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The Christian Minister's Chief Necessity.
The most essential of all qualifications for the Christian ministry is that of personal holiness. Learning, natural talent, oratorical power, and special training for the skilful performance of the varied duties connected with the pastoral office are all highly desirable and should be despised by no one; but not any one of them, nor all of them combined, can make any man an "able minister of the New Testament," or "a good minister of Jesus Christ," in the New Testament sense of those terms, who is not personally and habitually a holy man. Gifts and acquirements can never take the place of the regenerating and sanctifying grace of God in the way of effective equipment for ministerial service. If only holy men of God, "as they were moved by the Holy Ghost," were qualified to proclaim God's message under the old dispensation, how much more is it true that "holy men of God" alone are qualified to be stewards of the superior grace revealed under the New Testament economy—that only men who are "full of the Holy Ghost and faith" are qualified to preach the gospel "in demonstration of the Spirit and power." Whatever else a minister may be or not be, whatever else he may have or not have, he will be a failure in his calling, in the long run, if he does not actually disgrace it by some shameful fall, unless he is a holy man—savingsly acquainted with the grace and power of the gospel he preaches unto his fellow men.

"Holiness in a minister is at once his chief necessity and his greatest ornament," says Mr. Spurgeon. "Mere moral excellence is not enough, there must be the higher virtue: a consistent character there must be, but this must be anointed with the sacred, consecrating oil, or that which makes us most fragrant to God and man will be wanting. Old John Stoughton, in his treatise entitled, 'The Preacher's Dignity and Duty,' insists upon the minister's holiness in sentences of full weight. 'If Uzzah must die but for touching the ark of God, and that to stay it when it was about to fall; if the men of Beth-shemesh for but looking into it; if the very beasts that do but come near the holy mount be threatened; then what manner of persons ought they to be who shall be permitted to talk with God familiarly, to 'stand before him,' as the angels do, and 'behold his face continually'; to 'bear the ark upon their shoulders'; to 'bear his name before the Gentiles'; in a word, to be his ambassadors! 'Holiness becometh thine house, O Lord,' and were it not a ridiculous thing to imagine, that the vessels must be holy, the vestures must be holy, all must be holy, but only he upon whose very garments must be written 'holiness unto the Lord,' might be unholy; that the bells of the horses should have an inscription of holiness upon them, in Zechariah, and the saints' bells, the bells of Aaron, should be unhallowed! "No." They must be 'burning and shining lights,' or else their influence will dart some malignant quality; they must 'chew the cud and divide the hoarf,' or else they are unclean; they must 'divide the word aright,' and walk uprightly in their life, and so join life to learning. If holiness be wanting, the ambassadors damn the country from whence they come; and this dead Amasa, this dead doctrine not quickened with a good life, lying in the way, stops the people of the Lord, that they cannot go on cheerfully in their spiritual warfare."—Free Methodist.

Advice to Ministers.

Rev. F. B. Meyer gives the following good advice to fellow ministers:
1. Let our ministers beware of drifting into preaching on social topics and questions of the day, apart from the person and work of the Savior.
2. Let us maintain the custom of expository and experimental preaching.
3. Let us not announce sensational subjects to draw congregations.
4. Let us be strict to keep outside of our churches objectionable ways of raising money.
5. Let us carefully maintain church discipline; and let people understand that if they want "cards, balls, theaters, etc., they must dissociate themselves from our churches, and be one thing or the other. If they feel able to serve Christ in these things, let them stand or fall to their own Master, but let them do it apart from the church, lest they invalidate her testimony and impair her life.
6. Let us see to it that we act as light and salt on the movements of the time, not allowing the government of affairs to drift into the hands of irreligious and professional politicians.
7. Let us avoid having too many paid officials in our church work, and train our members to fill the various functions of church life.

He who rejects God is in the end rejected by God.
then at once the expression, "thousands only have I heard five thousand voices bellowed hosts beyond. Think what this equals one hundred millions. And and express them in another form. As a ladder upon king. Reference to their number here harmony. Far out beyond these near RICHES, AND WISDOM, AND MIGHT, AND WORTHY IS THE LAMB THAT HAS BEEN sands; saying with a great voice, "ten thousand times ten thousand;" of the letter to the Hebrews expresses poetic way of saying what the writer "ten thousand times ten thousand;" this first movement in the great anthem, verses 8-10, is now followed by something still fuller in its rush of harmony. Far out beyond these near circles are the angel ministers of the kingdom. Reference to their number here is evidently of set purpose indefinite, "ten thousand times ten thousand;" literally, "myriads of myriads," and "thousands of thousands." It is a poetical way of saying what the writer of the letter to the Hebrews expresses as "myriads of angels," and which in that letter is translated "innumerable hosts of angels." As a ladder upon which the mind may climb a little way to an understanding of what this means, take the words as they stand, and express them in another form. "Ten thousand times ten thousand" equals one hundred millions. And then at once the expression, "thousands of thousands" speaks of the unnum­bered hosts beyond. Think what this means in the way of music. Once only have I heard five thousand voices singing the Hallelujah Chorus under the conduct of a single baton. This was almost overwhelming, and more than soul could bear. Think then of this great chorus of praise, telling forth the worthiness of the Lamb, and notice again that the reason of it is his cross.

In this second movement ransomed and unfallen ones join in the singing of a sevenfold right according to the Lamb. Out of the weakness of his dying, power is his. Out of the past poverty of his self-denial, riches accumulate for him. Through the foolish­ness of his cross, shall wisdom be known as belonging only to him. Through the scattering and defeat of his day of darkness, consistent strength is his forever more. Through the dishonor of his rejection, there comes the honor of his crown­ing. Through the shame of the tree, he reaches the glory of his throne. And through the cursing which he bore, his head is crowned with bless­ing.

Then follow verses 13 and 14: "And every created thing which is in the heaven, and on the earth and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth upon the throne, and unto the Lamb, be the bless­ing, and the honour, and the glory, and the dominion, forever and ever. And the four living creatures said, Amen. And the elders fell down and worshipped."

And still once more "The whole creation joins in one To bless the sacred name Of him who sits upon the throne, And to adore the Lamb." There is nothing that God has created that is not in some way enriched by the work of the cross, and all will at last join in the matchless music of the coronation anthem. It is full of refreshment to compare this song with the present conditions. These are described by the Apostle Paul in the words, "the whole creation groaneth and travaileth in pain to­gether until now." He very clearly fore­saw the consummation and declared that "the earnest expectation of the creation waitheth for the revealing of the sons of God." Here is the vision of the heavenly appointment for earthly administration. John hears this same creation joining the music of heaven, and singing in glad thankfulness that the book is to be opened by the Lamb. Through processes of fire and pain, the work will be accomplished, but be­cause the Hand that looses the seals is that of the one who himself entered into the deepest depth of all the agony, creation sings its song of deliverance and gladness, this overcoming by faith.

Again, it is the Lamb and to him as enthroned, that this final movement of the anthem sends forth its volume of harmony. The blessing of crea­tion, and the honor thereof, also the glory and consequently the dominion are his. As the mighty tides of the rolling anthem break in surpassing symphonies upon the throne, there are heard the voices of the living ones, and it is the sound of a great Amen. They know more perfectly than any other the worthiness of the Lamb, for in them the tides of his life are moving swift and full. The authority of his lion-like kinglyness, the strength of his submissive service, the realization of his perfect humanity, the mystery of his essential purity, join in the unison in that final word which is moreover the uttering forth of one of his own titles, for he is the "Amen." This last note is followed by the proclamation of the elders, and the unutterable music of silent worship.—G. Campbell Morgan in Record of Christian Work.

We give first place on our editorial page to the above selection. Our heart is stirred to gratitude and love to the Christ who gave himself for us—the Lamb slain—as we read, and we hope many will be cheered by reading these grand thoughts.

Harrisburg, Pa., is the home of one of the presidential candidates. Presi­dent Roosevelt is the nominee of the Republican party; Judge Parker of the Democratic party, and Dr. Silas C. Swallow, of Harrisburg, is the Pro­hibition party's standard bearer. Of all the important public questions that engage the concern of the people of this country, the liquor question, and how to deliver this nation from the grasp of the merciless liquor power, exceeds, in importance, every other question, and if all professing Chris­tians who vote, would "vote as they pray," Dr. Swallow would stand a pretty good chance to get to the White House for the next four years, or if that would be too much to expect, the number of votes in his favor would be so large, that in the future the ruling power would not feel safe any more to ignore the temperance question as it now does. Prohibition sentiment is spreading and in many of the States the liquor power is made to tremble, feeling that its days are numbered. England is also greatly stirred up because of proposed favorable legislation.
for the liquor shop proprietors, and the question is coming to the front in other countries. May the time speedily come when its power will be taken.

Whether there should be an educational test in the examination of candidates who feel called to the foreign field, has not come up yet for consideration, but we think the church cannot wisely continue to ignore it much longer. It is but reasonable to presume that those who go abroad to represent the church ought to be able to present the doctrines of the church in an intelligent manner. We think those who have had opportunity to study the question are able to speak with some authority, and the testimony of such is that in studying the language, those who know the grammar of their own language have large advantage over those who are unfamiliar with the principles of their own language. Those who go forth as ambassadors of the Christ will find that there is more required than to tell one's experience. It will be well for us to weigh well the testimony of Sister Frances Davidson in connection with this question. Outgoing missionaries ought to take the matter into serious consideration. It is not impossible for even those who are past school age to take up the study of the grammar of their own language intelligently and successfully.

The time is rapidly approaching when, if the Lord so wills, the first company of missionaries sent out by the Foreign Mission Board of the church to India, will set out on the long journey. Sister Kreider, who recently went to South Africa under the direction of the Board, was able to defray her own expenses. We are not informed of the circumstances, individually, of those composing the company going to India, but we feel safe in saying if the Good Spirit prompts any one to give a free-will offering to any one of them, obey the prompting. Especially should our brethren remember Sister Martha Barr, of 653 North any one of them, obey the prompting.

The building operations at the Messiah Home are being pushed along rapidly. Bro. A. B. Musser has the management of the work. The new barn and hen-house is about completed, and the foundation for the addition to the home is about finished, and now the superstructure will go forward as rapidly as the material can be gotten to the place. Many cart-loads of earth are being dumped on the hill-side, giving us largely increased level space to the north of the building. There are many applications for membership on file, and no doubt the increased room for inmates can soon be filled. Of the applicants, some are members of the church, but many others are among the applicants. But since the home is a church institution, it is presumed that the preference will be given to the members. We think the Home, as a church institution, is entitled to the sympathy and concern of all of the members every-where.

Two of our Harrisburg sisters, Katie Smith and Susan Lindemuth, who made an extended visit to the West, spending three or four months in "Beautiful California," have recently returned safely to their home among us. They report having had a very enjoyable trip, and feel that their sojourn among the brethren at Up-land, Cal., was of much benefit to them spiritually. We missed them when they were away, and were glad to welcome them again on their return.

Our Bro. Shummerber, who has been in the ministry, serving the church here in Harrisburg for a number of years, and of whose affliction we spoke in a recent issue, is still suffering. He is very much reduced, and unless the Lord sees best to arrest the disease and restore him, the days of his sojourn will not be many any more. He needs the sympathy and prayers of the brethren. We are also sorry to hear of the continued affliction of our Bro. F. Elliot, of Richmond Hill, Ont. Let earnest prayer be made for him that he may not have to give way to discouragement, and that the Lord may undertake for him as never before. May our brother be enabled to look and trust and be healed.

We feel sympathy with our Kansas friends who are again much disappointed in their harvest expectations because of protracted wet weather. The crop prospects were very favorable and the wheat crop promised to be large, but the rains continued and continued for days and weeks, and harvesting was delayed until the crop was to a great extent lost. People living on the bottom lands suffered the loss of about all of their crops. One brother ventures to say, "no doubt the period has come when judgment is being poured out upon the earth, and men do not repent, but are cursing God." Later reports make the outlook appear a little more favorable.

Sister H. Frances Davidson is gradually working her way westward. She finds open doors wherever she goes and is greatly encouraged in giving the message in favor of the work in Africa to the people. So far the Lord has graciously given her much needed health and strength to enter the many open doors. At present she is in Ohio. Mail addressed to her at Harrisburg, 1185 Bailey street, will be forwarded to her.

A harvest meeting is appointed to be held at the home of Bro. and Sister Amos L. Musser, of Mongul, Franklin county, Pa., on Saturday, August 6th. As Bro. and Sister Musser are of the company of outgoing missionaries to India this Fall, the meeting will also partake of the nature of a farewell meeting. A general invitation is extended to friends and brethren to be present. The first meeting will be held the evening preceding the above date.

We learn that the brethren, Benjamin Gish and John M. Sheetz, of Kansas, with their wives, have undertaken the proposed mission to St. Louis. These brethren are certainly quite courageous to undertake such a work, and no doubt they will gain some valuable experience. We hope that good may be accomplished in this new undertaking.

Nothing is really worth while that we cannot keep forever.
I stand before you with a heart filled with interest for the betterment of the Sunday-school work, especially for this Sunday-school, and in undertaking to address you on this theme, I feel the need of help from the Master in whom I have learned to put my trust. The poet says, "Tis so sweet in whom I have learned to put my trust." The poet says, "Tis so sweet in whom I have learned to put my trust."

There is a marked difference in results in what people do. Why is this? The answer is, "Whatever thy hand findeth to do, do it with thy might." (Eccl. ix. 10.)

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More interest will make this school a power for good. I am safe in saying that all of us can have more interest in this work, especially our teachers. I wish I could give the teachers more interest just as we gave this fruit to the school. But it does not come that way. Let me urge upon you to become more interested in the Sunday-school work, and if it is wisely done I am persuaded that it will tell in this community, especially on the rising generation, and that for good. Let me say right here, soon these boys and girls must take the place you and I, who are working in the Sabbath-school, now occupy. Some of you boys may be required to fill the place of Superintendent of this very school. Then why not qualify yourselves for an influential place in this world for God and the betterment of humanity.

Again I say, more interest in the Sunday-school work. The Sunday-school work is a mutual work. As the teacher becomes interested he interests the scholar and this is helpful to both teacher and scholar. This is what you might call reciprocal work. This especially should prompt the teacher to become more interested in his class.

Now, as we are in need of more interested teachers in our school, let me draw you a picture in writing of what interested me very much of a certain Sunday-school teacher who was really interested in her class of boys. This teacher had not missed one Sabbath in many years. (I wish this school had more such teachers.) She always knew enough about her lesson to interest her class and do justice to the lesson. She was contemplating a vacation for several weeks, but she was interested in who was to teach her class while she was visiting her country friends. Notice the interest. When no satisfactory teacher was procured, she (the teacher) proposed a silent teacher while on her vacation, which the Superintendent granted after considerable hesitation. So, when the Sabbath-school was called to order the teachers were all at their places excepting this one. The Superintendent handed the class a letter addressed to one of the scholars. When it was opened the scholars' heads soon were all huddled together, interested in their silent teacher. Of course the Superintendent watched the results of this experiment with much interest. Now, what do you think happened with this silent teacher? Why, he was permitted to continue the work for three or four Sabbaths more, and with increasing interest each Sabbath. The last Sabbath each scholar received a personal letter with questions to be answered by them. This class was orderly, interested and approved by the Superintendent. Of course this teacher did not go through the experiment without some criticism, but this did not hinder her. The question might be asked, why? The answer is, she was interested in her work as well as in her class. "Whatsoever thy hand findeth to do, do it with thy might." (Eccl. ix. 10.)

There is a marked difference in results in what people do. Why is this? You will very likely ask. Put more interest in your work. Will you promise me more interest? If you tell, I will couple the word success to the word interest. Then, and only then will success follow your labors. Remember this is God's work and it ought not to be slighted in any way. Some of you may think I am making it rather strong. Please read Mark x. 13-16. We all are more or less responsible for the children. Just think, so many children in a city like this running the streets with scarcely any parental training for good. By and by they will become men and women. But what will their character be? Will you dare to forbid them to be brought to Jesus through the Sunday-school? With this thought before you, may I urge upon you the importance of becoming more imbued with the subject before us—more interest in the Sunday-school work.

Listen, some person is responsible for the Christian training of those children. Will they rise up in the judgment day against some of us for absenting ourselves from the Sunday-school work when God blesses us with the talent? If it is but one talent we should not bury it like the slothful steward did. May the good and Holy Spirit show us the importance of the Sunday-school work as it comes to us.

The Sunday-school should be made as interesting and attractive as possible for all classes by the best methods of teaching possible. The interested teacher will have the address of every scholar in his or her class and when there is an absent one it should be noticed and inquiry made by card or letter if it can not be done in person. This will create confidence and interest in the pupil and teacher. What an opportunity is then offered to do good work for the Master. I have read somewhere, I think, that eighty per cent, of the church is being gathered through the Sunday-school work. Who would not be encouraged and become more interested in the Sunday-school work when so many opportunities are all around us waiting. "Why stand ye idle all the day long"—when the Master says, go ye?

Some of us ought to be more go in us for the Master's work, to bring up the children in the nurture and admonition of the Lord. This is what Jesus urged upon the twelve as well as upon the seventy that were sent out to teach. What were they to teach? The teacher can not teach what he does not know himself. There are certain laws that belong to successful teaching. The teacher can not teach that which he does not know, hence knowledge is the prominent factor in the Sunday-school work as well as anywhere else; and what we call knowledge is of all degrees, you may say. We may know a thing faintly, or we may know it by practical experience, or we may be so well acquainted with a fact or a lesson, that we can readily explain it, and so impress the pupil that it may be said of us, this is a faithful teacher.

Last, but not least, let me draw this picture about teaching. Nearly every
page of your Bible is strewn with it. Love. 'To teach that well you want to become lovely yourself. That is the way God wins people. (John iii. 16 and 17.) If you have studied human nature you have learned this: that you can not shake it into the pupil, neither can you pound it into your pupils. Study all you can about how Jesus loved us. Master it in all the avenues of your life; take it with you wherever you go. Never part with it. This is the secret of Jesus having such large congregations. He (Jesus) showed that he really did love the people. Study this theme in all its phases. Then you can convince your pupils that you really love them, and the pupils will begin to love you. Sometimes you may meet with defeat, but just think of Jesus in the last hours upon earth how he loved his enemies. You as a teacher can find encouragement never to falter in the home, Sunday-school or wherever you are. So with every other problem you undertake to teach. Thoroughly master your lesson or subject and you will become a successful and interesting teacher. Religion never becomes so interesting and attractive as when seen in the life of a teacher, or scholar. This is practical teaching.

For the Evangelical Visitor.

Crumbs.

A perfect consecration costs all that we have.

Self is a dangerous thing to meddle with.

Certainly we know without a doubt when and where we received the personal Holy Ghost unless we lacked teaching on that line.

Without watching and praying we are sure to be ensnared by the devil.

Of course a tobacco farmer, dealer, or user could not lift up holy hands.

Intermarrying with the world gives us evidence of a backslidden people.

'It becomes natural for souls with clean hearts to take God for their healer.

There is just as much wrong, if not more, in whitewashing a vile person as to condemn or misrepresent an upright one.

Every soul that would know the voice of the Holy Spirit must get quiet for the first thing.

At the present time there is not one preacher out of a hundred that preaches a full gospel as Christ and the Apostles taught it.

The devil has accomplished a great aim if he merely can keep us from entering into the deep things of God.

We may talk much about God and yet have but little or no communion with him.

In order to prevail with God, we must quit all nonsense, light-mindedness and foolishness.

We are to be blamed for every one of our own unanswered prayers.

Many of our prayers will be answered after we are passed out of this life.

There is none who will so sympathize with us in all our trials as Jesus. If you get right with God, the devil is sure to turn some of your kindred against you.

Opportunities lost are lost forever.

D. L. GISI.

For the Evangelical Visitor.

Going to Meeting in Africa.

BULAWAYO, S. A.,
MATOPPO MISSION,
June 12, 1904.

Dear Readers of the Visitor: This Sabbath morning, a fine lovely morning, as really they all are here, Brother and Sister Steigerwald, Sister Sallie and I and a small boy started, in the cool of the day, "to go to meeting." Imagine how we and the team looked if you can; four donkeys hitched to the spring-wagon; umbrellas, wraps and blankets, together with our lunch box and a kettle to make some warm drink. We rode on without intermission till about nine o'clock when we made a halt (mind we did not eat breakfast before starting). So after unspanning the donkeys the little native built a fire, fixing up a few stones, where the kettle was set on, and soon the water was boiling. We made some cocoa, and set out our eatables on a blanket, spread on the ground. After giving thanks to God our Father for thus providing for our physical needs, we ate our breakfast, and then leaving the donkeys and wagon in the care of the boy we set out on foot, and soon reached a native kraal. There were only a few natives there, so we waited, walking about among the huts. We found one of the native woman that was sick. She was lying in her hut on the ground, wrapped in her blanket. An attempt at warming the hut was made by having a few sticks of wood burning and smouldering in a large pan in the center of the hut. The woman had what they call the African fever.

Soon more people gathered, and we commenced our services by singing several hymns in the native language. It was after 12 o'clock. The sun was now beating down on our heads in full force, but by the use of our umbrellas, and a prayer to him who is our all-sufficient help for keeping us from getting headache and fever, we were kept comfortable. Remember there was not anything like a shade-tree near. The two other sisters took their seats on the shady side of a hut, while I took my little stool and sat further out, so I would get more air. Brother S. had an old chair given to him, the only one in the place. Our hearers were also seated: the most of them on "mother earth." Two of them had small boxes, one had a small tin can, six inches square, nine inches high. (He surely did not have a comfortable seat.) Just think a moment of the difference between his seat and the fine cushioned, fancy-trimmed pews in our modern churches. Two young girls had put two sticks of wood on the ground, one they sat on and the other they laid their knees upon, when they bowed with us in prayer.

Well, bless God for this audience. There were about 25 present. There they sat in the sun. Only two had hats and they took them off during service; but no matter; and if the sun did shine in their faces. Some held their hands up so as to shade their eyes and enable them to look at the preacher. And now, if you could have seen how intently, earnestly, patiently and quietly they were listening, I am sure you would say that you never saw a better behaved or a more serious-looking congregation in any place in America, taking in consideration the way they were seated.

Brother S. read the first chapter of St. John, and then spoke to them in "Santebela." I could not understand it, but I am sure that he gave them gospel truths, and explained it to them in a way that they could understand, for he has learned to understand their ways, their nature and needs by this time. When he closed, he asked if any of us wished to speak, offering to interpret the best he could. Sister Sallie then undertook and spoke a little, telling them how Jesus saved and cleansed her from sin, and gave her a new heart. Brother S. then asked if any of them wished to speak for God, when to my surprise two young men got up and spoke. Brother S. told a few words of what they said. One said he was all weakness, but he wants to walk in the right way. We then had prayer, and both of these natives prayed, oh! so earnestly. It just did melt one down to hear them pray. After prayers we sang "Rescue the perishing." O praise the Lord for bringing us so near them. Never before did I realize, like then, what it
was to weep over the "erring ones," and I praised God that if I could not talk to them, I could weep for them, and pity them in their blindness, folly and superstition. Oh, that by some means they could be brought to see their needy condition, get light and thus be brought to accept Jesus, get new hearts and live for God and his glory.

"With tender, thankful hearts for a "redeemed Savior," we turned our steps "homeward." Reaching our wagon we again had lunch at about 3:30 p.m., then picked up our fixtures, got the donkeys hitched to the wagon and soon were on the way homeward. With the exception of the breaking of a single-tree, (and that was soon fixed) all went well, and we reached home before six o'clock.

Thus was spent a full day going to services, and only five miles away; but, oh, how much to thank God for even that we had such a way for going. And the blessing to our souls! We surely were not sorry for making the effort needed in going, and then who can tell what may yet spring up and bear fruit from the seed that was sown.

We are glad and thankful to God for these dear, faithful workers who are here and have the language, and do try to tell these poor souls about the way of life. They are toiling with their hands, and at the same time giving out the words of life; and, oh, how they do need our united prayers, for at times their tests and difficulties are great. Yes, they need your prayers and sympathies, and if the Lord prompts any of you to do more, I trust you will give heed to the prompting.

The workers are all well and encouraged in the work, with the exception of Brother Dohner. He had been sick with fever in Bulawayo when they came in to meet us. He could not come out with us, but got well soon and they came home Thursday evening when he had been here a week. We arrived here at Mission on the 26th of May and now it seems his fever has come back, but we are trusting it may be the Lord's will to have him recover. LYDIA S. HEISKY.

Special!

He is Coming! Who is Ready? Is the title of a book written by Brother J. R. Jook, of Des Moines, Iowa, accompanied by a chart showing the different dispensations. Price, 75 cents. Sold in Pennsylvania by Brother Peter J. Wiebe, Shippenburg, Pa. Send for it.

For the Evangelical Visitor.

Christian Love.

I. Cor. 13.

This rainy Sabbath morning I was meditating over God's word and the wonderful love that he shows towards his people, and how little love and respect is shown towards him in return. My mind often wanders to and fro, thinking of the present age. How the love of God is lost amongst the so-called Christians. Many help to encourage the worldly engagements and the breaking of the holy Sabbath day, while a few stand firm and are true laborers in his harvest field.

No wonder the word says the harvest truly is great and the laborers are few. Then the thought comes home to myself, and I see the need of being more prayerful, praying for those whom he sends to the work at home and abroad. Oh how my thoughts are often centered upon the dear ones who left their homes and home comforts and went out to the dark and heathen lands. Oh, that God may bless them for their labors; and yet how oft are we made to feel sad for our home lands to see how fast they are turning to heathendom. Oh, may the Lord help us that we may be a wide-awake people, and to be awake it requires that Christian love of which we read so much in God's word. You know, dear ones, we can only call upon the Lord in, and through the Holy Spirit, for if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. Oh, how my heart is made to rejoice to know of a time that God set me free and placed his Spirit in my soul to know that I am one of his, although I have had my short-comings, but not wilfully.

I am so glad that there is a growth in the school of Christ and that his grace is sufficient if I am only willing to put my trust in him, for we must, according to God's word, enjoy heaven here already, for hereafter there is no time, and when we are thus minded we can say, "Now abideth faith, hope, charity these three, but the greatest of these is charity." (I. Cor. xiii. 13.)

Oh, dear readers, charity is what we want, for it will cover a multitude of sins, and charity will last for here and over yonder. Oh, may God help us to take his word for our counseling, that when we gather from time to time we may have some of those old-fashioned meetings as they had on the day of Pentecost. Then the sinners could not stand, and it would be the means of increasing the number in Sunday-school and church workers. May God bless every effort put forth for the advancement of his cause is my sincere prayer.

Yours in Christ,

Hummelstown, Pa.

For the Evangelical Visitor.

Recognition.

"But then shall I know even as also I am known." (I. Cor. xiii. 1.)

As the above question is frequently brought before us, it is my desire to give a few thoughts as the Lord may direct. I will say with the words of the text that we shall know as we are known (known of God). While the body in the resurrection will be free from all infirmities and imperfections, yet, in form and appearance, it will resemble the earthly body. This is evident from the fact that the Savior appeared to his disciples in his own body after the resurrection and as he thus became the first fruits of the resurrection it teaches us what the harvest will be.

We will cite two other facts that will enable us to understand this truth of knowing as we are known. If, by our limited faculties, men know each other after long absence, surely redeemed men, with enlarged perceptions, will know each other on earth. Not only will we know in heaven those we knew on earth, "because we shall know as we are known;" but as God knows every one, so we, by some spiritual intuition, will be permitted to know those whom we did not know on earth.

When Moses and Elias met the Savior and some of his disciples on the mount, the disciples knew them, although Moses had been dead fourteen hundred years and Elias had been translated many years before this event. Again, the Savior speaks of heaven as a banquet, and that many shall come from the East and from the West and sit down with Abraham, Isaac and Jacob. Imagine yourself at Isaac and Jacob. Imagine yourself at that feast where you knew no one. Would it not put a strong discount on your enjoyment? But how blessed are the words we shall know, as we are known. While all this is true, yet in heaven all family and fraternal lines, such as are drawn on earth, are excluded, because the Savior says, "in the resurrection they neither marry, nor are given in marriage," and on one occasion he said "he that does the will of my Father in heaven is my father, mother, sister and brother."
Thus will it be in heaven. There we will enjoy eternal felicity with patriarchs, prophets, martyrs and will enjoy eternal felicity with the Father which is in heaven. There we will enjoy eternal felicity with our dear Lord in his precepts and examples. No doubt, as the editor says, there are causes for these things being as they are.

We will venture in our humble opinion a few of these causes. Perhaps the most prominent of all is that so few of those who profess, go through to the bottom to get all the rubbish cleared away and get upon the Rock which is Christ, so that they are really born of God, and have the real love of God shed abroad in the heart by the Holy Ghost.

And then again, even among those who are born of God so few are willing in these days to take the plain old Bible way, which means to put away all superfluity of dress and give up all other worldly associations, such as secret societies and insurance policies, and trust the Lord for soul and body or property.

Then again, there is often not the proper encouragement given by those at the head of ecclesiastical bodies to press upon the convert the great necessity to comply with the plain teachings of Christ and the Apostles. We note in the Acts of the Apostles, when revivals took place the converts were immediately baptized. It has been customary among our people, at least to some extent, to wait and see whether converts will hold out before an effort was made to get them associated in church fellowship, and then possibly only when persons made application. Such practices where they exist are apostolic! Oh, that we and all other churches might get back to Apostolic power and apostolic teaching! No doubt then we might see a better state of affairs on the line in question. Lord, speed the day.

Yours seeking the lost,

NOAH ZOOK,
Evangelist.

For the Evangelical Visitor.
The Churches of Christianity Responsible for the Continuance of War.

If intelligent humanity would be brought for the first time face to face with the scenes of war—unbiased by the false splendor with which it has been invested by historians and poets—there is no doubt but in the light of reason, such a mode of adjusting difficulties would be pronounced barbarous and absurd, in every way unworthy of rational beings; and in the light of the gospel it would be recognized as the carnival of revenge and a gross defiance against God, and an insult to the good feelings of humanity. Or if men who are accustomed to take the lawfulness of war for granted, could once free themselves from all prepossession and be induced to take up the subject and examine it attentively with the best reason and judgment, testing it by the eternal principles of right and wrong, they in common with the wisest and best men, who have candidly and thoroughly studied this question, would pronounce it a horror of horrors and a crime of crimes. Still more, if they would take the New Testament for the man of their counsel, and carefully compare its cardinal law of love, its injunctions to long-suffering, forbearance and forgiveness, its blessings on the peacemakers and the whole tenor and spirit of its teachings with the deeds of war and the dispositions, feelings and motives which prompt those deeds, they would at once recognize the utter incompatibility of war with Christianity; and would wonder that the members of all the Christian churches (with but a few exceptions) have tolerated an institution so Godless, so Christless, so wicked.

We put the question: Have you ever candidly pictured to yourself the fury and evil passion, the carnage and mutilation of the battlefield with the long interminable train of woes that follow—the wounds of bleeding hearts of widows, mothers, sisters—wounds that never can be healed on this side of eternity—and the widespread demoralization resulting from army life and from the presence of an army in any community where the institution of every kind of good society is destroyed? Now, when you have summoned up before your imagination the picture of a battle, with all its concomitants and the ghastly realities of the field; then look up at the calm heavens, look around you on the beautiful, bountiful earth, and behold how peace, and harmony, and order are the laws of God's visible creation. Consult the best feelings which he has placed in your hearts, listen to the silent voice of God when you are out at eventide, open your soul to the gentle teachings of the Holy Spirit, take the New Testament for your guide and carefully obey its teachings of love, and pray your Father which is in heaven to guide you into all truth, and you cannot fail to see and feel that war is utterly wrong, a hideous evil, a crying sin. And yet, if a point of national honor is involved, and you are smarting under a sense of national wrong, you and the whole nation (including the members of the churches) are ready to cry out for war, and when war comes, to sustain it with your influence, your money, and, if need be, your lives. War is a heinous crime of nations, it is a contagious, epidemic madness which fires the blood and turns the heads of whole nations at once.

But my dear Christian friends, this terrible evil could not continue to exist among Christian nations, if the good Christian men were once to look upon it in its true light, through the teachings of our Lord and Savior Jesus Christ. Therefore, we do solemnly arraign the church of Christianity in all its divisions (save a few small bodies who have faithfully born testimony on this question) as responsible for the continuance of this barbarous institution which entails its woe and lamentations upon the world. The white robes of the bride of Jesus Christ are pure and spotless. But men professing Christianity have dragged them in human blood. The skirts of the churches are polluted with the gore of the battlefield, and stained with the tears of the widow and the orphan. War seems to aim at setting up the kingdom of Satan on the earth; and yet it tries to stand behind the authority and powers of the church. It says God-speed to the warrior as he sets out on his mission of death. It asks God's blessings on the impending fight. It offers its thanksgivings at almost every shrine for victories bought with blood. Upon this subject it has lost its original principles, and is responsible for the continuance of war; for by a declaration of its fundamental principle it would stop war among the great Christian nations of the earth.

Louisville, Ohio.

GEORGE S. GRIM.
The word Eternity means very much; it is never ending. In this world all things change, but not so with eternity. As a tree falls, so shall it lie. Eternity will not change us. There are two ways to spend eternity, but, oh, what a difference! Those that are God's children will live forever. They will have joy, love, peace and unity throughout all the ages of eternity. But, the other side. Those who reject the Spirit of God. They will have nothing but trouble, woe, and misery forever. They must spend their eternity in the infernal regions with Satan and his angels.

Dear reader of the VISITOR, are you among the saved? I hope you are. If not, do come to Jesus now, and serve him so you can spend your eternity in heaven with the redeemed. Those of us who are on the narrow path, let us look to Jesus, the author and finisher of our faith, for help. Our life is very short in this world. It will not be very long till we are all on the other side. How soon we shall pass the chilly wave. It is a glorious thing for a Christian, one who trusts in God, to say, "I will fear no evil, I know that thou art with me." And when the Christian dies he goes in peace.

Let us think over these things. Let us examine ourselves with the word of God. Where do we stand? Judgment and eternity are coming on very soon. Are we ready? Let us watch and pray, that we do not fall into temptation. The spirit truly is willing but the flesh is weak. May God bless you all is my prayer. Amen.

Boyer M. Hopper.

Evangelical Visitor, Pa.

Have you seen our Bold Face Type Bible? We would like to send descriptive circular to all who may be interested. The catalogue price is $2.75. We offer to send them prepaid for $1.90. For every Bible ordered at this price we will place fifty cents to the Fund for the support of the native boys, Matshpba and Mdhlalambi, as evangelists, as recommended by the missionaries in their general letter as printed in April 15th issue, page 10. Ask for circular and we will mail it immediately. If we could sell two hundred of these Bibles there would be a sufficient fund to support the two evangelists for one year.

Apart from Christ our little abilities are nothing.

"The Power of His Resurrection."

"That I may know him, and the power of his resurrection." (Phil. iii, 10.)

Is this the cry of our hearts—"That I may know him?" Not know about him, but know him, and the power of his resurrection—the exceeding greatness of the power which the Father wrought in Christ when "he raised him from the dead, and made him to sit at his right hand in the heavenly places" (Eph. i, 20); the power which hath "raised us up together, and made us sit together" with him (Eph. ii, 6); the power that will lift us "far above all," and make us more than conquerors in him. Is the cry in our hearts deep enough to make us "count all things loss" for this?

Let us see first what Paul had in his life to count loss; how much that looked lawful and good, yet which in "the light above the brightness of the sun" became to him as "refuse" (ver. 8, R. V. mar.).

It was not sin, as we count sin, that Paul had to surrender, but all that ministered to his own righteousness. In vs. 5-6 he sums it up. His resting in religious ordinances, his position and high birth, his denomination and his religious prejudices, his zeal for God and his blameless life—all these were gain to him; and secretly there may have been the thought, "God, I thank thee that I am not as the rest of men." We may have parted with our own righteousness, as far as salvation, and even sanctification are concerned; but there is a danger of acceding to ourselves the work that God has done in us, which may produce a subtle resting in our "attainments." "My righteousness I hold fast, and will not let it go!" cried Job, until the revelation of God brought self-abhorrence. It is all this that we, too, must surrender, if we are to know the full power of the resurrection. All past experiences, all our renunciation for holiness, and all that is "gain to me," must be counted loss for Christ.

Moreover, Paul himself did suffer the loss of all. Calvary means Calvar! Much of our "surrender," if tested, would often prove to be no surrender at all. Paul found himself the "offscouring of all things." (I. Cor. iv. 14.) His strong, religious views, and denominational prejudices were swept away, and he cries, "Neither circumcision availed anything, nor uncircumcision, but a new creature." (Gal. vi. 15.) Instead of triding himself on his blameless life, he now felt he was the chief of sinners. (I. Tim. i. 15.) His fleshly energy and zeal gave place to God, who worked in him mightily. "Not meet to be called an Apostle" was ever afterwards his self-estimation.

What passion had taken possession of him? What caused this revolution in his inner life? Surely it was the revelation of Christ on the road to Damascus. The sight of that divine face had made his soul a furnace of intense desire to win Christ in his deepest fulness. He could say, "Christ Jesus, my Lord," for he possessed Christ, and Christ possessed him; but his cry now was that he might be wholly lost sight of in the glorious Son of God. "That I may gain Christ, and be found in him, not having a righteousness of mine own;", "that I may know him, and the power of his resurrection, and the fellowship of his sufferings. being made conformable unto his death," now summed up Paul's supreme desire. All earthly wisdom gained at the feet of Gamaliel seemed but as "foolishness," for Paul had caught sight of a divine science, the science of the knowledge of the infinite God, that eclipsed all other sciences. "All loss, . . . for the excellency of the knowledge of Christ Jesus my Lord," he said.

But knowledge without life is fruitless. Our practical need is not only to know, but to experience, the power of the resurrection. The energizing power of the risen life of Christ can only be realized as we share in his death. "I have been crucified" precedes the statement "Christ liveth in me." (Gal. ii. 20, R. V.)

Fellowship with Christ in his death was a foundation fact in Paul's experience when he cried, "That I may know him and the power of his resurrection." "Know ye not that so many of us as were haptized into Jesus Christ were haptized into his death?" was his question to the Romans, "The world hath been crucified unto me, and I unto the world," was his statement to the Galatians. Not "living in the world," was his unvarying attitude towards it.

With no uncertain sound did he affirm his death with Christ. The ever-increasing knowledge of the "power of his resurrection" was the sequel of this established fact of faith; and on this same basis the life of the risen Lord within us will develop into greater fulness day by day. All that the resurrection means will take eternity to unfold.

Christ's blessings are just the reverse of the world's.
A COMMON MISTAKE.

It is just here that so many make a mistake. We are apt to dwell too much on death, forgetting that death is but the negative side; while so few of us pass on to the resurrection side of the cross, and live in the power of his endless life. When we are willing to count all things loss, and to recogize the sentence of death upon all that we are and have (II. Cor. i. 9), then the Lord simply bids us take the "power of his resurrection" in us day by day.

Our perplexity comes from the old elementary difficulty of "feelings." We measure God's fact by our experience of it, rather than resting upon the fact as stated in his written word, and expecting him to prove it in his own time and way. We may also have a wrong conception of the way in which "death worketh in us" for life to others, for it is not a death that means turning us into stone—a callousness of feeling. It is known rather by a deep retirement into God in time of trial, and an utter absence of all self-sensitiveness and resentment under injury: though we weep as Christ wept—not for ourselves as in Jerusalem, but for those who injure us, and pray as he prayed: "Father, forgive them, for they know not what they do."

Following "the power of his resurrection," we see the way the knowledge of Christ is practically gained. In the power of his resurrection life, he can now take us into "fellowship" with "his sufferings." Union with Christ in his risen life gives power to suffer, and to endure as he endured. His life on earth was the life of a Lamb led to the slaughter; we become "united with him by the likeness of his death," it seems that most of the suffering is directed towards the breaking down of the old life—the suffering that is involved in "counting loss" that may be as precious as our right hand.

THE DIVINE ORDER.

The power of the resurrection proceeds real fellowship with the sufferings of Christ, for the self-hood is in capable of it. Self suffers for itself: the Christ life suffers for others. Without one thought of itself. We can only grow in the knowledge of Christ as he thus leads us on in the pathway of the Lamb.

The knowledge of him is furthermore manifested in an ever-deepening "conformity" to his "death." To be conformed to the image of God's Son (Rom. viii. 29) cannot mean moulding the old life to the likeness of Christ; but, having yielded the old to the cross, having died with Christ, the power of his resurrection life is now free to work in us—free to lead us on into fellowship with his sufferings, and to work into the very fibres of our being the life and disposition of the Lamb Christ Jesus, conforming us to his death. As we thus rest upon the foundation fact of our death with Christ, and on the resurrection side of the cross, yield continually in implicit obedience and simple faith to the effectual working of his risen life within us, we find that, as we have been planted in the likeness of his death we shall be also in the power of his resurrection.

Whatever Paul may have had in his mind in Phil. iii. 11, at least we see that "by any means" was his determination in seeking the things of eternity, and he uses words which describe the only safe attitude in the spiritual life. Let us gather up his expressions: "I follow after:" "This one thing I do:" "Forgetting the things which are behind:" "Stretching forward" (R. V.): "I press toward the mark"—as if he would say, "I cannot spare time to take a glance behind; I stretch forward eagerly to "lay hold on that for which Christ also laid hold of me." (Conybeare.)

It is never safe to slacken this eager stretching forth: never safe to rest on past blessings; never safe to sit down and count up our spiritual riches. With all the "revelations of the Lord" (II. Cor. xii. 1) which he had had, Paul says: "I count not myself to have apprehended." That meeting with Christ on the way to Damascus: that fellowship in death with Christ which ended Saul the Pharisee, that he might become Paul the Apostle; that day when he was filled with the Holy Ghost—was only the beginning of the real life in God. On the resurrection side of the cross, Paul saw an ever-widening vista: "That I may know him, and the power of his resurrection." "Let us, therefore, . . . be thus minded" (x v. 15). Whatever stage of growth we may have reached in the spiritual life, "let us mind this same thing;" "let us press on to deeper and richer fulness of the knowledge of the risen Lord, and the "power of his resurrection," that "like as Christ was raised from the dead through the glory of God, in the name of Jesus. Teach them to do all they do to the glory of God, in the name of Jesus. Teach them to wash their hands and face before every meal, and be sure to wash their bodies at least once a day, and not to wear anything to do with whiskey and tobacco, but to do all they can against them. Teach them to be careful about their clothes and not to get them unnecessarily dirty, and not to drop food on the floor; to take good care of their playthings and not waste and lose them. Teach them that waste makes want, and diligence and carefulness make plenty. Teach them how to work, boys and girls alike, so each one will know how to do almost anything that comes to hand. Teach them to do everything their best, and remind them that God is looking at all they do. In fact, teach them to do all they do to the glory of God, in the name of Jesus. Teach them to wash their hands and face before every meal, and be sure to wash their bodies at least once a day, and to keep their beds clean and nice. Have them sleep in clean, nice gowns. Never allow them to tell tales nor to speak evil of anyone. Give them plenty of good books and papers to read, and never allow them to read trash or to waste their money on things they do not need, but remind them of the poor. Teach them to give freely and cheerfully to the needy and to God's work; and to be always ready to lend a helping hand; to always do unto others as they would have others do to them. Be firm with them and never make promises that you expect to break, but always be true to your word, so they can believe what you say. Pray much for them and with them, and live the very life before them that you would have them live. Let the Holy Spirit dwell in you to guide you in the way you should go and follow wherever he leads. Claim God's promise for your children and your home will be a real heaven on earth. Everything will be so loving.
that it will be the sweetest spot in the world to each one of the family. I write these few lines for the glory of God and the good of precious souls for whom Christ died, praying that they may bring forth fruit to his name. I have tested these rules and found them good. I know of many dear children who are born into the world and turned loose like little pigs, just to grow any way they can. May God bless all who read these few lines.—Mrs. John N. Rogers, in Practical Farmer; selected by A. Cassel.

A Bad Crowd.

It was noted, some time since, that one-half of the drinking saloons in the city of New York were gambling hells and brothels; and that of the 8,934 liquor dealers there, 2,904 had been in State prisons, 2,654 in county prisons, and 1,769 confined in police stations; 1,516 out of the whole number having managed to keep outside of prison bars. These figures furnish a somewhat suggestive comment on the character of the men to whom cities and towns, under their corporate seal, commit the business of selling liquor, and manufacturing roughs, rogues, drunkards, maniacs and murderers. An equally suggestive statement indicates the character of many of the men who are at war with divine revelation:

"Not long ago, the authorities in a certain department of France were asked to sanction the foundation of a "free-thinking and anti-religious association." Permission was withheld, and an angry deputation of nine radical citizens waited upon the Prefect to remonstrate against the refusal. That functionary was equal to the occasion. He calmly listened to a torrent of magnificent phrases on outraged liberty, reason, and justice, and then, opening a record of convictions, recalled to the memories of eight members of the deputation that they were old offenders, and had, altogether, spent forty-five years in prison. The would-be society waited for no further explanations, but dissolved. itself on the spot."

A Smoker's Dream.

Deacon Jones was better than the average church members. He had been truly converted and although not very spiritual, his life was usually consistent. His habit of smoking troubled him. He knew it was not Christ-like, He was sorry he had formed the habit. He could not recommend it. He was not pleased with his example. He wished to be free, but dreaded the struggle and feared to try.

One night he dreamed that Christ had come to judge the world, and angels were gathering out the wheat from the tares. He saw them at their work. He heard them inform his wife and other friends that they were among those whose names were written in the book of life. He thought it very strange they paid no attention to him. He believed himself one of the elect, and waited confidently to hear his name called. He waited in vain. Imagine his astonishment to find them about to ascend with their thievish friends, their smoking posture, their steady hum of happy saints, and he was to be left behind with the tares. In his perplexity and distress he ventured to approach, and asked one of the angels:

"Am I not one of the elect?" "Will you not take me?" "No," said the angel sadly, "we can't; your name is not on the book of life." "My name is not on the book?" said Deacon Jones. "Am I lost! Oh! it can't be; my name must be there; do go and look." "Don't think your name is there. I will go and look again." He waited in terrible suspense for the angel's return. When he came he shook his head solemnly, saying, "Don't find it."

Deacon Jones was overwhelmed with grief and terror. "Oh," he pleaded, "there must be some mistake; my name must be there." "I think not," said the angel. "I looked over all the names and did not see it." "Oh, you must have overlooked it." "Do, please, do go and look once more, just once more; I know it must be there." The deacon was evidently very sincere, and his distress so great, the kind-hearted angel said, "I think it is useless, but will go again this once." Deacon Jones waited long in fearful suspense for his return. When the angel came his face shone with a heavenly smile. "I found it at last," he said. "It was near the bottom of the page and written so fine, and covered with so many layers of smoke, that it was so dim, it is a wonder I ever found it." The deacon's joy was unbounded. The sudden change from almost hopeless despair to knowing he was saved awoke him.

This dream taught Deacon Jones that the use of tobacco did not add to his piety, did not make his title to heaven clearer; but if he persisted in smoking, contrary to the warnings of the Holy Spirit his habit would blot his name from the book of life.

Reader, is your title to heaven clear and bright or is it smoky—A tract. Selected by Sister Daniels.

The Man and the Snakes.

Once upon a time there lived a man who owned fifteen snakes. They were a continual source of trouble to him. They wriggled and crawled about his back yard making it dangerous for his family and friends. At last he decided to regulate them, so the man got a big box and bored fifteen holes in it and put the snakes therein, but the snakes got out of the box in short order. That was low license.

He then plugged up ten of the holes and put the snakes in again, but the fifteen snakes got out of the five remaining holes. That was high license.

In desperation the man gathered the snakes together and pitched them over the fence in his neighbor's yard, but some of them came back and annoyed him again, and it was still a dangerous thing for his children to play there. The question was still unsettled. That was local option.

After careful thought he struck a bright idea, and gathering the snakes together again, he took up an axe and cut off their heads, and the snakes troubled him no more. And that was prohibition.—H. W., Wilbur, in Sound Doctrine.

"Taste not, touch not, handle not."
our youth.

Little Things.

Tender words in sorrow’s hour
Whispered low,
Just a single bud or flower
As we go,
Hands whose pressure as you part
Warms and clings
To the pulses of the heart—
Little things.

Just a smile—that means a sneer
At some name;
Have the angels not a tear
For such shame?
Yet you say no blame you speak—
Snears have sting,
Strong to good, to wrong the weak;
Little things.

Ah! the little acts that make
Up each day—
Do they bless or will they wreck?
Any? Say!
Will the record we shall view
Up above
Be of blighting frost, or dew,
Joy or love?
—Anonymous.

The Schoolboy’s Treasure.

The contents of schoolboys’ desks are sometimes surprising. I lately read an account given by a master at a boarding-school of what he saw on one occasion when he had to superintend the opening and searching of some forty or fifty desks in connection with a supposed theft.

“When I came to the desk of nearly the smallest boy in the room,” says the master, “a small parcel fell from the owner’s hand. A queer, whitish-brown paper parcel it was, bound round with string in the most intricate convolutions and series of knots. Of course, I had to examine that parcel. As I put my hand for it, the boy hesitated. The other fellows exchanged glances, as much as to say that we had run the fox to earth at last. Even older and wiser heads thought the same. There stood the frightened, anxious boy, his blue-gray eyes filled with tears, his fair face all marred with terror, and his soft, wavy, flaxen hair, which gentle hands had doubtless smoothed many a day at home, was all tangled now.

‘Please don’t open it, sir,’ pleaded the child—for such he was—“pray do not open it here before the boys.’

‘Had I followed my own inclinations I should have given back the parcel unopened. But that could not have been. It was a single sheaf.—Selected.

The Legend of Two Brothers.

A charming tradition is connected with the site on which the temple of Solomon was erected. It is said to have been owned in common by two brothers, one of whom had a family, the other had none. On the evening succeeding harvest, the wheat having been gathered in separate shocks, the elder brother said to his wife:

“My younger brother is unable to bear the burden and heat of the day: I will arise, take my shocks and place them with his without his knowledge.”

The younger brother, being actuated by a similar kind motive, said within himself:

“My brother has a family and I have none; I will contribute to their support. I will take my shocks and place them with his without his knowledge.”

Judge of their mutual astonishment when on the following morning their shocks were undiminished. This course of events transpired for several nights, when each resolved to stand guard and solve this mystery.

They did so, and on the following night they met each other half way between their respective shocks with arms full. Upon ground hallowed by such associations as these was the temple of Solomon erected—so spacious and magnificent, the admiration and wonder of the world!

Alas! how many in these days would sooner steal their brother’s whole shock, than add a single sheaf.—Selected.

Little Straws.

The Junior Herald has gather these few incidents in the lives of some famous men, which showed at the time “which way the wind blew.”

A Swedish boy fell out of a window. “Come, don’t be womanish; come along like a man,” shouted the youths, who were trying to tempt him. “No, I can’t disobey orders,” said John.

A teacher on asking the question “What is prayer?” got this answer from a dear little five-year-old girl, “Why, it is talking to God, like I do to mamma.”

A boy watched a large building as the workmen from day to day carried up brick and mortar. “My son,” said his father, “you seem much interested in the bricklayers. Do you think of learning the trade?”

“On,” he replied, “I was thing what a little thing a brick is, and what houses are built by laying one brick upon another.”

A boy took a neat wallet from his pocket, and pulling out a neatly-folded paper, “It is here,” he said, unfolding the paper and showing it to the boys. They looked, and one of them read aloud: “Enter not into the path of the wicked.”

A boy look at a little five-year-old girl, “Why, it is talking to God, like I do to mamma.”

Two Boys.

If I knew the box where the smiles were kept
No matter how large the key
Or strong the bolt, I would try so hard
’Twould open, I know, for me;
I’d scatter the smiles to play,
That the children’s faces might hold them.

I’d hire a giant to drop the box
Then, folding and holding, I’d pack them in
If I knew the box where the smiles were kept
No matter how large the key
Or strong the bolt, I would try so hard
’Twould open, I know, for me;
I’d scatter the smiles to play,
That the children’s faces might hold them.
Love Feast.

Maryland

Ringgold, M. H., October 22d and 23d.

A warm invitation is extended to all who may be able to come.

Foreign Mission Fund.

445—Polo, III., 100
446—Philadelphia, Pa., 50
447—Bannum, Pa., 25
448—Pleasant Hill, Kansas, S. 450
449—Hamlin, Kans., 50
450—Hamlin, Kans., 1.00
451—Hamlin, Kans., 1.00

The above amounts have been received by the editor since the new organization took place, and is the last report that he will make. If any more money is sent to him for this, or any of the funds for foreign work, he will forward same to the newly appointed treasurer, Peter M. Chinemhage, Stevensville, Ont.

Chicago Mission.

Report for month ending July 15, 1904:

**DONATIONS.**

Balance on hand, $1 75
Mr. Engle, Hummelstown, Pa., 1 50
Mr. Mumm, Hummelstown, Pa., 1 25
A. Georgy, Dyersville, Iowa, 1 00
John Wildfong, Hesper, Ont., 2 00
Helma Neillson, Chicago, Ill., 1 00
Bessie Weber, Chicago, Ill., 2 00
Eugene Dodson, Chicago, Ill., 1 50
Young Men’s Meeting Offering...., 1 20
Offering Box, G. C. Cress, Chicago, Ill., 1 50
John Lehman, Ableene, Kans., 1 00
Samuel Bert, Mount Pleasant, Kans., 1 00
In his name, 3 00
Mrs. Legron, Tiffin, Ill., 1 00
Eugene Dodson, Chicago, Ill., 1 00
Total, $40 95

**EXPENSES.**

Groceries, $8 10
Rents, 1 20
Gas, 2 80
Rent, 35 00
Balance due mission, $7 15

**Total, $47 00**

Yours in Him,

SARAH BERT AND WORKERS,
3925 Peoria St., Chicago Ill.

Letter from Mr. G. C. Cress.

Dear Readers: One of the regular features of our work here in Chicago is the weekly cottage prayer-service. Every Friday evening is set apart for this purpose. The writer has led these meetings for the past three years, with but few exceptions, and has realized many refreshing blessings as he conducted the divine service in the homes of the people, around their own firesides. There is something very sacred about a “home” service and not infrequently, as was the case in the home of Cornelius, the Holy Spirit falls upon those assembled to hear the message from God through the chosen vessel. Then there are shouts of glorious praise, mouths filled with laughter and tongues with singing, tears fill the eyes of those upon whom the heavenly light has shined, and over all hovers the restful soothing influence of the Spirit of God. It is a time for feeding the heart which maketh rich and those eyes,—the blessing of the Lord which maketh rich and addeth no sorrow therewith. Hallelujah! It will soon be one year ago when God led into our all-day prayer-meeting, a Jewish mother whose heart longed for that water of life which would be within him, a well of water, springing up into everlasting life. She sought it with tears and found it. Thus there was opened for us a Jewish home into which we have entered some few Friday evenings during the past year for prayer and worship in the name of him who came to his own and was rejected. Since meet­ings in this family have been held here, we have served as the chairman at this mission to lead three of the children and a small son to the public confession of faith in Jesus our Savior. They are continuing steadfast in the apostle’s doctrine and in prayer. This is soon the heart is opened by divine grace, the home too, opens to the service of prayer.

A few weeks ago we held a meeting with a dear child of God, a woman who is above seventy years of age and who has been totally blind from birth. She owns her own home and lives entirely alone, doing all her own housework even to baking bread. She is highly educated and an accomplished musician. As we sang and prayed and testified in her home, I noticed that every few minutes tears would gather in those dear, but sightless eyes. Her testimony to God’s presence is clear and strong, and in a few more years she will be singing with the angels where none will be blind, but where all shall see him face to face and be satisfied.

Recently we also visited a home where the aged father and husband was paralyzed and unable to leave his home to attend worship. Our meeting last evening was with an old brother whose long flowing beard is silvery for the grave and the sitting-room closely to his home. It gave our hearts much encouragement to hear his testimony with power, to the fact that while he is confined to his home and knows that the grave is near, yet Jesus abides within with comforting power. At his request we sang, “Jesus Lover of My Soul,” and at the close, “God be with you till we meet again.” The words were filled with worshippers, beside a number in the dining-room. While we stood and sang the last hymn our aged brother shook the hand of each present and exhorted us all to live near to Christ, Amen. The fact that there is but a step between the cradle and the grave was very forcibly impressed upon us at this time, but walking homeward we looked up into the star-sprinkled sky and we took knowledge that the heavens were declaring the glory of the God who is eternal and who has declared to us in his Son; “I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me; and inasmuch as ye have done it unto one of the least of these, my children, ye have done it unto me.” This gives an incentive to do well service. Brothers, let us do as the Son said. The fields are not only white, but large. There is much room for us all to labor on for the Master. The writer desires your earnest prayers that he may sow a Christ-like influence day by day, and when the time comes when the hand which now holds this pen shall be cold in death and this tongue which now speaks the word of God lies silent in the dust, then—

Chicago, Ill., July 15, 1904.
**Work for the Orphans.**

Dear Readers: If the Lord will, I ex­pect to go to the Mt. Carmel Faith Home in the latter part of July and assist the work­ers there for a while, and help to bear some of the heavy burdens resting on them. The new building is to be undertaken now, which adds to their burden, but I realize the fact that it is a great undertaking, but as it is for the benefit of poor orphan children, let us encourage it. How thankful we should be that we have such a conscientious brother whom the Lord could make willing to give up his farm and all he has for this great work. We ought to be very willing to help along this good work and share in the reward in the day of the Lord, to hear the brother whom the Lord could make willing to do all we can, our Savior and our Redeemer; for we God and Father in heaven, “hallowed be thy name, thy kingdom come.” Yes, when this king­dom is wrought within us then we can say, “This man be disease. They then can enjoy that sweet and perfect love which only God can give.

My desire is to still live more to his name and glory, for we owe it all to him who suffered and died for us. O the wonderful love of God! How my heart swells with that perfect love that casteth out fear; for fear hath torment, but the love of God gives peace—wonderful peace.

I will close lest I be too lengthy. From your ever dear sister in Christ, wishing you all God’s choicest blessing. Pray for me and my companion and family that we may be brought back together in the fold and at last have assurance of a glad reunion with loved ones in glory without the loss of one, but all enjoy peace and happiness in the world to come throughout the ceaseless ages of an unending eternity, where God and the angels dwell. This is my wish and prayer for all.

SISTER KANDO.

**Love Feast in the Elkhart, Ind. Dist.**

According to previous arrangements the communion services of the brethren of Elkhart District, was held on the 4th and 5th of June. We were pleasantly surprised by the coming of brethren and sisters from Dayton district, Ohio. A few of the brethren and sisters of DeKalb county and Elder Isaac Trump, added to the number who came to receive a portion of the feast from the Master’s table.

While they came with this purpose in mind, they did not fail to bring blessing and spiritual life, which was very much enjoyed.

Bro. Trump read and gave important ex­planations, followed by times by Bro. John Hoover, of Ohio, and the home brethren, on Scriptures appropriate to the occasion, such as self-examination and washing the feet. Some time was spent in social service, which was improved to the glory of God. Here too was a spirit of love and union manifested. We believe each soul who has tasted of the water of eternal life, could say, “Bless the Lord, O my soul, and all that is within me, bless his holy name.”

We would invite the brethren to be with us again and all others who can, that we may be strengthened to advance the work in this part of the great harvest field. Grace be with all them that love our Lord Jesus Christ in sincerity in our prayer.

SISTER KANDO.

**Mission Boys’ Letters.**

Some of the boys have been writing to me since my return home, and it might be interesting to the readers of the Visitor to read some of their letters. Matshuba writes April 19th:

“I write to you as I think it is proper that I should write and tell you everything which I see and do. My heart is much tried, but I am trusting the Lord Jesus and I hope that he will also help you.

I shall tell you first concerning the affairs of the school. We are learning well, I tell you we are trying hard and I trust that Jesus will bless us greatly, and that he will use me. I stay at Babili, I try to teach and teach well and Jesus helps me. I almost said that it is not I who teaches, it is Jesus. I try to teach all things that I am able to help them with. We sing the notes and I try to teach English No. 2. Ndhlambi, Tabegno and myself learn English of Mrs. Steigerwald. There are fifteen boys here and one girl, and all learn well.

But now I shall tell about the other things. In the morning before we eat Ndhlambi and myself cut wood till the bell rings, then we eat and afterwards I teach those who come in the morning early. There were six or seven, but now they are not doing their crops. I then teach myself till the mid­day school. When this is finished I go to work with the rest.”

In another letter of June 4th, he says:

“I write to you in the love of God, my teacher, I can write only a little because I do not have much time. I shall never for­get you. To-day school closed. We in­vited all the people here. It was very cold, the people brought grass to thatch the new church. There were 112 bundles but there were 200 people. Jesus blessed all. I trust that you will return to me for my heart always says you will return. May the Lord bless us all. We are all well. I praise the Lord because he knows my heart.

For a while I was greatly persecuted. I was hunted like an animal. It was not I who was with me all the time. He says in his word in reference to his sheep: ‘He gives them eternal life and they shall never perish, and no one is able to pluck them out of my hand.’ I found these words in John xvi. 21-29. But I don’t want you to tell all lest I should not be able to finish, but I do beseech you to pray for me. May the Lord bless you always. Praise the Lord O my soul! Praise him. I am happy. My love to you and to all the brethren.’

Ndhlambi writes, June 3rd: “I shall write to you because your letter has just come. The missionaries have come and we are happy. The lady who came to re­main is very kind. I am reading and study­ing the gospel of John now. I told you about trying to get a place to teach. The owner of the place refused, and now they are looking up another location. I am very sorry because I have not learned much and do not know much. What shall I do? Pray for me. We are at present working because school has closed. There were 200 people here and they brought 112 bundles of straw. There were a great many present and we made lots of bread, and all were very happy. We sang much, and the mis­sionaries who came sang Dutch, and then all sang English. At present there are fifteen boys. You remember what I told you about Babili, this time I write to Selete. I tried to persuade him to take her
according to the law, but I could not—Are you well? Real well? I am well. That which is born of the flesh is temporal, but the spiritual is eternal. Jesus made me very happy. Pray much for me and I shall pray much for you. I shall always remember you and never forget you. Tell men the other brethren. I desire to write to them because they are brethren. Will you read these few words to them?

Ngqya tandwa bonke yathanda. Akwazi ngona, ngedlile nomfutho okukhulumo eNkosini yetu Jesus Kristu. Ba ng kulele ngumfumakhomba ngokugomfumakakhe ngenhleleni ye Nkosini. Translation (I love all men) is a short way there be to them mercy and peace which comes from the Lord Jesus Christ. Pray for me that I may find strength to walk worthy in the way of the Lord. I am through.

Misisi—I want to tell you that the missionary who came gave Mutshaka and I each such a nice shirt and the other people sent all of its very nice handkerchiefs.

—H. CHANGES DAVIDSON.

For the Evangelical Visitor.

The Man and His Temple.

A BIBLE READING.

The Believer’s Body a Temple of God:—

...Your body is a temple of the Holy Ghost which ye have from God. (1 Cor. vi. 19.)

...Ye are a Temple of the Living God, even as God said. I will dwell in them and walk in them, and I will be their God, and they shall be my people. (H. Cor. vi. 19.)

The Temple distinct from the Man:

...And it came to pass, when the master of the house was risen up, and had shut to the door inward man, shall God destroy; for the Temple of God is holy; but the temple of the Lord is the Spirit. (Acts xvi. 2.)

...The rich man also died and was buried: and in Hades, he lifted up his eyes, being in torment, and saw Abraham afar off, and Lazarus in his bosom. (Luke xvi. 23.)

The Bodies of both the Good and Evil are to be raised:—

The hour cometh, in which all that are in the tombs shall hear his voice, and come forth; they that have done good unto the resurrection of life; and they that have done ill unto the resurrection of judgment. (John v. 25.)

...Know that he (Lazarus) shall rise again in the resurrection at the last day (John v. 25.)

...Having hope toward God, which they also themselves look for, that there shall be a resurrection both of the just and of the unjust. (Acts xxiv. 15.)

...The Bodies of all who are in the Tombs are to be raised. (The latter part of this verse is not in the King James Version.)

The Temple’s destruction neither annihilation nor unconsciousness:—

“Destroy this Temple (Christ’s Body) and in three days I will raise it up.” (John ii. 21.)

...Some of you shall be caught up to heaven, but others shall be left on earth. (Luke xx. 39.)

...And after my skin shall be cast off, and my flesh shall I see God.” (Job xix. 25 R. V.)

...Fear him, which after he hath killed hath power to cast into hell (Gehenna); yea, I say unto you, fear him. (Luke xii. 5.)

...It is appointed unto men once to die, and after this cometh judgment. (Heb. ii. 14.)

Death, a temporary departure of Inner Man from the Body:—

“Jesus knowing that his hour was come, said again, I am about to depart out of this world.” (John xiv. 8.)

...Father, into thy hands I commend my spirit.” (Luke xxiii. 46.)

...Now lettest thou thy servant depart in peace according to the word. (Luke ii. 25.)

...For I am ready now to be offered up, and the time of my departure is at hand.” (H. Tim. iv. 6.)

“The soul of the child (the Inward Man) came into him again and he revived.” (I. Kings xxi. 21.)

...As her soul was in departing (for she called him her Benezim). (Gen. xxviii. 18.)

...But now it is dead....I shall go to him, but he shall not return unto me.” (H. lam. xii. 23.)

...Her spirit came again and she arose.” (Luke viii. 21.)

God calls the Inner Man from his Temple:—

...Because man goeth to his long home (not his final),...then shall the dust return to the earth as it was; and the spirit return unto God who gave it.” (Ecc. xii. 5.)

...If he (God) set his heart upon man, if he gather unto himself, his Spirit and his breath; all flesh shall join together and man shall turn again unto dust.” (Job xxix. 14, 15.)

But God said unto him, “Thou foolish one, this night thy soul shall be required of thee.” (Luke xxi. 16.)

“...It is appointed unto men once to die; and after this cometh judgment.” (Acts ii. 23.)

...As an act of war against the two, the having the desire to depart and he with Christ: for it is very far better to depart from this tabernacle of the body.” (Acts xxvii. 43.)

“Judas fell away that he might go away to his own place.” (Acts i. 25.)

...And the rich man also died and was buried: and in Hades he lifted up his eyes, being in torment, and saw Abraham afar off, and Lazarus in his bosom. (Luke xvi. 23.)

...The Bodies of both the Good and Evil are to be raised:—

...The hour cometh, in which all that are in the tombs shall hear his voice, and come forth; they that have done good unto the resurrection of life; and they that have done ill unto the resurrection of judgment. (John v. 25.)

...Know that he (Lazarus) shall rise again in the resurrection at the last day. (John v. 25.)

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...“Fear him, which after he hath killed hath power to cast into hell (Gehenna); yea, I say unto you, fear him.” (Luke xii. 5.)

For every one of us, sooner or later, the Gethsemane of life must come. It may be the Gethsemane of forebodings that wring the heart by the death-beds of those we love; it may be the Gethsemane of the horse and of well-nigh despair for sins that we will not, but which we say we cannot overcome. In Gethsemane, as it were, in that Golden Gethsemane, or Gethsemane in that Gethsemane of sin,—no angel merely, but Christ himself, who bore the burden and sin of the world's sins, and who comfort us, He will, if, being in agony, pray, He has tested us with the wine-press of agony, and in that moment of doubt and despair, the spirit of man, in the night upon the ground, and the comfort which then came to him he has been able to share with us, even to those who have not been blessed with the presence, the recovery, the light, the hope, the faith, the sustaining arm. He taught an apology for prayer.—Dean Farrar.
Five Years Mission Work in the Mountains.

We have now spent five years in mission work, in the mountains of North Carolina and Kentucky, and am happy to say to those who have been helping me, I will give a brief report of what I have received and put out during that time. Through the help of our Master we have received the following:

- Bibles and Testaments: 61,122
- Gospel books: 127,806
- School books: 23,431
- Tracts: 53,000
- Gospel papers and Sabbath school supplies: fifty tons.

Families visited by myself and helpers: 40,582
Families to visit in the new Testament: 6,121
Destitute homes supplied with the Bible: 25,346
Destitute homes supplied with the New Testament: 4,924
Children supplied with the New Testament: 39,928
Books and Bibles to Gospel churches, Sunday-schools: 3,716
Boxes and barrels of clothing for the poor: 168
Money received to purchase Bibles and help other ways: $4,348
Money received to give praise to God that harvest time is coming, eternity will reveal the fruit. Thanks to every donor for the help given.

We are now in the mountain regions of Kentucky which is a large, needy and destitute field and the southeast coast of the State. Some places it is from fifty to seventy-five miles from any rail road.

Most of the Kentucky mountaineers are poor. A large number of them have no part of the present literature in their homes, and scarcely any other kind of literature to read.

It is sad to see so many bright intelligent children brought up in ignorance and vice, those hands can not go to school for the want of books and clothing.

Our work is in the very center, or nearly so, where there is so much murder and crime. In one county alone over forty people have been murdered inside of one year, and with only five or six exceptions, not one of them have been brought to justice. I believe the facts before me show the evil state of society existing here in the mountains. Drunkenness and old grudges against each other are the principal causes of this trouble. There are many in the State who tell me of my faults is the fear that the others will see if one gets an irresponsible piece of paper to keep back from the shoals of ruin.

Good literature is one of the most potent factors for good and religious literature especially show most salutary results. Let the light of God into these human souls. I bring these facts before you to show the prejudice, immorality and laziness which especially show most salutary results. Let us have courage.

The August “Modern Woodman” a man in California writes: “Here in this empire of wealth and wonder, the A. O. U. W. has lost three thousand in the last few years. Not a single new lodge was organized last year, and but one the year before. The assessments have become so high, about $30 a year, that the younger element seeks its protection in other fraternities at less cost.”

At the last session of the State Grand Lodge, the Grand Worthy Master said: “In my judgment, the day is not far distant when there is going to be a crash in fraternal beneficiary orders. There are many that cannot survive on account of multiplicity, if for no other reason.”

The August “Modern Woodman” says: “Our cost of insurance depends upon the growth of the order; and to keep up this growth we must develop new territory.”

When there are no new worlds to conquer, then what? The “Select Friend” says: “It is self-evident to every member of the order, who has given the subject any thought, that a constant accession to our numbers is desirable, not only to keep down assessments, but that it is absolutely necessary to our existence.” A member of the same order writing from Joplin, Mo., told how difficult it was to secure applications with an opposition of thirty lodges to contend with.

A prominent officer in his speeches repeatedly asserts that as long as more people are born than die, so long will fraternal beneficiary orders last. By the kindness of the secretary of the State Board of Health, and from the ratio of increase of the A. O. U. W., we learn that this number would hardly keep that order going; let alone the twenty or thirty others in the State, all of whom are struggling for existence. Such a false, misleading statement is inexcusable from one who gives his entire time to this business.

An eastern man in the “Fraternal Monitor,” of Rochester, N. Y., says: “Our society has met with a net loss of 20,000 in the last five years.” Another has lost 12,000; and still others could be cited that are struggling hard to keep from the shoals of ruin. They are all going, but should they last from now to the judgment, they are wrong all the same.

“Order” papers are continually urging lodges to secure assessments, and numerous rewards and devices seemed to stimulate them to effort. The long, loud cry of the head officer is, get more members.

To meet present demands they wade deeper into debt, yet talk about doing...
business on business principles. They are always telling about what has been paid out, but not a word about indebtedness.

The brilliant notion has been advanced that these fraternities will run over the brink! The increasing load of debt can be thrown advanced that these fraternities will run debtedness.

One of the most extensive business men in the State said men will pay on account of its consideration, and its business can be honorably closed. Most of the orders are increasing their rate of assessment in order to hold out a little longer. One makes a plea for patronage on account of its copyright reserve fund plan. In July this fund was $32,243. That month the death loss was $12,000. The next month it was $13,000. When the order stops growing; as it must, what will the comparatively insignificant reserve fund amount to?

One of the most extensive business men in the State said men will pay on account of its copyright reserve fund plan. In July this fund was $32,243. That month the death loss was $12,000. The next month it was $13,000. When the order stops growing; as it must, what will the comparatively insignificant reserve fund amount to?

The absence of many at the ordinance meeting leads us to ask a few plain questions. It is a perilous thing for sinners to disobey the words of the Lord and no less dangerous for believers to follow in their steps.

1. Was it sickness that kept you away? If so, and the will was good, you are blameless in the matter. "If there be first a willing mind, is accepted according to that a man hath, and not according to that he hath not" (II Cor. vii. 12).

2. Was it indifference? "Woe to them that are at ease in Zion" (Amos vi. 1).

3. Was it a refusal to confess your Savior? "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. x. 32, 33).

4. Was it shame for Jesus and his words? "Whosoever shall be ashamed of me and my words, of him shall the Son of Man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels" (Luke x. 26).

"Ashamed of Jesus! that dear friend On whom my hopes of heaven depend! Ne; when I blush, be this my shame, That I so more-revere his name." 5. Was it open disobedience? "Be- hold, to obey is better than sacrifice" (I Sam. xv. 22).

6. Was it a wilful sin against better knowledge? "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin" (Heb. x. 26).

7. Was it unbelief in the teachings of Jesus? Do you say, "I don't believe in it?" What evil did Jesus do that you cannot take his word? You would not dare to speak that way about your best friend. Over six hundred thousand Israelites who started from Egypt for Canaan talked just as you do. But they did not get into the promised land. "They could not enter into rest, because of God's anger." (Heb. iii. 19). "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God" (Heb. iii. 12).

These are the plain words of inspiration and should appeal strongly to every child of God. But, reader, if you are only living for self and the present, then they have no meaning for you. They are but an idle tale. But if you are living for Christ and a heavenly reward then the "sure word of prophecy" is of vast importance, "whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arises in your heart."—Chas. F. Rettel, in Church Advocate.

OBITUARIES.

SHANK.—Sister Susan Shank, relict of the late Rev. Isaac Shank, died June 25, 1904, at the home of her son-in-law, Joseph Myers, near the Pennsylvania and Maryland line. Her age was 70 years, 7 months and 17 days. Funeral service conducted by Bro. Jerome H. Funk, assisted by Bro. C. S. Lester, was held at the home where she died on the 29th of June. Interment in Cedar Grove cemetery.

HEIMEL—Died, on June 19, 1904, in Lycoming county, Pa., Sister Sarah Heime, aged 70 years, 2 months and 15 days. She was a faithful member of the Grove Dunkard church nearly all her life-time. Two sons and one daughter are left to mourn their loss. On the 21st the funeral service was held at the old Bloomington Grove M. H., conducted by Revs. Eismonger, Slipon and Bro. J. M. Wolgemuth. Text, Rev. vii. 14. Interment in adjoining cemetery.

OBERLENDER—William Oberlender was born in Adams county, Pa., July 2, 1831, died near Acme, Kan., at the home of his daughter, Mrs. B. H. Dunlap, July 12, aged 70 years and 9 days. He leaves five sons and four daughters. The mother and one daughter preceded him to the other shore. He was a member of the Mennonite church since 1870. Funeral service, conducted by Bro. J. B. Herr, was held at the Newbern M. H. Interment in adjoining cemetery. Text Job xiv. 14, first clause.

LAMIDIS—Died, in Lykens Valley, Pa., at the home of her son, Bro. Henry Aucker, on June 10, 1904. Sister Elizabeth Landis, relict of the late Bro. Peter Landis, aged 79 years, 9 months and 25 days. Sister Landis was a member of the Dunkard church since 1870. She leaves four sons and one daughter. The mother in Israel: of her Christian graces much might be said, and our little brotherhood has lost another land-mark. Her maiden name was Beers, was first married to Peter Landis, who died ten years ago; second marriage to the late Bro. Peter Landis, who died April 10, 1883. One son, Bro. Henry Aucker, and three grand children survive. Funeral services were held by the home Brethren in the Free-grace M. H. Text Rom. vi. 23. Interment in the nearby cemetery.