all. ii. 4. The heart of the gospel is contained in i. 15. In connection with this thought the apostle teaches the right attitude of the Church toward the world. ii. 1-7. They were to pray for all men from the lowest to the highest, for God's will had been revealed to the effect that he desired that all men should be saved. ii. 4; II. Pet. iii. 9. The Church should have a heart for their salvation.

III. THE MEMBERS OF THE CHURCH. He considers the sexes apart. The characteristic of the Christian man is that he should be ready to pray everywhere, chap. ii. 8; that their hands should be pure, Ps. xxiv. 4; that their hearts should be without wrath, Eph. iv. 31; Col. iii. 8. Concerning the women in addition to this, he calls them to unworldliness. They were not to dress nor fashion themselves after the world. Chap. ii. 9; I. Pet. iii. 3. They were to be humble-minded. That these two exhortations are needed to-day is evidenced by the fact that there are thousands of professing Christian men who never erect the altar of prayer in their own homes and surely an equal number of women who name the name of Christ who are decked after the whole fashion of this world. In fact in many places even the ministers' wives are leaders in breaking this commandment.

IV. THE OFFICERS OF THE CHURCH. Chap. iii. 1-13. He first considers the office of a bishop. We must not confuse this term with its modern application. The bishop in the early Church was a local officer, chosen from the congregation. Phil. i. 1. In other parts of Scripture the word elder is used interchangeably with it. Titus i. 5, 7. The other office considered is that of the deacon. It is not our purpose to consider here what these offices involved, but rather to lay the emphasis upon the qualifications for office. It will be seen that the apostle places in the pre-eminent place the qualifications of a holy life. The principles here enunciated strike at the root of everything that should disqualify a man for office. And yet we have attended many an ordination and been present at the election of many church officers when these qualifications have not even been brought forward. We have sat for hours listening to the examination of candidates, during which there was endless quibbling over minor and non-essential matters of belief, when not one question was raised in the mat-

ter of the candidate's life. Just to select one example in each case the apostle is careful to say that an officer of the church should not be a lover of money. iii. 3 and 8. It has seemed ridiculous to us to see men drawing from fifteen hundred up to three or four thousand dollars a year from the church, sitting to decide whether another man is fit to be an elder or a deacon. As a further commentary upon this the apostle stated that they were to be men given to hospitality, v. 2. We know of one returned missionary who went for three weeks, visiting place after place in the interests of the cause dear to his heart, and yet in that three weeks' time every night he had to make his way either to the hotel or boarding-house, and only in one case was he asked by a minister to take a meal. This is doubtless exceptional, as we personally have known far different experiences. We might remark that most of those perhaps that he visited were drawing large enough stipends to make the hotel preferable to private hospitality. We feel sure there would be far less heresy in the pulpit if these practical conditions were insisted upon as well as soundness in doctrine.

Our experience and observation as regards the city is that it is a poor place in which to raise children. This is in agreement with the testimony of many observers of larger experience and opportunities of observation than we have had. In fact we believe the testimony is almost universal in favor of the country. This being the case we feel to encourage our younger people who are bringing up children to stick to the rural life, and those who may be in the city or town to migrate to the country. We have often felt to advocate the settlement of some of our people who are in need of homes in colonies in new sections of the country where land is cheap and conditions favorable to such an enterprise. It is therefore our pleasure to call attention to a location in northern Texas where a tract of land of 60,000 acres, and another of 15,000 acres in Pecos Valley, New Mexico, are set apart for settlement by the "plain people" where they can enjoy local government privileges, such as their own schools and churches with full religious privileges. Brother M. E. Kraybill, of Harrisburg, Pa., intends to make a trip of investigation to the south-west during July, and will be glad to give any information to inquiring friends who may be interested in such an enterprise. Write to Brother Kraybill at

36 N. Cameron street, Harrisburg, Pa. We learn that some of our brethren are employed in a business or profession of which the "wooden Indian" is so largely used as a sign on our streets, and others are hampered in their trade by the Labor Union evil. How much better it would be for all such to strike for liberty from all such unholy alliances and entanglements and go where the conditions for religious as well as material prosperity are more favorable.

It was our privilege to meet with the North Franklin church at the love feast at the Air Hill M. H. The attendance was quite large and the services inspiring and interesting. The spirit of love prevailed and many testified to the abundant grace of God in saving and keeping them. A number of last Winter's converts had recently been received into church fellowship and baptized, and were permitted to take part in their first communion. There were quite a number of aged pilgrims, among them the aged Elder A. C. Wingert, who at our last writing had been quite sick. But being sufficiently recovered, and having a strong desire to be present he was enabled to do so. Elder George S. Wingert, who is also becoming feeble, was also present. We wish for the church in this district that she may prosper and many more of the younger people be gathered in, to the praise of the Lord.

The fund for the support of the two native Brethren at the Matoppo Mission, Matshuba and Mdhlambi, in our hands now amounts to ten dollars. Offerings for this fund should be sent to the new treasurer of the Foreign Mission Fund as directed elsewhere. We hope this fund will be liberally supported. We hope Sister Davidson's visit throughout the Brotherhood will prove an inspiration to all parts of the church, and there will be a wonderful revival of missionary interest among our people. The fields are white unto the harvest, the open doors are before us, the opportunities are here but passing rapidly, will we rise to the extent of our possibilities and meet our responsibilities with readiness and devotion, or will we sit at our ease and miss receiving the approval of our Lord when he comes to reward his servants?

The weather conditions obtaining at the time of the Lebanon and Dauphin district's love feast was unfavorable for bringing the crowd that usually attends these love feasts. It was rainy

and quite cool so that the barn was not the most comfortable place under the circumstances. There was a fair attendance of members from the district, with quite a number from surrounding districts. The services were solemn and impressive. Many had opportunity to witness to the saving power of the Gospel of Jesus Christ, and a large number engaged in the memorial ordinances. Thus God's children are permitted to meet from time to time for mutual encouragement, comfort and edification, then part again to fill their places in the world perhaps never to meet again until the first resurrection "at Jesus' feet."

We are much pleased to hear of progress and success at the Carland, Mich., Mission of which Brother Jonathan Lyons is now the pastor. Brother Samuel Reichard writes us an account of a baptismal service held there on June 3rd, at which five applicants were received into church fellowship and baptized. This was an occasion of much joy to the membership there, and they feel much encouraged. Elder Charles Baker was the officiating elder on this occasion as also at the love feast held on the day following. He was assisted by Brother S. Reichard, of Elmer, Mich., and the resident pastor, Brother Lyons. We wish that the cause may prosper at Carland, and that this ingathering may be the harbinger of larger success in the future.

The Cumberland county brethren held their love feast at Mechanicsburg on May 28-29th. It was our privilege to be present part of the time. The house was nicely filled with attentive listeners, and the order was good. While large crowds are in a sense inspiring, yet the smaller meetings have advantages that are missing in the large crowd. In the large meetings so few of the testimonies are spoken so that the audience can hear them, while in the small meeting all can hear and be heard and consequently the meeting will be of benefit to more people.

Our people will please take notice that the editor is not now the treasurer of the Foreign Mission Fund. In its new organization the Foreign Mission Board appointed Brother P. M. Climenhaga, of Stevensville, Ont., as treasurer, and was so confirmed by Conference. All money for the Foreign Mission Fund should hereafter be sent to Brother Climenhaga as directed above. Brother Saxton

SPECIAL.

"He is Coming! Who is Ready?" Is the title of a book written by Bro. J. R. Zook, Des Moines, Iowa, accompanied by a chart, showing the different dispensations. Price, 75 cents. Sold in Pennsylvania by Peter J. Wiebe, Shippensburg, Pa.

Bowers, of Canton, Ohio, R. F. D. No. 6, is still treasurer of the Home Mission Fund and all should send their contributions to that fund to him.

The Conference Minutes are now ready and can be procured by writing to the Secretary, Brother S. R. Smith, 36 N. Cameron street, Harrisburg, Pa., enclosing three cents in stamps per copy. In view of the fact of the new organization under the new constitution, under the recent incorporation of the church in Pennsylvania, and ratified by General Conference, it is important that all the districts should at once order a sufficient number of copies of the Minutes that every member can become acquainted with the new arrangements.

We learn that a number of new converts were baptized in the Black Creek, Ont., district, recently and that the love feast was largely attended, the weather conditions being favorable, and that it was a season of refreshing from the presence of the Lord.

Elder W. O. Baker, Moderator of the recent Conference, kindly sent in some notes of the Conference for publication in this issue, but were received too late. They will appear in July 1st issue.

We would like to get a copy of the VISITOR of November 15, 1901. If any one of our friends has one and is willing to spare it we would be glad to receive it.

Friends and brethren writing to Sister Bertha Boulter will please be sure to address her at Wachapreague, Va.

Baptismal services were held in the Morrison's Cove, Pa., district on Sunday, May 29th, when five precious, redeemed souls followed the Lord in baptism and were united in church fellowship. All of these were heads of families. This ingathering was the result of the labors of Bro. Jacob N. Martin, of Lancaster county, last Winter when he spent nearly two weeks in that locality.

At the late Conference it was decided that the subscription price of the EVANGELICAL VISITOR be not changed or reduced. The price is one dollar per year paid in advance. To those who desire to send it to some friend can do so by paying seventy-five cents per year.

OUR CONTRIBUTORS.

Sunshine Bye and Bye.

Clouds may gather round our pathway,
And the road seem dark and drear,
But the Savior, he will help us from on
high;
There is nothing we need fear,
All the clouds will disappear,
There'll be sunshine, blessed sunshine,
bye and bye.

Chorus.

Sunshine by and bye, yes, sunshine bye and
bye,
There's ll be sunshine, blessed sunshine, bye
and bye.
In the land of perfect day,
Where all tears are wiped away,
Jesus is the blessed sunshine bye and bye.

What tho' storms around us sweep,
And the road be rough and steep,
Never falter, God is reigning up on high;
Look to Jesus every day,
He will roll the clouds away,
There'll be sunshine, blessed sunshine,
bye and bye.

Soon the storms will all be past,
And we'll anchor safe at last,
Where the clouds and storms can trou-
ble us no more;
With all the loved and blessed
In the land of perfect rest,
In the sunshine, on that happy golden
shore.

JOHN M. BAKER.
—Selected.

**The Last Sermon That Elder Zook
Preached in the Abilene, Kansas,
Church, November 29, 1903.**

(Reported by M. L. L.)

We are glad this morning for this truth that comes to us that Jesus alone can save, that he is an all-sufficient Savior, that he saves and will save all that come to God by him. It is a very precious truth that we have a Savior who is able and willing to save even to the uttermost. I wish the blessing of God upon us this morning. I trust that we are all here to be profited.

We will read for our instruction to-day a part of the tenth chapter of Luke's Gospel, beginning at the twenty-fifth verse, and ending at the thirty-eighth verse. We notice that Jesus in his infinite wisdom was able to speak many things in parables, and in one place it is said that without a parable he spake not unto them. Among the many parables we have recorded is the one we have chosen for our lesson this morning.

There was a man that fell among thieves while he was traveling from Jerusalem to Jericho. They stripped him of all his clothes, wounded him, and left him by the roadside half dead. As the wounded man lay there a priest came along. When he saw the wounded man lying by the roadside, instead of helping him he passed on by. Next came a Levite, who came and looked at the wounded man and then passed by on the other side. Lastly there came a good Samaritan along, and when he

saw the wounded man he was moved with compassion, and did not leave him to die by the hand of the robbers and murderers. This good Samaritan knelt by the side of the poor traveler and poured oil and wine into the bleeding wounds.

We believe that the literal meaning of this is to teach us who is our neighbor, and the spiritual meaning of it is to teach us our helpless condition. The good Samaritan portrays Jesus who is the only one who can save us. He came into the world to save sinners.

We are told that while Jesus was teaching in the temple, a lawyer stood up to ask him questions, saying, Master, what shall I do that I might inherit eternal life? This lawyer was not an ignorant man. He knew what was in the Scriptures. Christ referred him to the law. He quoted it, and he quoted it correctly, but when Jesus told him to go and keep the law, he began to make an excuse. No man can keep this law without the grace of God. It is a question whether or not this man was honest about it. Oh, how many times do we find this question brought up, "What good thing must I do that I may be brought to Christ?" We find this same question asked by the jailor, but it came spontaneously from his heart. When they, the prisoners, were so miraculously preserved, he became convinced that this was the power of God, something that he did not have. He said, "Sirs, what must I do to be saved?" There is a question that has perplexed many a one. I am glad that we do not need to be in the dark about this matter. It is a personal matter with every one of us what "I must do" in order that I may be saved. What applies to some one else may not apply to my condition. Our faith which we exercise in Jesus Christ is a personal work. We find that people often get their minds too much on "doing." They want to "do something" to inherit eternal life. Instead of "doing" what is laid down in the Bible, they want to do their own "doings." When we look away from our own "plannings" and look to God, he teaches us what his will is concerning us.

This man was instructed that if he would even do that which he knew he would get eternal life, but he was ready to excuse himself, and wanted to justify himself by asking who was his neighbor. Christ gave him to understand that it was not the man that lived across the street in the palace, but the one who was in need, the one who needs our sympathies. Just place our-

selves in his circumstances for a short time and ask ourselves the question, What would I wish other people to do for me? We can get along pretty well without friends, we can get along pretty well without the rich, but we cannot get along very well without neighbors. When we get to the place where we think that we do not need sympathy, we are very badly mistaken. We need one another's prayers and sympathies. We are dependent upon one another, and we are dependent upon God. We are told here that we are to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind, and our neighbor as ourselves. Now, there is nothing left. There is no room for the world. The Lord is first and last. Our whole heart is centered upon him, and what he wants us to do we will do. This is what the unregenerated cannot do. Their heart goes out after the world and the things of the world. But I am glad that it is possible for God to change our hearts, taking the love of the world out of our hearts.

The lawyer wanting to justify himself asked Jesus, "Who is my neighbor?" "And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." Sometimes the objection is made here because the sinner is dead in trespasses and in sins that he is not our neighbor. Yet, while this man was not really dead, he is pointed out as being half dead, therefore, he needed help and must have help from some source or he will perish.

We might wonder sometimes who are the thieves that strip us and rob us of something that is very precious. You remember when you were young and innocent; when the sun shone down so beautifully and you were happy; and when you were so near to God, but since then you have been robbed of your innocence. But children, who remain so innocent, are unconditionally saved, and they will be saved if they die in that condition. The child, it is said, never tells a lie till it is taught, till it hears one older do the same thing. But the time comes when you fall among thieves and you realize that after you are taught these sins, you are in a hopeless condition. You may try to reform and make right resolutions, but that is not salvation. But, I thank God that there is some one that can help us. The priest cannot help you, the law

cannot reach our case. They cannot save us because they have not the ability to do it. This man needed some special attention that the priest could not give. The Levite came along and could not help him, but the good Samaritan came along and rendered the assistance needed. There is life for the one who will look to Jesus for help. Oh sinner, if you are here to-day, and you are in that condition, look to Jesus, he can help you. If he would not come by your way you would be lost in the wilderness of sin. The Son of Man came to seek and save that which is lost. Suppose this man was not willing to be saved, he would not have been rescued. There are some people in that condition. They want to stand out a little longer by the roadside, not because they do not want salvation, but because they are not ready to be saved. This man was willing to be saved, and when the good Samaritan poured oil and wine in his bleeding wounds, an act which meant cleansing, it would no doubt cause pain, but the wounded man was glad for help even if it did cause pain. There is more than a setting free from sin. There is a cleansing process that must take place, and we are not able to serve God as he would have us serve him until we submit to his teachings. Oh, how helpless we are when we see ourselves in our own helplessness. It is then that he undertakes for us and does that which is needed in our case.

What do you suppose the good Samaritan did after he had cleansed the wounded man's sores? He put him on his own beast and walked himself. There is self-denial. Jesus Christ was willing to sacrifice his own life in order that he might bring us back to the state in which man was before Adam sinned. If we have the life of Christ we have the same spirit of sacrifice that he had, and are willing to do something for others that they may be saved. When we have the Spirit of Christ we are not all the time looking to our own comforts, but we look to the benefits of others, and we love to sacrifice in order that we may help those who need our aid. We find that the good Samaritan took him to the inn, a place where people are cared for. So Jesus Christ has a place where he brings his children and cares for them. I think this place is the Church of God. I believe in the literal Church. Undoubtedly if there is anything mentioned in the Bible concerning a Church it means that God's people are organized as a literal body. It is necessary that we stand together as an organized body.

It is necessary that we stand together as an organized body in order that we may do more effective service for God. We ask, with what Church should I unite? I thank God there is a people who try to uphold the principles and doctrines of Jesus Christ as laid down in his word. After all, there are in the literal body those principles which we are commanded to observe which we cannot do unless we are in the Church. In my mind the Church is to a great extent representative of a sheepfold where the babes in Christ are cared for. If the Church is what it ought to be, it cares for the little ones. Paul, in writing to the Ephesian church says: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Unless there is a place in the Church where the saints are to be perfected, and are brought up and kept from the evil influences, it is not what it ought to be. We should always reverence those who have been in the church a long time as fathers and mothers. They have had many experiences that younger ones have not had. When they tell us not to go to a certain place where God is not honored, we should not go. Sometimes we think we are strong spiritually, but, oh, how weak we are after all. How dependent we are on the grace of God! We need to realize how weak we are, and how much we need his protecting care. You and I who have been on the way for a long time ought to bear the infirmities of the weak. How necessary it is that young brethren and sisters grow strong in the Lord. You do not get it in the world. How does the power of God keep us? Does it keep us when we take the responsibility upon ourselves? No. It is always on conditions. The promises are ours when we meet the conditions. I am glad that we have Jesus Christ as our best friend. He has placed our feet upon the solid rock. The question is, what am I living for? It is that I may glorify God, that I may be an honor to his cause, and help others on their way. May we strive for more of God, for he has great things in store for us.

It is possible so to complete the machinery of living that the very life itself is crushed among the wheels. We may wrap ourselves in comfort until our breath is smothered in the folds.—W. R. Huntington.

Is it becoming easier or harder for me to do God's will?

For the EVANGELICAL VISITOR.
The Great Hope.

(Continued.)

We are now to go on to find out what is comprehended in this "Hope of his calling." What do you think of it? Perhaps you have a mean estimate of it. Perhaps you think it will do for women and old men. Or you may even think that you may want it yourself when this life is about to close. But now in the strength and bloom of manhood and womanhood, or in earlier youth, when every earthly prospect pleases, you have no use for it.

Perhaps you think there isn't much in it. Let us see! Give us your close attention, and ere we come to the end of our subject you may come to believe that this hope doth indeed excel all other hopes as the heavens are higher than the earth.

I. IT IS A HOPE IN GOD.

This idea is made prominent all through the Book. It is not earth-born or man-made. Man's devices and man's ideas are rejected at the outset. "For I neither received it of man, neither was I taught it." It is altogether divine, not only as regards the origin of the doctrine of this Hope, but also as to its object, and as to the power and wisdom necessary for its fulfillment. In fact, man is bidden to look away from himself, and away from the creature, to the Creator, eternal, himself the Supreme and inexhaustible God! Hear ye his word:

(1) "Cease ye from man, whose breath is in his nostrils!" (Isa. ii. 22.)

(2) And again: "For thou art my hope, O Lord God! thou art my trust from my youth!" (Psa. lxxi. 5.)

(3) "Blessed is the man that trusteth in the Lord and whose hope the Lord is!" (Jer. xvi. 7.)

(4) "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram! I am thy shield and thy exceeding great reward!" (Gen. xv. 1.)

(5) And again: "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord!" Psa. xxxi. 24.)

(6) And again: "The sun and the moon shall be darkened, and the stars shall withdraw their shining, the heavens and the earth shall shake, but the Lord will be the hope of his people and the strength of the children of Israel!" (Joel iii. 15, 16.)

(7) And again: "The Lord is my portion, saith my soul, therefore will I hope in him. The Lord is good unto them that wait for him, to the soul

that seeketh him." (Lam. iii. 24, 25.) You try it!

I. IF THIS GOD BE ABSOLUTELY RIGHTEOUS, HOW CAN A MAN THAT FALLS SHORT OF THIS RIGHTEOUSNESS, BOTH IN HIS NATURE AND IN HIS LIFE, DARE TO HOPE IN HIM?

The question is a pertinent one. If he be a God of truth and without iniquity, who can not overlook the transgression of his perfect law, who hateth sin, and is a consuming fire to his enemies, how can unworthy man, crooked and perverted man, yea, guilty and polluted man, how can he expect any favor from this God? How shall he approach him? How can he hope in him? With man, indeed, the case was hopeless, but God, who is rich in mercy and rich in wisdom, provided a way of reconciliation and of peace, which way was also a way of righteousness and of righteous-making (*rechtfertig machen*), and thus he opened for man a door of hope. Hear ye:

(1) "For when we were yet without strength, in due time Christ died for the ungodly." (Rom. v. 6.)

(2) "This is my beloved Son in whom I am well pleased. Hear ye him!" (Matt. xvii. 5.) *Hear ye him*, that is, *Obey him!* For that is what the word in the original means. *Hear ye him—hear ye my Son!* Just as the starving Egyptians were commanded by Pharaoh to go to Joseph and to do whatever he told them, so is the starving world bidden by the Father to go to his Son and to do whatever he tells them.

(3) And when all the land of Egypt was famished, the people cried to Pharaoh for bread; and Pharaoh said unto all the Egyptians, "Go unto Joseph, what he saith to you, do!" (Gen. xli. 55.) Joseph was their savior. And that wasn't all, either; but *they had to do what he told them*. You go to Joseph: whatever arrangement he makes with you I will stand to. So God says: "Go to my Son, and whatever arrangement he makes with you I will stand to."

(4) "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ!" (Acts ii. 36.)

(5) And again: "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." (II. Cor. v. 21.)

(6) And again: "By his knowledge shall my righteous servant MAKE MANY RIGHTEOUS, for he shall bear their iniquities." (Isa. liii. 11.)

III. WHAT ENCOURAGEMENTS HAVE WE, THEN, TO HOPE IN GOD?

1. *The Goodness and Mercy of God which brought about the Atonement of Christ.*

(a) "For while we were yet without strength, in due time Christ died for the ungodly, the Just for the unjust that he might bring us to God." (Rom. v. 6; I. Peter iii. 18.)

(b) "Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities." (Psa. cxxx. 7, 8.)

(c) "But thou, O Lord, art a God full of compassion and gracious, long-suffering, and plenteous in goodness and truth." (Psa. lxxxvi. 15.)

(d) "For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust." (Psa. ciii. 11-14.)

2. *He is the Friend of the Poor.*

(a) "The poor committeth himself unto thee, thou art the helper of the fatherless." (Psa. x. 14.)

(b) "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord!" (Psa. xii. 5.)

3. *His Power and Faithfulness.*

(a) "According to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places." (Eph. i. 19, 20.)

(b) "Faithful is he that calleth you, who also will do it!" (I. Thess. v. 24.)

(c) "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, who made heaven and earth, the sea and all that therein is, who keepeth FAITH forever, who executeth judgment for the oppressed, who giveth food to the hungry, the Lord looseth the prisoners, the Lord openeth the eyes of the blind, the Lord raiseth them that are bowed down, the Lord loveth the righteous, the Lord preserveth the strangers, he relieveth the fatherless and widow, but the way of the wicked he turneth upside down. The Lord shall reign forever and ever, even thv God, O Zion, unto all generations! Praise ye the Lord!" (Psa. cxlvi. 5-10.)

J. VAN HALTERN.

Clay Center, Kans.

Satan's cleverest trick is to make his followers believe that they are following Christ.

For the EVANGELICAL VISITOR.

The Harbor Light of Home.

After a stormy voyage of many long and weary days, a vessel was again nearing its own native shores, yet the dark shadows of night fell over the vast ocean before land was sighted by the man on the lookout. In the great dome above the glittering stars shone down on the surface of the waters like a field of sparkling diamonds. The sailors were rejoicing that all the perils of their voyage were nearly over, and soon they would reach their desired haven and home. Sometime during the night the man aloft made out a bright light low down on the horizon, where the sky and water met. A cheer from the men welcomed the glad news, for they well knew by their chart that it was the friendly harbor light of their own loved home land. In the bright sunlight of the early morning they entered the peaceful bay, where the sails were furled and the anchor cast by the shining sands, washed by the rippling waves.

In this dark night life the Christian is voyaging over the perilous sea of time toward the homeland beyond. He is sailing by an unfailling chart. His orders are "to the other side," and he knows that there is land ahead, however dark and stormy it may be at times. Through the glass of faith he looks onward over the waves to the distant shores of the heavenly land, and beholds him who said, "I am the Light of the world."

Not only is Jesus the true light of this earth, but he is also the one Light of the eternal world of glory beyond, toward whom the weary, toiling millions of earth are looking for help and guidance to the better land. Dark and perilous indeed would be our voyage over the stormy sea of life were it not for the great Light shining along our way, from the home harbor on the sunlit shore. Who could hope to safely reach at last the heavenly land without the friendly light and help that Jesus is so able and willing to give to all who will receive it from his loving hands.

Press on Christian voyager, whatever the present dangers may be, for there is light, rest and home beyond. A few more rough billows may be encountered, but soon for some of us, from the top of some crested wave the beacon light of home will burst upon our enraptured vision as we near the golden shore. Rapturous moment, when we shall step onto the sunny banks of sweet deliverance and realize that it is heaven. Storms and perils all past. Victory forever won.

Christian brother, keep the harbor
Light of home ever in view, and some
glad day you will safely glide into the
port of eternal glory.

W. R. SMITH.

Fredonia, Kans.

For the EVANGELICAL VISITOR.
Testimony of Healing.

"Bless the Lord, O my soul; and
all that is within me, bless his holy
name.

"Bless the Lord, O my soul, and
forget not all his benefits;

"Who forgiveth all thine iniquities,
who healeth all thy diseases." (Psa.
ciii. 1, 2, 3.)

Dear Readers: I can truly say with
the Psalmist, bless the Lord for what
he has done for my soul and body.
Truly it is wonderful what God can
and will do for us if we fully trust in
him. For two weeks I had a cold and
catarrh pretty bad, and was praying
and trusting God to heal me. On
May 21st, I was quite sick, had all
symptoms of quinsy and was dis-
couraged for a short time. Then I
took my Bible and read some blessed
promises. Then I went to my bedroom
and prayed God to reveal to me why
I was not healed. Then he spoke to
me and said if I would fast for three
days I would be healed. I promised I
would, then lay down and rested a
short time and got up and came down,
and, praise God, I was so much
stronger in both body and soul. The
girls asked if I was better. I said yes,
praise the Lord, he is healing me. But
Sunday and Monday were testing
days. But, I praise God, when I got
hungry I fed on his word and the same
for thirsting too. The temptation of
Jesus was a great comfort to me. I
thought, if Jesus could fast forty days
I surely could fast three days. Jesus
was very precious to me then and is
still and his blessed words, and that I
could pour out my petitions to him at
all times was such a glorious privilege
to me. Then, while I could feed on
the blessed words of Jesus my heart
truly went out to the dear ones in
heathen lands who have not the bless-
ed privileges we have here.

Shall we not labor and pray more
earnestly for the dear ones who are in
sin and darkness? I would say with
the Apostle Paul: My heart's desire
and prayer to God is that all might be
saved from the power of sin. That sin
might not have any more dominion
over their bodies.

I praise God he can save, sanctify
and keep and heal our bodies. Praise
his holy name. He is ever near us if

we just trust and obey him. He is
truly a wonderful Savior. These
tests and trials are for our good. I can
praise God for them. But I know of
a time when I murmured as did the
children of Israel. O, I praise God,
he can cleanse us through and through
and save us to the uttermost. Amen.
And he can do this for every one if
we fully surrender all to Jesus. I am
so thankful God gave me a will to sur-
render all even to sacrifice home
friends and comforts to do missionary
work for him. But he has so greatly
blessed my labors, and I have learned
so many blessed lessons that were
such a help to me. O, I know I have
greater joys than if I had stayed at
home. I do certainly enjoy pointing
the dear ones to Jesus who died to
save their dear souls, who loved them
so much.

Some may wonder why I do not re-
main in Philadelphia when workers
are needed so much. I will tell you
why. God called me to go to India
six years ago already last Summer,
when that great famine was, and he
gave me the burden of those dear peo-
ple on my heart which I can never
shake off, nor do I wish to. Then in
February, 1903, the dear Lord again
called me. At night he took sleep
from me and I prayed to him and
asked why this is. Then the word
India, in very large letters, was on the
wall before me. So I can say I had
two definite calls. Then my heart was
stirred and burdened anew. And this
verse came in my mind the next day:

*"Let me go, I cannot stay,
'Tis my Master calling me;
Let me go I must obey,
Native land, farewell to thee."*

God wonderfully gave me back my
health to work for the salvation of
precious souls. I do not want riches
in this world, but I want to have treas-
ures laid up in heaven.

*"A tent or a cottage, why should I
care,
They're building a palace for me over
there."*

God has wrought this change in me,
for only he could do it. He can
change the vilest sinner and make him
clean and pure. I am so glad heaven
is just as near to us if we are in India,
Africa, China or any of those places.
If we just obey God, we have heaven
in our souls when he abides with us.
Praise his dear name. There can
nothing separate us from the love of
Christ.

So I am giving my service for love
to God as he loved me so much and

saved me from the grave. Will all
who read these lines pray that God
may keep me true to him in every test
or trial that may come?

Yours, seeking the lost of earth.

ANNA J. STONER.

Martinsburg, Pa.

Evidences of Inspiration of the Bible.

(Concluded.)

The sacrifices and ceremonies under
Mosaic regime which "as pertaining
to the conscience could not make the
comers thereunto perfect," as well as
the ceasing of the kingdom of Israel,
is thus prophesied in Hosea iii. 4:
"For the children of Israel shall abide
many days without a king, and with-
out a prince, and without a sacrifice,
and without an image, and without an
ephod, and without teraphim."

It may seem easy and smart to
ridicule verbal inspiration. But in the
providence of God it is given for our
learning that even a dumb beast was
verbally inspired. Certainly Baalam's
ass had not the ability to choose his
own words in conveying his thoughts
to his master when the angel met him
in the way. Here is a case of verbal
inspiration that even Higher Critics
will have to admit; and they can't
evade it either by saying it was a
legend, for the Holy Spirit, speaking
through Peter, says: "The dumb ass,
speaking with man's voice, forbade
the madness of the prophet." II. Peter
ii. 16.

The Pentateuch states 680 times
that "God said," "spake," or "com-
manded," also that he spake unto
Moses, and that Moses wrote the
words in a Book and told them to the
people. Yet, men living in the twen-
tieth century, nearly 4,000 years later,
claim that certain scribes in the reign
of Josiah and the time of Ezra, six or
eight hundred years afterward, wrote
some of those things and forged the
name of Moses to them. So in the
last analysis it appears we must refer
to the Higher Critics, who seem to
"speak with authority and not as the
scribes," to ascertain which of the
Scriptures are inspired, and which are
not. It is a reflection on the genuin-
ness of Holy Writ to allege any of
them forgeries, and to assert there
are contradictions in them. In Mark
xii. 36 Jesus certifies to David's writ-
ing the 100th Psalm, which the
Higher Critics deny; also to a com-
mandment of Moses in Lev. xiv.,
which Higher Critics allege Moses
never saw. Peter also testifies that
Moses said a prophet like unto me,
shall the Lord raise up unto you of

your brethren, quoted from the very book Higher Critics allege to be a forgery. Jesus further testifies to the writings of *Moses, the Prophets* and the *Psalms* in declaring that all things written of him therein must be fulfilled.

The keenest scrutiny of eighteen centuries has not detected a single mistake in the New Testament of the geography, geology, astronomy, history, biography, mention of dates and names of places. The Greek preposition "en," translated "in" in English, occurs 2,700 times in the New Testament with "unanimous and unfailing precision." What might it not mean if the writers were left to their limited education! God could not afford to let his eternal truth involving the enlightenment and salvation of millions hang on the weak memories and limitations of his poor messengers. Professor Gausson alleges that the theory of divine revelation of thoughts without words is irrational and false. Dr. Carson, the "Jonathan Edwards" of Ireland, suggests that the inspired writers left to the choice of words might inadequately or erroneously represent the mind of the Spirit thereby—to know the thoughts of an author we must know his words. Professor Lindsay tersely says, "The words of the prophets are God's words; the words of Christ are God's words; and the words of the men sent forth by Christ are God's words." And Paul says: "When ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth the word of God," "which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." I. Thess. ii. 13; I. Cor. ii. 13.

No one can possibly believe intelligently in the divinity, character and offices of Christ depicted in the Bible and disbelieve in its inspiration. From Genesis to Revelation he is the pivotal character of Scripture, the sun of its system, "the center around which circle the doctrines, duties, histories, narratives, prophecies and poems of all the sacred writings." He proclaimed his absolute sinlessness Jno. vii. 29; pre-existence Jno. viii. 58; Omniscience Luke vi. 22; Omnipresence Matt. xxviii. 20; Immutability Jno. xiii. 1, etc. If the Bible is not inspired *Christ bore testimony to what was false, and all his claims were a mere pretense.* Henry Ward Beecher has well said: "Jesus Christ was divine, or he was insane."

Even infidels and unbelievers as

Spinoza, Strauss, Renan, John Stuart Mill, Lecky, M. M. Noah and Rabbi Raphael confess to the peerless character, claims and conduct of Jesus.

If Christ rose from the dead after his crucifixion and burial, according to the testimony of *fourteen* different classes of witnesses who ate and talked with him, handled him and heard him speak on many occasions, and on the strength of their testimony they and millions more gave up country, friends, religion, liberty and life itself as a verification of the fact, then the Higher Critics are liars and deceivers, because Jesus testified to the truthfulness and inspiration of the very books which they claim to be forgeries. If the Higher Critics are right then the Christian religion is the greatest imposture ever practiced upon men, for millions have given their lives submissively and meekly in defense of its claims. If the Higher Critics tell the truth, then the Bible far from being a moral and righteous book is one of the greatest frauds ever invented to delude mankind, and should be burnt, destroyed and outlawed, as its enemies have tried for centuries to do. To hang one's faith on the authority of these hypercritical, infidel Higher Critics, is equivalent to risking one's eternal destiny to some lottery or "nickel-in-the-slot" scheme. Away with such monstrous absurdities!

On the challenge to the inspiration of the Scriptures, we might, in citing the testimony of Jesus to their divine origin, ask with Pilate of old, "What then shall I do with Jesus, which is called Christ?" If I accept the evidence of these so-called, scholarly Higher Critics, who seem to be more ignorant of verbal inspiration than Baalam's ass, I will have to say with the murderers of Christ of old, "away with him! away with him; crucify him!" Some one has said that if Christ was not what he represented himself to be, (and he cited the Scriptures in vindication of his claim), then he was an imposter, and as such *three* monuments should be erected—one to Judas, who betrayed the Savior; one to Caiaphas, who headed the conspirators that brought about his death, and one to Pilate, who crucified him.

No one denying the inspiration of the Bible can consistently call it a moral book. It has scarcely a statement without having in some form or other a "Thus saith the Lord!" behind it. It presumes to give truth, not fiction. Anxious souls seeking truth and light have placed the fullest confidence in it. Hence, if it be a moral, truth-

ful Book, its own testimony is an evidence of its inspiration—as James H. Brookes said: "Bad men could not, and good men would not, have composed [its] wonderful writings." Rousseau, the avowed, dissolute French infidel, says: "It is more inconceivable that a number of persons should agree to write such a history than that one should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality, contained in the Gospel; the marks of its truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero."

The Bible has withstood the ravages of time, has seen empires born, flourish and die. Diocletian's medal to celebrate the extinction of Christianity has been answered in the nineteenth century by 400,000,000 copies of its Constitution translated into 350 languages, scattered over the earth, bringing light, salvation and civilization to benighted continents and dark islands of the sea, and ruling the policies and destinies of the chief nations of the earth. Its devotees and martyrs under the most merciless tortures and cruelties have proved its promises true—that no good thing will the Lord withhold from them who walk uprightly. It has been the means of saving eternally millions from lives of degradation, sin and hell-fire, of making men and women for this life, and converting the blackest and most heartless sinners into the brightest, most merciful and purest of saints. Without its benign influences man is worse than a beast. You cannot go among a people where the Bible has not gone before you and be sure of your property or life one day. It has within a single generation transformed a lot of cannibals into peaceable, gentle and good citizens as evidenced by the wonderful transformation of the South Sea Islands. Those cognizant with the history of the New Hebrides from the Life of John G. Paton are familiar with the facts. Where the Book has been rejected anarchy, dynamite and nihilism prevail. During the Reign of Terror in France infidels went about clad in tanned human skins, and decapitated victims. The word of God sown in weakness, like its Great Embodiment, the Living Word, has been raised in power. It is still young and vigorous, sweeter than honey, as fresh as though it had newly come from the Father of Lights in whom there is no variableness neither shadow of turning. We never tire of reading it. It

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will be the comforter and enlightener of unborn generations, and it will yet smooth the pillows of multitudes of dying saints. Long after Higher Critics and all the hordes that Satan can bring against it will be in oblivion it will stand forth as "the word of the Lord which endureth forever."

I. J. RANSOM.

Sanctification Illustrated.

A SERMON BY REV. JAS. S. RICKETTS.

Text, "But ye are Sanctified." (I. Cor. vi. 11.)

My theme is Sanctification. This state of grace is called, in the Bible, by different names.

In some places it is called Holiness. For example: "Be ye holy, for I am holy," I. Pet. i. 16; or, "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. xii. 14.

In other places it is called Perfection. For instance: "Mark the perfect man," Ps. xxxvii. 37; "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v. 48.

It is also called Purity. "Be thou an example, in faith, in purity," I. Tim. iv. 12; and, "Blessed are the pure in heart, for they shall see God." Matt. v. 8.

In our text, and in many other places, it is called Sanctification. For instance: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I. Thes. v. 23.

The following Scriptural phrases have the same signification, namely: "Death to sin," "Loving God with all the heart," "Being filled with all the mind of Christ," "Being cleansed from all unrighteousness, and from all filthiness of the flesh and spirit."

This mature state of moral purity is also styled, by eminent divines, "The higher life," "The blessing of perfect love," etc.

I find difficulty, in my reading upon this subject, to get the precise thought of the writer, to see just what he understands sanctification to be; how it differs from regeneration. And I am not alone in this. "I find," says Bishop Foster, "evidences of obscurity in all the writings about it. The most eminent divines are not clear. They all agree in the fact but when they attempt to explain they become confused."—CHRISTIAN PURITY.

This leads me to the conviction that

the best way to present the subject is to illustrate it.

Some writer defines sanctification thus: "Regeneration is the beginning of a new spiritual life; Sanctification is this new life springing into perfect activity."

But what does this mean?

Go to your garden. The useful plant has been inserted and has begun to grow; has entered upon a new life; but because the soil is in a poor state of cultivation being thin and hard, with clods and weeds almost hiding out of view the useful plant, its growth is very imperfect; its condition excites your pity. Too often the regenerated life is thus.

Go to that garden again, remove all obstructions, enrich the soil, put it into a perfect state of cultivation, bring to bear all that would aid the growth of the plant, then mark the change. Its condition no longer excites your pity; but, on the other hand, its beauty and vigor become to you an inspiration; the life so death-like before has now sprung into perfect activity. Such is the state of sanctification. All obstructions are removed from within, all predisposition to sin, with everything brought to bear which will tend to his growth in grace.

The difficulty is to make plain the difference between justification, regeneration and sanctification. Let us illustrate: The Governor pardons the thief, by which act the thief is justified; that is, stands before the law as though he never had stolen. Had the Governor the power to change his thieving nature, so that he would have less disposition to steal and more inclination to be honest, then he would do for the thief what God does for the sinner in the work of regeneration, at the moment he is justified.

Now, could the Governor go farther, and so change the thief as that he would hate and abhor anything that is like stealing, so that in his nature he is the very opposite of a thief, he would then do for the thief what God does for the sinner when he sanctifies him.

In pardoning the sinner, God places him justified before the law. His relation to the law is the same as though he had never sinned. By regeneration he lessens his desire to do those things which he knows to be wrong, and increases his desires to do what he believes to be right. And in sanctification he takes out of him all desire to do those things he knows to be wrong; he so changes his nature as

that he hates sin and delights to do God's will.

As though the thief was so changed as to be the opposite of a thief, so in sanctification the sinner is so changed as to be the opposite of a sinner, that is, a saint.

Man's moral nature is as a garden, allowing the weeds to represent sin, and the useful plant its opposite, righteousness. Keep in mind, too, that there is a difference between weed germs, seeds and roots in the soil, and actual weeds, though both, in an important sense are weeds. Just so, there is a difference between sin germs, that is, sinfulness, and actual sin, though either is sin. Sin germs produce actual sin, just as weed germs produce actual weeds.

Childhood is represented by this garden in early Spring-time. The ground is bare, not a weed to be seen, yet the soil is full of weed germs. Thus it is with every child born into the world. There is no actual sin, yet sin germs infest the moral nature of every infant.

And as surely as weed germs produce, when the warm rain and the sunshine is given, actual weeds, just so sure will this depravity in the child produce actual sin, as soon as it comes to know good and evil. Thus will be added to the natural uncleanness, for which the child is not responsible, guilt, and condemnation, for which it is responsible.

The moral condition of the youth who has committed many transgressions, is as this garden after the seeds and roots have germinated and covered the soil with noxious weeds; and if you would have a benefitting picture of the condition and pernicious influence of the veteran sinner, go in the Fall, to that uncultivated garden, where the weeds of a thousand varieties are ripening, and where each variety is yielding a thousand-fold harvest after its kind.

"Sure, ah sure, will the harvest be."

But to return. The justified and regenerated state is as this garden after the weeds and some of the germs have been destroyed, the soil put into a partial state of cultivation, and the useful plant inserted.

And now, though the weeds are all destroyed, and many of the germs, the soil is so full of seeds and roots yet, that, in order to keep that garden rid of actual weeds, the gardener must be present with his hoe every day, yes, every hour. So with him who is pardoned and regenerated; his actual sins are all destroyed, and some of the germs of sin, yet there is enough of

uncleanness, that is, tendency to sin, in him to make it necessary for him to watch over himself every moment, lest this sinful tendency leads him into wrong-doing. For as weed germs produce actual weeds, so this inbred sinful tendency produces actual sin.

Conceive of a garden put into a perfect state of cultivation, the soil rid of every weed germ, and filled with every useful plant, and you have what conveys to our mind the condition of a sanctified soul. Not only is actual sin destroyed, but all inbred sin, that is, all disposition to do that which we know to be wrong, is taken out of the soul, and in its stead is an intense desire to do good. And as that garden is incapable of producing weeds as long as it is free from weed germs, just so there is nothing in the soul that is sanctified, capable of producing sin, for it is perfectly free from sinfulness.

Let us speak of sin under the similitude of a tree.

Then the work of pardon, by which we are justified, is as the removing the trunk and branches of this tree. Regeneration is as the removing a part of the root from the soil and planting the tree of righteousness in its stead; and the life of the regenerated is as the standing over the remainder of this root to keep it from growing up into a tree again; for if left alone the last state may become seven times worse than the first; for instead of one trunk there may be many. It is further the duty of the regenerated to keep the enemy from plucking up the tree of righteousness and replanting the tree sin, in its stead.

Now, sanctification is as the removing from the soil the last vestige of this old root, so that it no longer hinders the growth of the good tree, and we need no longer to watch over it. The life of the sanctified consists in cultivating the tree of righteousness and in preventing an enemy from replanting in our moral nature, the bad tree, sin.

Thus you see that the sanctified has a great advantage over the one who is only regenerated, for two foes are more dangerous than one; and furthermore, the most dangerous foe is the one within the citadel. "Let not sin, therefore, reign in your mortal body." Rom. vi. 12.

Let sin be represented by some specific disease; ague, for instance. Then pardoning and regenerating grace are as the quinine which breaks the chills and fever, and in part removes the malaria from the system; while sanctifying grace is as the perfect cure,

which wholly rids the system of the disease.

There is nothing which conveys more clearly, to my mind, this whole subject, than this last illustration.

As chills and fever are broken by quinine, so are actual sins disposed of by pardoning grace. And as the malaria, in some degree, is removed from the system at the time the fever is broken, and new vigor imparted to the faculties of the body, so at the time of pardon, inbred sin, in some degree, is removed from our moral system, and new vigor is imparted to the faculties of the soul. And how like keeping free from chills and fever, by the regular use of prevention, are the struggles to keep the sinful tendency within us from breaking out into transgression. And as the patient longs for a perfect cure, that he may be free from the effects of malaria, so the child of God, as he struggles with innate corruption, longs for an application of that blood that washes whiter than snow.

Now, that we may look at the different phases of this subject in the shortest possible time, we will notice the questions usually propounded concerning the subject of sanctification.—*Sel. by D. V. Heise.*

(To be continued.)

How to Preach.

Make no apologies. If you have the Lord's message, deliver it; if not, hold your peace. Have short prefaces and introductions. Say your best things first and stop before you get prosy. Leave self out of the pulpit and take Jesus in. Defend the gospel and let the Lord defend you and your character. If you are lied about thank the devil for putting you on your guard, and take care that the story shall never come true. If you do not "want to break" make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not run away from your hearers. Engine driving-wheels fly fast with no load, but when they draw heavy loads they go slow.

It takes a cold hammer to bend a hot iron. Heat the people, but keep the hammer cold. Do not bawl and scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring loudest. Powder isn't shot. Thunder isn't lightning. Lightning kills. If you have lightning you can afford to thunder. But do not try to thunder on an empty cloud. Do not scold the people. Do not blame the faithful souls who come to meeting on rainy

days, because of the others who do not come. Preach the best to smallest assemblies. Jesus preached to the woman at the well, and she got all Samaria out to hear him next day. Sleep in church is oftener due to bad air than to bad manners. Do not repeat sentences, saying, "As I said before." If you said it before, say something else after. Leave out words you cannot define. Stop your declamation and talk to folks. Come down from your stilted and sacred tones, and "become as a little child." Change the subject if it goes hard. Do not tire yourself and every one else out. Do not preach until the middle of your sermon buries the beginning and is buried by the end. Beware of long prayers except in the closet. Where weariness begins, devotion ends. Look people in the face, and live so that you are not afraid of them. Take long breaths. Fill your lungs and keep them full. Stop to breathe before the air is exhausted. Then you will not finish off each sentence-ah, with a terrible gasp-ah, as if you were dying for air-ah, as some good do-ah, and so strain their lungs-ah, and never find it out-ah, because their friends dare not tell them-ah, and so leave them to make sport of the Philistines-ah! Inflate your lungs. It is easier to run a saw-mill with a full pond than it is with an empty one. Be moderate at first. Hoist the gate a little way; when you are half through raise it a little more; when nearly done use a full head of water. Aim at the mark. Hit it! Stop and see where the shot struck, and then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man worse if it strikes him edgewise.—*Selected.*

Fill us with thy love that forgives and summons and empowers and send us out into the world under this thy summoning and challenging call. Help us to meet the next temptation in the expectation of victory; to expect to be able to bring to the next trouble fortitude and patience. This can be done. By the God-given power of will that is within us, may we create a new future out of the inspiration of this hour.—*Dr. Maltbie Davenport Babcock.*

The busiest man is he who has the most time for religion. If it is my duty to shovel dirt, I can do it with the glory of God in my heart as well as with profanity in my mouth.

It must have water also—the refreshing dews of heavenly grace, the gentle descent of God's Spirit.

OUR YOUTH.

In the Spring.

What did the sparrow do yesterday?
 Nobody knew but the sparrow;
 He were too bold who should try to say
 They have forgotten it all to-day.
 Why does it haunt my thoughts this way,
 With a joy that piques and harrows,
 As the birds fly past,
 And the chimes ring fast,
 And the long Spring shadows sweet shadow
 cast!

There's a maple bud redder to-day;
 It will almost flower to-morrow;
 I could swear 'twas only yesterday,
 In a sheath of snow and ice it lay,
 With fierce winds blowing it every way;
 Whose surety had it to borrow,
 Till birds should fly past,
 And chimes ring fast,
 And the long Spring shadows sweet shadow
 cast!

"Was there ever a day like to-day,
 So clear, so shiny, so tender?"
 The old cry out; and the children say,
 With a laugh, aside: "That's always the
 way,
 With the old in Spring; as long as they
 stay,
 They find in it greater splendor.
 When the birds fly past,
 And the chimes ring fast,
 And the long Spring shadows sweet
 shadow cast!"

Then that may be why my thoughts all
 day—
 I see I am old by the token—
 Are so haunted by sounds, now so sad, now
 gay,
 Of the words I hear the sparrows say,
 And the maple-bud's mysterious way
 By which from its sheath it has broken,
 While the birds fly past,
 And the chimes ring fast,
 And the long Spring shadows sweet shadow
 cast!
 —Helen Jackson, in "Century."

Wanted—A Bible.

The following from an exchange is said to be a true story, so we pass it on to our young readers:

There was a little boy who wanted a Bible very much indeed—wanted it more than anything else he could think of. But he was a poor boy and could not afford to buy one; for he lived a good many years ago when Bibles cost more than they do now.

One day two strange gentlemen came to his house and asked his mother for something to eat. Although she had only plain food, she gave them a welcome to what she had. As they ate, they saw that the little boy looked sad.

They asked him what he wanted, and he told them a Bible.

His mother said, "Never mind. Don't fret about that. I'll take you to see General Washington next week."

"But I'd rather have a Bible than go to see General Washington," the boy said. One of the gentlemen seemed much pleased with this, and told him he hoped he would always be as fond of his Bible. The next day the

little boy received a beautiful Bible, and on the flyleaf was written, "From George Washington." The little boy did not know it, but he had been talking to General Washington himself the day before.—*Selected.*

Not a Christian Potato.

A certain boy in Kansas, only seven years old, who was trying hard to be a Christian, was watching the servant Maggie as she pared the potatoes for dinner. Soon she pared an extra large one, which was very white and nice on the outside; but when cut into pieces, it showed itself to be hollow and black inside with dry rot. Instantly Willie exclaimed, "Why, Maggie that potato isn't a Christian."

"What do you mean?" asked Maggie.

"Don't you see it isn't good clear through?" was Willie's reply.

This little Kansas boy had learned enough of the religion of Jesus to know that a Christian must be sound and right clear through.

A Young Man's Ruin.

During our college days, a bright, talented young student won the heart of a beautiful young lady, and they were married. He soon engaged in the drug business, and for awhile heaven seemed to smile on them; but soon an enemy worse than death crept in to bring sorrow and woe, and he became a slave to the demon of drink. Behind the drug counter he learned to partake of the death-dealing poison, and little by little he went down, down, down! That manly face soon lost its freshness, the eyes were strangers to their former brightness, the energetic step was changed to a tottering, irregular one, and the sanctity and happiness of the home were no longer preserved. The heart-broken wife was forced to return to her mother's home, with her young daughter, while the husband continued in dissipation.

The cruel monster did his dreadful work on soul and body and left him many times in the throes of delirium tremens, until at last word reached the young wife from a distant city, that during one of these terrible convulsions his spirit departed and he went into the presence of God.

When the secrets of men are made known in the great judgment morning, what an unfolding of sin and crime will take place. The poor drunkard will not be alone responsible for his own ruin. The druggist and the church member who voted for a

continuation of the drink traffic, will share in the fearful responsibility of that young man's soul. And this is only one case among thousands who are going down to a drunkard's hell.

O, what an army will be arrayed before the judgment seat, hopeless, lost and ruined, all through the curse of drink! Parents, watch the steps of your boys, and lead them in paths of righteousness.—Flora B. Nelson.

His Mother's Watch.

Any good boy is glad to please his mother, and will not willingly do anything to grieve her. The boy in the sketch below, who fancied that he should be happier by not following his mother's advice, found out his mistake. The best prize for conduct that comes from earth is a mother's smile.

Edward was a loving boy, but careless in his habits; he thought his mother was old-fashioned in her notions; he saw no harm in things which she knew ruin many bright boys. He was about to go away from home, and the anxious mother thought of a way to keep her influence over him. He wanted a watch, and she gave him her own gold hunter, on condition that he should give it back if he did any of the things which he knew she did not approve.

Edward was delighted with the watch, and for a time he was all that his mother could wish. But soon other boys charmed him by their free ways, and he began to smoke, and play their gambling games with them. Then he took off his mother's watch, and put it in a box to send home. Now he could be free! That was a dreadful mistake. It seemed as though he had driven his mother away—as if he had put her in a grave. He could not be happy; he could not find a moment's peace, till he turned straight round, and, putting on the watch again, became worthy of his mother's love.

If you see anything that is worthy of praise, speak of it. Even if you cannot do a worthy deed yourself, commend one who does. Praise is a power for good; both God and man prize it. No prayer is complete without praise. The best worker for his fellows who fails to give praise fails of doing as well as he can. Mrs. Stowe states the truth effectively when she says: "Praise is sunshine; it warms, it inspires, it promotes growth; blame and rebuke are rain and hail; they beat down and bedraggle, even though they may at times be necessary. Do we do our part in giving praise?"—S. S. Times.

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Chicago Mission, 5956 Peoria street. In charge of Brother and Sister B. Brubaker, Sisters Anna and Sarah Bert and Brother G. C. Cress, pastor.

Des Moines, Iowa, Mission, Second and Grand streets. Church, Thirteenth and University ave. In charge of Bro. J. R. and Sister Anna Zook. Residence, 1226 Eleventh street, N.

CHURCH WORK.

Love Feast.

OHIO.

Valley Chapel, Stark county, June 18th and 19th.

PENNSYLVANIA.

Martinsburg, June 18th, 19th.

MICHIGAN.

Elmer, June 18, 19.
Greenwood, June 25, 25.

Philadelphia Mission.

Report for May, 1904.

DONATIONS.

Gettysburg, Pa.,	\$1 00
Jacob Myers,	2 00
A brother,	5 00
A brother,	1 00
A brother,	1 50
Philadelphia, Pa.,	2 88
Richmond Hill, Ont.,	1 00
Shannon, Ill.,	3 00
Balance on hand last report,	38 14
Total,	\$55 52

EXPENSES.

For Mission work,	\$6 75
For Mission work,	7 00
For poor,	15 00
For poor,	3 50
Total,	\$32 50

We thank the dear saints for the love they show by giving to the cause of Christ. May the grace of our Lord Jesus Christ be with you is my prayer. Amen.

Your unworthy brother,

PETER STOVER.

3423 N. Second St., Philadelphia, Pa.

Des Moines Mission.

Report for the month of May, 1904.

DONATIONS.

Pleasant Hill S. S., Brown county, Kans.,	\$3 65
Mary Trump, Polo, Ill.,	1 00
J. A. Keefer, Rife, Pa.,	1 00
C. Haldeman, Morrill, Kans.,	50
Sister C. Baker, Stayner, Ont.,	1 00
Sadie Landis, Abilene, Kans.,	25
Velma and Ezra Heise, Hamlin, Kans.,	1 25
A. J. Heise, Hamlin, Kans.,	5 00
Malissa Stoner, Morrill, Kans., ...	1 00
Max Mahler, Des Moines, Ia.,	2 50
A. L. Gnagy, Dysart, Ia.,	5 00
J. H. George, Des Moines, Ia., ...	5 00
Mary Janes, Des Moines, Ia.,	25

Total receipts, \$27 40
Expenses for the month of May, .. \$25 35

Bal. in favor of Mission, June 1, \$1 05

The deficit of Conference year cancelled. We are happy to report a little balance in favor of the Mission at the close of the first month of the Conference year. We hope this may continue throughout the entire year, because it would be so very agreeable all around to report to Conference without a deficit. We will pray to that end.

We are delighted to state that Brother A. L. Gnagy and family, of Benton county, Ia., have bought a beautiful home in Des Moines, Ia., intending to move here next December. We are confident they will be a great help to the work at this place. It is also our pleasure to announce that Brother J. H. George and his wife Anna are locating here and are having a commodious residence built. It is our conviction that the Lord can and will use them to his glory at this place. May it please the Lord that many more of our excellent people move into this city and join us in the soul-saving work. We believe that the Lord has turned the tide this way after passing through difficult places. "IN GOD WE TRUST" is our motto.

We expect to have a Bible class, at least, through the months of July and August in

connection with our mission work. All who may wish to attend may write for particulars. Pray for us and the work of this place. We are expecting Sister Frances Davidson to make us a visit. Our love from all to all.

J. R. AND ANNA ZOOK.

Buffalo Mission.

Report for May, 1904.

DONATIONS.

Christian Stauffer, Ohio,	\$1 00
W. O. Baker, Ohio,	6 00
W. J. Myers, Ohio,	1 00
Peter Bechtel, Ohio,	1 00
Sister Ebersole, N. Y.,	1 00
Jno. Bock, Canada,	1 00
Jno. A. Stump, Ind.,	1 00
Daniel Brubaker, Pa.,	1 00
Jno. B. Neisley, Pa.,	1 00
Martinsburg Brethren, Pa.,	1 70
A Sister, Pa.,	1 00
A Sister, Pa.,	50
A Brother,	1 00
Brother and Sister Hostetler, Pa., ..	2 00
Daniel Lehman, Pa.,	1 00
Sister Hoover, Pa.,	1 50
Jacob N. Engle, Kans.,	1 00
Sister Brenneman, Kans.,	1 00
Samuel Bert, Kans.,	1 00
Roxanna Anger, Ont.,	75
Frank Atkinson, Ont.,	1 00
Marv Sider, Ont.,	50
A Sister,	1 00
Eva Doner, Ont.,	1 00
Offering Box,	1 00
Miss Carver, Buffalo, N. Y.,	1 00
Howard Berry, (for board),	6 20
Total,	\$38 15

EXPENSES.

Water rent,	\$1 13
Gasoline and oil,	1 65
Wall paper and repairs,	5 00
Household and personal,	6 25
Groceries, car fare, etc.,	14 42
Total,	\$28 45
Balance in treasury,	\$84 60

During this month it was our privilege to entertain a number of our brethren, who stopped here on their way to, and return from, Conference. We pray God's blessing on all of them for their kind interest in this work. We solicit a special interest in your prayers, as we are now approaching a season when our work will be difficult, because of many other things to attract and interest, and so diminish our number in Sunday-school and church attendance.

Very sincerely yours in Jesus,
GEO. AND EFFIE WHISLER.

25 Hawley St., Buffalo, N. Y.
May 31, 1904.

Chicago Mission.

Report for month ending May 5, 1904.

RECEIPTS.

J. R. Bosler, Canton, Ohio,	\$2 50
Walter Fry, Canton, Ohio,	2 50
Melma Nellson, Chicago,	1 00
Bessie Weber, Chicago,	1 00
Young Men's Bible Class, Chicago, ..	1 75
J. Hamil, Chicago,	2 00
Sister Martin, Chambersburg, Pa., ..	1 00
In His Name,	5 00
Rent for assembly room,	4 70
In His Name, Chicago,	10 00
Bethany S. S., Okla.,	1 80
In His Name,	5 00
Brother Geagy, Kans.,	1 00
In His Name, Kans.,	5 00
Offering box,	4 92
Young people's collection,	1 90
Total,	\$50 37

EXPENDITURE.

Balance due Mission,	\$8 84
Groceries,	8 35
Gas for lighting,	1 00
Printing,	1 75
Rent,	35 00
Total,	\$56 04
Balance due Mission,	\$5 67

The case of eggs which was received from the hands of Sister Cress was much appreciated. God bless her and all the dear saints who are interested in the great vineyard of the Lord.

While our hearts burst forth in praise and gratitude to him for his marvelous love to us, and for deliverance from sin, yet we are burdened, and our souls continually cry to God for those who are yet in sin and degradation, that deliverance may come to them and that speedily. It means so much to be true to souls. Only by his grace can we be true. Thus we feel that we do need your prayer. God bless all the dear readers.

SARAH BERT.

5956 Peoria St., Chicago, Ill.

On Our Mission.

Dear readers of the VISITOR we greet you to-day in Jesus precious name.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." (Isa. lxii. 1.)

It is some time since we last reported, but we have not been idle, neither do we care to be.

This report dates back to April 4th, when we were holding forth the word of life in New Dundee in the Mennonite Brethren's house of worship. The meetings were continued with good interest up to the night of April 10th. The house was crowded with attentive hearers who showed their appreciation of our labors by an unsolicited free-will offering. He who promised to reward the cup of cold water will also reward them for this their act of love.

On April 11th we came to Berlin and found an appointment awaiting us in the Mennonite Brethren in Christ church and although the evening was rainy we were greeted with a good audience to whom we gave the word without softening the truths or smoothing our tongue.

During the week following we attended prayer-meetings, and on Thursday night, the 14th, we again preached the word; also on Sunday morning in the M. B. C. church to a full house, when we were also remembered by a free-will offering as a token of love and respect. The Lord bless them for their liberality. On Sunday evening, the 17th, we preached, by request, in what we call the old Mennonite church, in Berlin, to a good attentive audience. And on Wednesday night, April 20th, in the old Mennonite church in Waterloo to a large audience.

On Sunday, April 24th, we again gave the message in the old Mennonite church in Berlin, at 10 a. m. and 2 p. m., in a mission in an upper room in Berlin to a mixed class of Christian people of different denominations. Some of these dear people don't get the food they are hungry for in their own churches so come to the Mission where they usually get the straight truth that makes people free. Here also, unsolicited, our needs were supplied by a free-will offering. Thus by a simple faith and trust in the Lord all our needs have been supplied for more than eight years. To God be all the honor and praise.

While in Berlin we were quite busy in getting a donation ready for the missionaries in India. Many of the dear Christian people of different denominations gladly contributed goods and cash towards

the donation. We are glad to find among so many such an unselfish spirit that many are ready to lend a helping hand to any good work that is being done among and for the salvation of the heathen.

On Sunday evening, April 24th, we again by request gave the message in the Mennonite church in Waterloo. We thank God for these open doors to preach a full four-fold gospel, "Christ our Savior, Sanctifier, Healer and Coming King."

On April 27th, we came to Toronto and spent several days with the M. B. C. Missions, preaching the word one night at each of their two Missions. We believe they are doing a good work in the city and trust they shall be the means of the salvation of many precious souls.

On Saturday, April 30th, we came to the Markham district, where we joined the brethren in regular meetings and prayer-meetings, it being too busy a time for continued meetings. We had blessed fellowship with the dear brethren and sisters, and spent two weeks in that vicinity. The dear saints in that place also remembered us by giving us a helping hand by which we again in turn are enabled to help others who are laboring in different fields, at home and abroad.

On Saturday, May 14th, we came to Stayner, and were met at the train by our dear Brother Alex. McTaggart and conveyed to their home. Sunday morning we gave the word at the 2nd line Brethren's M. H. and in the evening at the 6th line.

Also on Monday evening, and on Tuesday the delegates to General Conference began to gather for the coming Conference, which convened on the 18th.

It was a joyful meeting to meet so many of God's dear children so that our hearts were made to overflow with joy and praise to God, especially when we met with some for whom the dear Lord had done such marvellous things since we last saw them. Truly God is good to Israel, especially to them that are pure in heart. Praise his name for ever. We certainly enjoyed the Conference all the way through, and felt to praise the Lord for the brotherly love that prevailed up to the close. We praise the Lord especially for the inspiration of the missionary spirit through the verbal report given of the work in South Africa by our Sister H. Frances Davidson. This is certainly as it ought to be that our returned missionaries should have the opportunity of telling the condition of the poor heathen, so as to stir up the pure minds of God's children on the line of giving the gospel to those who know nothing about the way of salvation.

On Sunday evening, May 22, meetings were commenced at the 2nd line M. H. and were continued. For the first few nights some of the dear brethren who attended Conference were with us in the work. The Spirit of God began to work on the hearts of the unsaved, and soon some of the young people came out as seekers after salvation. Up to the date of this writing ten souls have come out to seek the Lord. One young man (a brother's son), became convicted, and as he started to come forward for prayers he stopped at the stove and threw in a pack of cards. He felt he could not come forward for prayers with this pack of cards in his pocket. This is as we believe it ought to be according to the word of the Lord in Isaiah lv. 7.

The meetings will be continued as the

Lord may direct. We solicit your prayers for the work here and elsewhere as the Lord may lead or open the way. Our papers have again been renewed to continue on in general evangelistic work during this Conference year, and are open to calls for labor as the Lord may direct. We expect to spend some time yet in Canada before returning to the States, but have not laid any definite plans for the Summer months.

NOAH AND MARY ZOOK.

Stayner, Ont., June 3, 1904.

From Sister Boulter.

Dear Brethren: May the eye that never closes ever be watchful over you all. As I have received some letters inquiring into the work, I write again, as I wish that all should know just what I am doing and how I do it. I do not want to misrepresent anything, so will speak plainly, and as briefly as possible.

In the first place, at present there are no meetings held, as there is no place to hold them in, not having any mission house, or regular place of worship; but nevertheless I am not sitting down with my hands folded waiting. I have been going right on about my Father's business. There are many small towns that lie all around here, and so I go out among the people, talk, read, sing and pray with them and distribute tracts and papers, and in so doing I come across many sad, sad, scenes. On Monday I saw, oh, such a pitiful sight! A blasted home, a drunkard father, a weary mother and six poor little children, four of them cripples, all in sore need of help and another dear woman who was left a widow with five children to look out for.

Last week Brother Stover, of Philadelphia, spent a few days with me and during his stay we carried some clothes to a very poor family. They were not at home, so I put them in a bag and placed them on the door-step with a note, saying they were from the Lord. We also visited a family on Paramoor Island, and had a talk with some people there. Then Brother Stover also visited the Life Saving Stations. We also visited a very dear lady out in the woods who was truly a child of God. Oh she wept and laughed in turns for joy and begged us come again.

Brother Stover is much liked here in general; every one seems to take to him. And now, Brethren, I wish to strongly impress upon your mind not to forget me. Help me to carry on this work. Much is needed; clothes, food and money. As it is impossible to walk, I am obliged to hire a horse each time I go out. You haven't me to support, as *my living is assured*, but to carry on this work. Remember what you give is for the *Lord's work only*. Pray for me. I do need your prayers so much.

BERTHA BOULTER.

Wachapreague, Va.

Special Notice.

At a recent meeting of the General Foreign Mission Board, the following resolution was adopted:

We, the General Foreign Mission Board, because of the great importance for the different Boards appointed by General Conference to know their respective duties, urge that all districts report at once, to the committee appointed for publication, the number of copies wanted of the Constitution and By-laws, so as to hasten their immediate publication.

J. R. ZOOK, Chairman.

ELI M. ENGLE, Secretary.

Letters.

To the Dear Brethren and Sisters: I greet you all in Jesus. I felt to write a few lines for the VISITOR concerning the work that is being done in Virginia since Brother S. G. Engle and I were down. I took an interest in the work and by request of our Sister I went down and staid a week, and went around to visit different places and find there is much to do there as well as any other place.

I thought I would write these few lines to the brethren, as I know all are concerned in the work and I thought I would just let you all know how hard the Sister has it. As she has no place to worship in it is rather hard at the present time. Her companion does not oppose her as concerning the work. But now let us be careful that we do not impose on her, as she is the only Sister down there. They are willing to give a lot if the brethren are willing to lend a helping hand in order to build a frame structure one room, even though it be not plastered, just so she has a place to worship in. And only then would be the time for the brethren to go down to hold meetings, for she cannot get the school-house at any time, and other places there are none there. The way she is working now she goes from place to place and from town to town to visit the poor and she also goes to the Life-Saving men and they always feel so glad when she comes and speaks to them and also gives them tracts. She sacrifices much herself in giving a helping hand to the poor.

Brethren and sisters, let us remember our Sister way down there in Virginia, for I do believe there will be a good work done if we all stand together and do what we can.

From your unworthy brother,

PETER STOVER.

3423 N. Second St., Philadelphia, Pa.

The writer noticed the effort that Brother Stover, of the Philadelphia Mission, was making by writing several hundred postal cards to individual brethren and sisters to collect sufficient money to repair the roof of the original building; also cement the cellar floor, which so far has been a dirt floor, and very unsatisfactory in many ways. And if Brother Stover can raise enough money he intends to paint the building also. The property belongs to the brotherhood or church, and Brother Stover thinks it should be kept in good repair, and when this is done it will be completed according to what was looked forward too for some time past. If God blesses Brother Stover's efforts along this line the work will be undertaken in the near future. I remember a sister referring to the cementing of the cellar at one of our love feasts. This will be a good opportunity now for her to do as she then strongly intimated she would be willing to do towards the work. This would be a commendable act in many ways, and those brethren and sisters who have visited the Mission know that this is really necessary. So we need not urge upon them so much to respond as those who have not had the pleasure to meet with us in worship at the Philadelphia Mission. However we wish to give a general invitation for all to respond liberally in this work of giving towards the repairing of the Mission building. Only a small

amount is needed from each district and should be forwarded to Brother Stover at once. When this repairing is completed the building will be a credit to the church and we pray that all the brethren and sisters may be fired up with more godly zeal to present themselves still more as the apostle says, I. Cor. iii. 16, and II. Cor. vi. 16.

This repairing of the Mission building reminds us of our own house which is becoming a little rickety. The roof leaks sometimes, but we patch it up for a short time. At other times some other part of the house gives way, so we prop that up for a while; soon there will some other part give way, and this reminds us that we too must soon move out of this earthly house. II. Cor. v. 1. "Wherefore we labor, that whether present or absent we may be accepted of him."

Philadelphia, Pa. D. B. KEEPORTS.

[The above communication was intended to appear in last issue, but was received too late. Ed.]

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Ps. xxvii. 1.)

When I was first converted, I was working at cigar making, but the Lord did not give me any rest till I got away from the tobacco. The Lord seemed to reveal to me as I was still praying that I might be led to do something that he might be pleased with me. I thought I could please him better at ingrain carpet weaving. So I am still working at that. This Spring a year ago I was led to give up my money, as my parents were in debt pretty deep. Rom. xiii. 8 used to come up before me so much. "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." Then also James ii. 15, 16: "If a brother or a sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" I gave up all then and felt wonderfully blest in it.

Last December a year ago it was revealed to me that I was to give up my work for the sake of the gospel. At first I did not heed it very much, but it still kept pressing on me. Then the sea was brought up before me, that I had to cross the sea. Step by step I was made willing to go to India.

Last October I bought a set of the Encyclopædia Britannica. I thought I would like to have more of an education, not thinking that the way would be open so soon to go to India. I hope there is a brother that will relieve me of that set. I would be willing to take half of what I paid for them which is forty dollars. The set is full sheep binding. Then I also have a lot on hand over in Brooklyn which I bought on the instalment plan. I have that in a broker's hand to sell again, hoping the way will soon be open entirely for me.

We are glad that the work is still prospering at the Mission here in Philadelphia. Brother Stover is very busy just now. The Mission needs a better roof and also painting. Brother Stover has also been writing several hundred postal cards. The Mission also needs a cement floor in the cellar. I hope the Brethren will re-

spond liberally and help the good work along. I am glad that I have given the eternal yes to the Lord's work, realizing the blessings we can have in this life already and life everlasting in the world to come. My prayer is that we as an outgoing band may be a real blessing.

An humble servant.

HENRY S. ANGENEY.

3407 N. Second St., Philadelphia, Pa.
June 4, 1904.

I often felt a desire to write for the VISITOR, something I never did before. I read many good things in it. I feel more like serving the Lord now than ever I did, for he has been so good and kind to me and has blessed me so wonderfully that no tongue can express it. If we could always be so it would be a heaven on earth. We have our trials and cares, but that should not hinder us from serving the Lord. If we can stay low at the feet of Jesus we can go about our work praising the good Lord. O it is so good to serve the Lord in its fulness. When he cleanses us we are not so easily shaken. I have experienced this. When things don't go right it makes you feel that you are not right, and if we ask the Lord he will cleanse us and wash us whiter than snow.

I am so glad for what I feel in my poor heart. God is as good as his word. This is my first attempt at writing for the VISITOR, but I feel the Lord led me to it. We take the VISITOR and are always glad to read the good news. Well, if my writing is not good, the Lord is good to them that call on him. I believe strongly in the good old way in which our old fathers and mothers traveled leaving an example for the children to follow them. My father is dead many years, but I can almost see his smiling face in the Spirit bidding me to be faithful serving the Lord.

Springfield, O. SARAH CUSTER.

In living together, our main duty is to compromise, not principles, but those things, especially our own, which yet cannot be indulged in without injustice or injury to others.—J. F. W. Ware.

Away.

I cannot say and I will not say
That he is dead—he is just away!

With a cheery smile and a wave of the hand
He has wandered into an unknown land.

And left us dreaming how very fair
It needs must be since he lingers there.

And you—O you, who the wildest yearn
For the old-time step and the glad return,

Think of him faring on, as dear
In the love of There as the love of Here.
* * * * *
Mild and gentle as he was brave—
When the sweetest love of his life he gave

To simple things: where the violets grew
Blue as the eyes they were likened to,

The touches of his hands have strayed
As reverently as his lips have prayed;

When the little brown thrush that harshly
chirred
Was as dear to him as the mocking-bird;

And he pitied as much as a man in pain
A writhing honey-bee wet with rain.

Think of him still as the same, I say;
He is not dead—he is just away!

—James Whitcomb Riley.

How to Keep Order in God's House.

DIRECTIONS

ACCORDING TO THE WORD OF GOD

AND THE

Knowledge Which God Has Given.

(Continued from last issue.)

Of the ancient fathers of the Church, I will only refer to two, namely: Clemens, whose name is mentioned Phil. iv. 3, and Ignatius, who embraced the Christian faith about the year of Christ 40, when Paul and Barnabas came to Antioch, Acts xi. 26, and according to the opinion of some historians he had been the child that Jesus took and set in the midst of his disciples, Mark ix. 36.

Clemens writes in his first letter to the Corinthians chapter xlvi: "Why are there among you quarrels, wrath, dissention, and divisions? Have we not one God and one Christ? Is it not one Spirit of grace that has been poured out upon us? And one calling in Christ? Why do we tear and divide the members of Christ, and raise sedition against our own body, and come to such madness that we forget how we are members together? Remember the words of the Lord Jesus, for he says:

"Wo to that man by whom offences come. It would be better for him, never to have been born, than to offend one of my elect; it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea, than to offend one of my little ones. Your division has perverted many and has made many faint-hearted and many doubtful and us sorrowful."

Ignatius writes in the letter to the Philadelphians, chapter iii.: "Forbear from injurious plants that are not cultivated, by Jesus Christ, (namely, dissension and division), because they are no plants of the Father. Not that I have found dissensions among you, but that you may guard against them. For as many as belong to God and Jesus Christ will be of the same mind with the overseer (or bishop) and as many as will return penitent to the unity of the Church belong also to God, yet so, that they live according to Jesus Christ. Be not deceived, my brethren; for if any one follow a seditious person, one that causes dissension, he will not inherit the kingdom of God." And in the letter to the Church of Smyrna he writes, Chapt. viii. and ix.: "Let no one do any thing without the overseer in things that belong to the Church; that is merely for keeping a love feast in due form which is to be done in the presence of the

overseer and under his special care, or by him to whom he may entrust it. Where the overseer appears there is also the Church, like as where Christ is, there is also his universal Church. It is not allowed either to baptize or to keep a love feast without the overseer, so that all things be done steadily and truly. Whoever honoreth the overseer will be honored of God, but whoever does any thing of the kind secretly from the overseer, serves the devil." So much from the ancient fathers.

I think those, who in the light of God have learned to see the importance, and by their own experience have learned to know, what disorder and harm, disagreement and disunion cause, will not wonder, why I have produced so many witnesses. Now let us see how we have to demean ourselves in such circumstances. Paul says through the spirit of prophecy, "I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch and remember it," Acts xx. 29, 30; and in Rom. xvi. 17, he says: "I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Paul considers it necessary to admonish his beloved brethren who out of love to the Lord Jesus are longing to be faithful; as if he would say, Have a strict and sharp lookout for the ravening wolves; which is the more necessary when they come in the outward appearance of humility and love and appear as innocent as lambs, as Jesus says, Matt. vii. 15. Therefore says Paul, now we command you brethren in the name of our Lord Jesus Christ, II. Thess. iii. 6, intending to impress upon their minds that they should not be negligent in things that belong to the Church of God. For it is not our things, but the things of God; so that we may not be found as unfaithful and deceitful laborers, who in order to avoid the cross and sufferings, leave every thing pass as it chooses, and bear and suffer them with a deceitful love and toleration, till peradventure God will make it plain to them. No, beloved brethren, we should enter upon this matter in earnest. And what shall we then do? Paul tells us: Withdraw from them and have no company with

them, II. Thess. iii. 14; Rom. xiv. 17. For such build Babylon, from which we are to come out, that we be not partakers of her sins and that we receive not of her plagues, Rev. xviii. 4. It is the more dangerous when such are humble in their outward conduct and are irreproachable in their walk and conversation with other men, and have the appearance of virtue about them, which Satan will willingly allow them uncontested, as they are thereby so much the better qualified as instruments for the accomplishment of his purposes, to deceive innocent hearts with good words and fair speeches. Therefore we are to reject them and to have nothing to do with them, as Paul says, Titus iii. 10, 11: "A man that is a heretic reject, (so Luther translated it, others give it thus, a sectarian man or a seditious person reject), after the first and second admonition. Knowing that he that is such is subverted and sinneth being condemned of himself." As when he pretends and professes to uphold an evangelical doctrine and that a man should obey the gospel; whilst he himself disobeys it; in this that he makes divisions among the children of God, and in such a manner condemns himself or makes himself guilty of the judgment of God. Now it is further to be considered, how far such are to be rejected, whether they are to be avoided with the first class as heathens and publicans, or in the second that have committed mortal sins. According to my humble discernment, they cannot all be brought under one rule or precept, but must be judged according as they have made themselves guilty. The leaders of division have certainly the most and greatest guilt upon them, others may have been drawn in more innocently. Yet the counsel of God is to reject them all and have nothing to do with them in religious exercises. When they sometimes come to the meetings, we should not give them liberty to speak publicly, much less should we go to their meetings to hear them, which would confirm them the more in their obstinacy, and we may give occasion thereby, or be the cause that more innocent hearts would be deceived. But in respect to natural things, we can still have some dealings with them, and whenever we happen to meet we may also shake hands and eat and drink with them as heathens and publicans. But those that go farther in finally leaving the truth and habituate themselves to speak the untruth or to slander the Church or some of the members thereof, will fall under the

judgment of mortal sin, I. Cor. v. 11; Rev. xxi. 8; xxii. 15. Then they ought by common consent to be held in the most distant separation, that they may become ashamed, so that if possible they may yet be moved to repentance. Therefore the Apostle writes, Jude v. 22, 23: "And of some have compassion, making a difference. And others save with fear, pulling them out of the fire." Paul says, I. Tim. v. 20: "Them that sin rebuke before all, that the others may fear." We ought to treat such stumbling and faulty persons like we do, naturally, a sick person. We carefully nurse him, give and apply all means if possible to restore him to health again. But if he after all still dies, we remove him from human society and bury him. And why? Even because, not only the bad odor of the dead would be disagreeable to the living, but also because it would be injurious and dangerous not to put him out of the way, inasmuch as the healthy might also become infected and die. In like manner should we do spiritually. As long as they have not committed mortal sins, we should admonish and reprove them kindly and restore them with the spirit of meekness. But if they will not consent to it, the Church must make use of means to keep them as heathens and publicans. Yet we shall not count them as enemies, but admonish them as brethren, II. Thess. iii. 15. But if they fall into mortal sin, in the manner before explained, they shall be entirely excluded from the society of the children of God, as Paul says I. Cor. v. 11: "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one have no fellowship; no, not to eat." And, verse 13, he says: "Therefore put away from among you that wicked person." And the Apostle John says, II. John vs. 9, 10, 11: "Who-soever transgresses and abideth not in the doctrine of Christ, hath not God; and if there come any unto you and bring not this doctrine receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." Here some of the mortal sins are named, but yet all other kinds of mortal sins are herewith included and understood, and one that teaches and supports a false doctrine is also included. From all such the children of God shall keep themselves separate and avoid them in every company of the children of God, and even not suffer them to eat and drink with them at the table; yet may they set a separate

table for them to eat and drink. Neither are they to greet them or shake hands with them; because the shaking of hands is a kind of salutation without words. For he that greeteth him is a partaker of his evil deeds. And receive such not in your houses as brethren, yet entertain them as strangers, and if in want, give them clothing and other required sustenance, or else this would oppose the ordinance of love, which commands us also to love our enemies and to do good to them, Matt. v. 44, and also to feed and to give drink to them, Rom. xii. 20.

(To be continued.)

God will not long feed any man that does not feed others.

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, Matoppo Mission, Bulawayo, South Africa.
Brother and Sister Isaac O. Lehman, Roodeport, Transvaal, South Africa.
Brother and Sister Jesse R. Eyster, Fordsburg, Box 116, Transvaal, South Africa.
Brother J. O. and Sister Mary C. Lehman, New Primrose, G. M. Co., Germiston, South Africa.

India.

D. W. Zook, Mrs. D. W. Zook, Mrs. A. W. Zook, Josiah Martin, Rhoda Z. Martin, Sripat, Purunia, Bankura Dist., Bengal, India.
J. H. Sparrow, Anna Herr Sparrow, Raghunathpur P. O., Manbhoom Dis., India.
Sister Elmina Hoffman, Kedgeon, Poona district, Ramabai Home, India.
N. H. Reichard and wife, Sanjan, Thana Dist., India.

Central America.

Brother and Sister J. G. Cassel, Box 74, Guatamala, Central America.
Sister Martha Hoffman, San Salvador, Salvador, Central America.

Texas.

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

(Only the Matoppo Mission, first mentioned above, receives support from the Foreign Mission Fund. The others depend on the free-will offerings of the people.)

MARRIAGES.

SIDER—WINGER.—Married, June 1, 1904, in Bertie, at the residence of the bride's parents, Mr. John and Martha Winger, by A. Bearss, Mr. Sanford Sider, son of Benjamin and Rachel Sider, to Miss Julia Winger, all of Bertie, Ont.

OBITUARIES.

METZKER.—Died, of membranous croup, May 29, 1904, at Clover Creek, Blair county, Pa., Sister Catherine Metzker, nee Kensingler, aged 51 years, 8 months and 22 days. Funeral services conducted by the home Brethren, were held at the German Baptist M. H. at Fredericksburg, Pa. Interment in the Kensingler burying ground.

BRENNER.—Ellen Nora Brenner was born March 1, 1855, in Wayne county, Ohio, died March 20, 1904, aged 39 years

and 19 days. She was the only child of Mr. and Mrs. Benjamin Brenner. The father preceded her to the spirit land April 22, 1899. She became a Christian when quite young and lived her best days in the service of the Master. This gave her great comfort in her sickness. She suffered intensely but without a murmur, and died as submissive as she had lived. The funeral service was conducted by Elder W. O. Baker and Rev. David Hochstetter. Text, I. Cor. xv. 55 and 56.

SWEITZER.—Wm. Sweitzer was born in Lebanon county, Pa., November 30, 1821, and died at his home in Dover, Ill., May 29, 1904, aged 82 years, 5 months and 29 days. On January 11, 1844, he was united in marriage to Miss Elizabeth Knoll. To this union were born two children of whom one survives. In 1848 his wife died and in 1850 he was again married to Sarah Knoll, sister of his former wife. To this union were born three children, two sons and one daughter, and of these one son and the daughter survive him. On April 6, 1855, he removed his family to Dover, Ill., where he has since resided. Brother Sweitzer while yet a young man accepted Christ as his Savior and united with the Brethren in Christ and has since lived a consistent Christian life. He was a loving husband and a kind father and always interested in the welfare of others and ready to lend a helping hand to any one in need. Those left to mourn their loss are his wife, two daughters, Mrs. C. L. Null and Mrs. D. T. Boltz, and one son, J. W. Sweitzer. Funeral services were conducted in the home by H. L. Trump, assisted by Elder Isaac Trump, and Rev. Anderson, of Dover, Ill. Interment in cemetery near Dover, Ill. Brother Sweitzer had many friends in the community in which he lived as was shown by the many at the funeral.

EYSTER.—Died, near Thomas, Okla., at the home of James Eyster, Sister Margaret Eyster, aged 70 years, 2 months and 2 days. She leaves four sons and four daughters and thirty-one grandchildren to mourn their loss. All were present at the funeral but two sons and two of the grandchildren. Funeral services, conducted by Brother Jno. Frimire, text, Gen. iii. 19, were held at the Bethany church, near Thomas, on May 27th. The remains were then taken to Abilene, Kans., and on the 28th services were held in the Brethren's M. H. in Abilene. Burial took place in the Abilene cemetery. Sister Eyster was born in Cumberland county, Pa. In the Spring of 1879 they moved to Kansas. Her husband preceded her to the world above eleven years. She was the mother of ten children, of whom two died in their infancy. Elder D. R. Eyster, Jane Eyster, Sister Book, Sister Alvis, Sister Zook and James Eyster all live near Thomas, Okla.; J. R. Eyster in South Africa as a missionary; John Eyster at Mountain Home, Idaho, and Sister Wenger, the daughter she lived with since the death of her husband, at Abilene, Kans. Sister Eyster was saved in her eighteenth year, and by her godly life made many friends, and was a blessing to many, and also by many looked up to as a mother in Israel. Her last year was one of continual victory and joy. She had always had a desire to see California, and in August, 1903, her daughter Lizzie and she went to Pasadena, Cal., where she also made many friends. During her sickness, which commenced March 3d, she had a desire to be with her children, and was brought to Oklahoma, on May 5th, where she died. Her sufferings were intense, but never murmured or complained. Her desire was that she might not pass away unconscious, and this the Lord granted to her. Though at times she was not conscious, yet in her last hours she was conscious, and the smile on her face after death would give us the assurance that she could say with our Brother Paul when he laid his head on the block, "I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness and not for me only but for all them that love his appearing."