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Better Than Miracles.

The supernatural has an entirely natural place in the Christian system. Christianity could not be Christianity without its more than cosmic demonstration. By every virtue of its being divine it must have its more than human concomitants. If it is a revelation, it is from God, it must be expressed in a Godlike way. If Christ is the Son of God, and the perfect man, his works must keep pace with his words. If he is supernatural in his claims, he must be supernatural also in his deeds. He must be one with himself in the whole of his manifestation.

It is precisely here that miracles have their best evidential appeal to the minds of thinking men to-day. One who is truly impressed with the supreme and infinite claims of Christ naturally looks for a supreme and infinite manner of doing things, and he would be disappointed if it were not there. He would feel the incongruity between claims and accomplishments, and would be inclined to express his disappointment somewhat as follows: “Why should this man who presumes to speak with divine authority and infallibility be found acting all the while just like the rest of us? If he would but act on a higher plane, we could the more easily believe him when he assumes to speak on a higher plane.” No such objection, however, can be raised against Christ, for the miracles are there in the life and records, precisely where they should be, perfectly fitting to him, and perfectly natural to his supernatural being.

But why have the miracles not lasted? The Apostles wrought miracles, and there were miraculous gifts in the church of the first generation. The Apostles’ letters to the Corinthians are conclusive upon this, but since that first generation of Christians passed away, miracles have practically, if not entirely, fallen away from the activities of the church. We say “if not entirely,” because we do not care to enter here upon a discussion of the claims regarding later miracles. They have practically ceased. That is beyond discussion. Why should it be so?

In the first place, miracles would not be becoming to very many of us. We should not know how to use them. We are too selfish and ambitious and fond of display. Very wisely they were withheld from us. Witness the inordinate desire for lucre and flattery on the part of such miracle-mongering mountebanks as Dr. Dowie and Mary Baker Eddy. Duplicity could not bid higher for the adoration and the cash of its devotees, or for the disgust of sane people. It requires a higher order of sense and consecration to use supernatural powers wisely. The Apostles themselves were not entrusted with such powers till they had been well schooled by the Master in humility and service and sacrifice.

In the second place, the supernatural is a medium of revelation. Is the medium needful after the revelation is complete? The Savior has given us his message. It has been “confirmed” to us by miracles and wonders and signs which God did by him in the midst of us.” We have the message as a precious deposit in the sum total of our human activities, and the evidence for it is on record. More than this, it is the office of the Holy Spirit to “guide us into all truth.” From this standpoint the medium of the miraculous is no longer needful.

In the third place, there is something greater and better than miracles, and this “better part” has not been taken away. We do not reflect as seriously as we ought upon the value of Christian character and the Christian virtues. Jesus, in reference to his own miracles, said, “Greater works than these shall ye do because I go to my Father.” And the Apostle Paul, speaking of the miraculous gifts in the Corinthian church, advises the Corinthian Christians to “covet earnestly the best gifts.” He immediately adds, however, “Yet show I unto you a more excellent way.” Thereupon he proceeds with his immortal panegyric upon Christian love, and closes by saying, “Now abideth faith, hope and love; but the greatest of these is love.” His meaning must be that faith, hope and love all belong to “the more excellent way,” and that love is the greatest of these most excellent virtues—Christian Standard.

If you do not love, you are dead. “He that loveth not abideth in death.” The light sparkles of intellectual or emotional life may light up your words, and fascinate your immediate circle of friends, but there will be no life toward God. Love is the perfect tense of life. Whoso does not love does not live, in the deepest sense. There are capacities for richer existence that never unfold until love stands at the portal and sounds his challenge, and summons the sleeper to awaken and rise.—Rev. F. B. Meyer.

“Cast thy burden upon the Lord, and he will sustain thee”—bursen and all. “Thee” is the greatest burden that thou hast! All other burdens are but slight, but this is a crushing burden. But when we come to the Lord with our burden, he just lifts up his child, burden and all, and bears him all the way home.—Charles A. Fox.
II. Moses as Pastor.

Eighty years before the incident of our lesson, Moses had denounced all for the reproach of Christ. (Heb. xi. 24-27.) He had dedicated himself to the work of delivering God's oppressed people, but he was not ready for his ministry. That self-confidence had to be taken away, and Moses must die to his ambitions, even though they were for the blessing of God's people. Forty years in the desert he led a solitary life, in which God schooled and trained him so effectually that instead of the self-confidence so predominant in the earlier life, it was necessary for God to constrain him to go forth and act as a deliverer. (Exod. iv. 13, 14.) And now for forty years he had borne the burdens of that people. Day and night their cries pressed heavily upon him—whether it were for food or water they cried out to Moses, and when either failed they murmured against him. He had no resources other than that of appealing to God, but for forty years he ever pleaded their case and sought to see that their every need was met.

With all the crookedness of their nature he had borne, and was ever ready to plead for mercy for their waywardness and perversity before God. Only once had he failed. Patience, human patience had broken just that single time, and the character of Moses stands before us with that one flaw. As a man under the legal code, he had offended in one point and become guilty of all, and bore the same penalty as those who had almost daily murmured against God. He was shut out from the land. But even then he would continue to be faithful to that people to the last. There was no selfish spirit; no saying, "If I cannot go all the way, then I will go no further." He was a faithful pastor to the last, and when the time came that he was to be taken away, we still find him pleading with God not to leave the people shepherdless. A true pastor thinks more of the flock than of himself.

III. The Choice and Preparation of a Successor.

1. The pastor was sent in answer to prayer. (v. 17.) With all his wisdom and deep insight into character, Moses did not venture to make an appointment for the office. He did not even suggest a name to God. He knew Joshua, he knew Caleb, but for that office God alone could select and appoint the right one, and we would remark in the whole New Testament men have never been authorized to make a pastor. They can appoint elders and select deacons, but the pastoral gift and appointment must be direct from God. (Eph. iv. 11-12.)

The attitude of the Church should be that of prayer.

2. God was interested in the flock, and with his infinite knowledge knew just the emergency that was to be met. For years he had been preparing his own man. Joshua had been in God's school and was divinely sealed for this ministry. He did not belong to the priestly line, and yet his faith had triumphed in such a way that in the most intimate intercourse between God and Moses, Joshua seemed ever to succeed in being present. Instead of visiting with judgment the audacity of the man, God seemed pleased with the boldness of his faith.

We might point out that, even today, God usually has a successor trained and equipped before he takes away the shepherds of the Church. Sometimes the Church seems paralyzed at the loss of some great leader, but almost unconsciously some other one has been moving up before the Church, and ere we are aware, God has his man filling the place.

3. It is in the right and power of man to recognize a divine appointment. (v. 23.) Moses laid his hand upon Joshua because God had chosen him. And so to-day men cannot convey grace by the laying on of hands, but they can recognize in that way the grace of God already bestowed, and can publicly acknowledge their right to the office. The late Mr. Spurgeon was never ordained by man, but yet filled with acceptance the position of pastor in such a way that all branches of the Church recognize the divine appointment, (Acts xiii. 2.)

IV. The Two Types.

Moses is generally taken to be a typical embodiment of the law itself, while on the other hand Joshua is seen to set forth the power of grace and to be a type of Christ and his gospel.

It is well to remember, however, that as far as the two characters are concerned, it would be wrong to suppose that Joshua was better than Moses. Individually, they were but men and in each case showed the failure of human nature. Moses failed to sanctify the Lord before the people. (Num. xx. 12, 13.) Joshua failed to ensnare of the Lord for the people. (Josh. ix. 14, 15.) Moses, in consequence, failed to lead the people into the land; Joshua equally failed to give the people the perfect rest in the land. Both were imperfect types of a perfect antitype. Had they been perfect...
there would have been no need to look for another, for if perfection could have existed under the law there would have been no need for grace. (Heb. v. 19, viii. 9.) And if perfect rest had been given by Joshua there would have been no need for another to come and say "Come unto me and I will give you rest." (Heb. iv. 8.)

The time of the year is again here when in many places and districts the brethren are making special efforts for the conversion and saving of those who are yet in the service of sin and under the power of Satan. The church cannot close its eyes to the fact that wickedness is abounding everywhere and souls are passing from time into eternity unprepared, and unsaved. And it is evidently the duty of the church to earnestly enter upon a crusade against the powers of darkness and sin. We are glad to hear of efforts being made in that direction in different places, but there is no doubt the church could manifest a much greater interest in the work.

The number of brethren "who are adapted to do evangelistic work, and are loose to go out unentangled are too few. It is still true as it was in the Savior's time. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." This is as true of the home field as of the foreign field. We feel to say that we lack in having such a concern for the unsaved as we ought to have as a church. May God bring upon the church a true burden for the lost, and the deepening of the spiritual life in the believers. Thirty-three have already made a start, and an equal number of Christians have been helped. They ask for the prayers of the church.

From Dr. Broughton:

In order that we may have a soul-winning church we must realize the importance of the individual in the matter of soul-winning. A friend of mine in New York, who is pastor of a large Presbyterian church, told me this little experience. He said he became very much exercised on the subject of the salvation of his people. He said he had gone on for a year and more and had practically seen nobody saved. One night he called his elders to meet him in the church, and they prayed together, and finally he said, "Brethren, I have a proposition to make to you. I wish to resign the pastorate of this church, because I do not believe God wants me to stay here. I am not having any souls saved."

"Oh," said one of the deacons, "we are greatly edified."

"Edified for what?" he asked. "You have been coming to me with such soothing compliments as that, and yet I don't see for what you have been edified. Now, brethren, unless God gives us some souls here very soon I am going to resign the pastorate of this church. And I want to say something to you also. You are the elders of this church; and I am going to start with you. Brother, turning to one, "do you believe that through you a soul was ever saved?" And the elder replied, "No, pastor." "Do you?" to another. "No, pastor;" and so all along the line.

"Now, brethren," he said, 'I want to make this proposition to you. That unless God gives this church souls in the near future, you will resign also as the elders of this church."

"We are getting along very well," they said.

"No, we are not getting along at all."

Finally they all knelt down and prayed together, and in that prayer a covenant was made that they would resign if the Lord did not give souls in the near future. They went to their homes; it was Saturday night. Monday morning, the elder first questioned by the pastor as to having been instrumental in soul-saving went into his store. The first man he met was his confidential clerk. He took him into his office, shut the door behind him and said, "Bob, I have been good to you, haven't I?"

"Yes, sir, you have."

"Well, Bob, you have been with me for fifteen years. I am an elder in the church that you attend when you go anywhere. But you are not a Christian, and I know it, and I have known it all the while, and yet I have never spoken a word to you about salvation personally. But, Bob, my soul is on fire now, and I want you to get down here in this room and give ourselves, both of us, to Christ. I will give myself to him for greater consecration: you give yourself to him for salvation."

"Yes, sir; I will be only too glad to do it." And down they got. That soul was saved. The elder called in another, and another, and that one day he led eleven men to Christ. The next Sunday thirty odd men were received into that church upon profession of faith, every one of them led to Jesus Christ by an official in that church who had up to that time never been instrumental in the salvation of one soul.—Record of Christian Work.

We need not go to Nazareth, to Capernaum, or to Bethany in order to walk in the steps of Jesus. We shall find his footsteps beside the sick-bed, in the hovels of poverty, in crowded alleys of the great city, and in every place where there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in his steps.—Sel.
Thy Way—Not Mine.

Thy way—not mine, O Lord, However dark it be! Lead me by thine own hand; Choose out the path for me. Smooth let it be, or rough, it will be still the best: Winding or straight, it matters not, It leads me to my rest. I dare not choose my lot; I would not, if I might. Choose thou for me, my God, So shall I walk aright. The kingdom that I seek Is thine; so let the way That leads to it be thine, Else surely I shall stray. Choose thou for me my friends, My sickness or my health; Choose thou my cares for me, My poverty or wealth. Not mine—not mine the choice In things or great or small; Be thou my guide, my strength, My wisdom, and my all. —Sel. by Sr. Rebecca Wilson.

For the Evangelical Visitor. Holiness and Empowerment. No. II.

Sanctification—What It Is.

"God has from the beginning chosen you through sanctification of the Spirit and faith." (II. Thess. ii. 13.) Sanctification in an evangelicial sense means the act of God's grace that purifies, cleanses, and makes holy the heart, affections and life of man, and alienates him from the love and life of sin. This is now treating sanctification as an act.

Jesus said, "For their sakes I consecrate myself that they themselves also may be sanctified (made holy) in truth." We noticed in the previous article that God the Father, Son and Holy Spirit are active agencies in effecting this accomplishment, and that the means employed are the blood and word. Sanctification is also a state. "Be ye holy for I am holy" indicates a state of being, or condition, as the effect of sanctification the act. Or we will say that sanctification, when relatively completed as an act, brings man into the state of holiness—freedom from sin.

What Sanctification Does.

Sanctification as a state largely reveals what sanctification as an act does; but that we may all clearly understand, and more fully comprehend the subject, we will deal more comprehensively on this point. Sanctification as an act when relatively completed exterminates the carnal mind, and establishes the mind of Christ: "for to be carnally minded is death; but to be spiritually minded is life and peace."

Paul says, "the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death"—carnal mind.

Under the Mosaic law this could not be done, because the offerings for sin were only typical and had no cleansing virtue in themselves, therefore "God sent his own Son in the likeness of the flesh of sin and for sin condemned sin in the flesh" (the carnal mind). For what purpose? "That the righteousness of the law (Christ's life and teaching) might be fulfilled in us, who walk not after the flesh, but after the Spirit." We are forced to conclude that provisions are now made under the gospel of Christ for the removal of the carnal mind—"law of sin"—"old man," and that without the removal of that tendency to sin it is impossible to do the whole will of God and retain constant and perfect victory over the world, the flesh and the devil; "because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. viii. 7.) "The flesh (carnal mind) lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other; so that ye cannot (or may not) do the things that ye would." (Gal. v. 17.) This is conclusive that as long as we have the carnal mind we cannot fully obey God "for they that are in the flesh (carnally minded) cannot please God." (Rom. viii. 8.) In Rom. vii. 15 we find the same condition—"what I would that I not; but what I hate, that do I." This condition existed under the law, but must not under the gospel; "for if we are led by the Spirit we are not under the law." (Gal. v. 18)—"sin shall not have dominion over you: for ye are not under the law (of Moses, or carnal ordinances), but under grace." Can One Who is Born of God Have the Carnal Mind?

"Brethren, I could not speak unto you as unto spiritual but carnal, as unto babes in Christ. I fed you with milk, not meat; for ye were not able to bear it, nay not even now are ye able; for ye are yet carnal: (now Paul proves his conclusion by referring to their fruits) for whereas there is among you jealousy and strife ye are not carnal, and walk after the manner of men" (worldly men.) (I. Cor. iii. 1, 2, 3.) "A double minded man is unstable in all his ways." (Jas. i. 8.) "Purify your hearts ye double minded." (Jas. iv. 8.) "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II. Cor. vii. 1.) All these references are made to believers, who most assuredly had experienced a new birth.

Whenever and wherever we find the fruits of carnality, we invariably conclude the carnal mind must exist. Have the cause removed and the effects will cease. Sanctification, when completed in its relative sense, removes the cause. Here is one of Paul's benedictions—"the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ." Many more Scriptures could be brought to bear on this branch of the subject, but who has not, seeing that these references place the fact, that babes in Christ have a carnal mind, so far beyond dispute.

Are we free from all these: Pride, avarice, jealousy, envy, hatred, malice, self-will, evil thoughts, jesting, joking, heresy, hypocrisy, lying, adultery, fornication, sedition, evil surmisings, doubtings, impatience, fear that has torment, and such like? Sanctification, when completed relatively, will cleanse us from all these things, and produce conditions favorable for the fruit of the Spirit, which is—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

What Sanctification Does Not Do.

It does not give us absolute perfection, it does not place us beyond physical and intellectual infirmities. It does not make us infallible in judgment, and accomplishment; but it positively does improve.

These infirmities are no sin to us; because there are no provisions made for their elimination in this earth-life; they are upon us as a result of sin, but are not reckoned against us as sin; for "Christ took our infirmities and bore our diseases." (Matt. viii. 17.) Who would dare to say that it is a sin to die? Or to suffer the infirmities of old age? Who would be so erroneous as to argue that a man is a sinner because he is a poor mathematician, or grammarian, making undesignatedly mistakes in the same? James says, "to him that knoweth to do good and doth it not, to him it is sin." This rule that applies to sin by omission must surely also apply to sins by...
commission. This is undeniably the only scriptural hypotheses: if I should
ignorantly, unknowingly, and uninten-
tionally pass by an opportunity to do
good it would be no sin, only "to him
that knoweth to do good and doeth
it not, unto him it is sin." And if I
should unknowingly, ignorantly, un-
tentionally make a mistake in doing
something, it is no sin. But if I
should discover later that I have made
a mistake, and yet justify myself in
it, then it would become a sin to me.
This beautifully elucidates 1. Jno.v.17,
where he says, "all unrighteousness is
sin." Paul prayed to have some in-
firmities removed, but God said to
him, "My grace is sufficient for thee;
for my strength (or power) is made
perfect in weakness." Then said Paul,
"most gladly therefore will I
glory in my INIRMITIES (or weaknesses) that the power of God
may rest upon me."

Could Paul glory in sin? No, a thousand
times. But should Paul, and his
glory in infirmities, because in-
firmities are no sin, and God uses them
to demonstrate his power.

How could God have demonstrated
his power on the day of Pentecost had
the illiterate fishermen been educated
in all the languages of that day? But
through their illiteracy, their infirmity,
God was greatly glorified through the
demonstration of his power. The
people were confounded, because
that every man heard them sneaking
in his own tongue. Their illiteracy
was an infirmity, but no sin. Again,
how could God's power to heal be
demonstrated if there were no sick-
ness nor physical deformities? The
disciples asked Jesus saying, Master,
did this man sin or his parents that
he was born blind? Jesus answered,
Neither has this man sinned nor his
parents: but that the works of God
might be manifest in him." His
blindness was an infirmity, but no sin.

The next subject will be—When
and where holiness begins. When
relatively completed. When abso-
lutely completed.

Des Moines, La.

J. R. Zook

A child should not be shut up to
fight the demon of impurity alone and
unaided by the felt sympathy of God
or man; almost better throw him to the
lions. No; he should have the inspir-
ing assurance that all goodness places
its resources at his command.

It is true communion if it makes
our lives stronger, more tender, and
more happy.
The Virginia Mission Work.

From Brother Detwiler's editorial note in the November 1st issue of the Visitor the readers can learn that a building for religious service is desired by Sister Boulter, and that Bro. Stover and I concurred in the same. The Home Mission Committee so far heard from have also concurred. That the remaining members of the committee and church at large may have a basis from which to judge a few of the facts in the case may not be amiss.

Wachapreaque is a town of about 600 population on the east shore of the Maryland and Virginia peninsula, and is joined to the westward by a fairly good quality of level, farming land. The prevailing churches are Methodist and Presbyterian, with Baptists, Episcopal and Catholics in smaller numbers. About 75 per cent. of the population are church members, but Spirit-filled Christians are very rare. The lives of many of the church members, including the ministers, are such that the cause they profess to represent is put to an open shame. Some of the "single-eyed" are realizing their condition and are withholding their support to the present state of affairs and are anxiously desiring that the gospel be preached and lived up to. Holy Ghost preaching will mean opposition from the professor Christians something after the reformation period when Luther, Calvin, Knox and others strove against the evils of Catholicism.

The Presbyterians have a building in the town to which we have been refused entrance for worship, and the Methodists have two buildings: One a new, stylish structure; the other a fairly good building, owned by a wealthy Methodist, who says that he will allow no religious body other than his church to get possession of it. The building used for public school is in very poor repair and owned by four individuals, three of whom are not in sympathy with religious work. Furthermore many of the citizens, especially the women, are loathe to attend services held in the building. The private houses are not as large as we are accustomed to in the North and are as a rule not suitable as places for public worship.

The people have gotten enough of our faith through Sister Boulter and those who have visited there to want more and we believe there is an opening for us to heed Christ's last command in those parts if we will only press forward.

A suitable building would cost between $400.00 and $500.00, the lumber being cheap in those parts. The framing lumber would cost $13.50 per thousand delivered at Wachapreaque. Once the building is secured we can then have evangelistic work done after which there would be need of an indigent, Spirit-filled minister, free from race prejudice, to locate there and feed the flock.

Yours in his service,

Food and Drink.

A voice from far-off Africa to the dear readers of the Visitor. We are still in and about Johannesburg, in the Transvaal. We spent four days at Pretoria, the capital of the Transvaal, forty-six miles north of Johannesburg, over the 25th of September, at one of the Swiss Missions, in charge of Rev. E. Creux, the oldest missionary in their work. He and his wife, with another man and his wife, came to Africa thirty-two years ago, when they were young. The other man, Rev. P. Berthand, having lost his wife and children, has returned to Switzerland, and is in poor health, while our host and his wife are hearty at the age of 59 with six children. Rev. Creux is a hearty, active, bright man of his age, of a loving Christian disposition. Having made acquaintance with him at the conference at Johannesburg in July, his cordial invitation for a visit was accepted and we took train for Pretoria and were met by Rev. Creux and conveyed to the Mission Home and courteously received by the family. On Saturday, the 24th, our host, with his white horse hitched to his two-wheeled cart (pleasure carriage), and we drove west, up the valley five miles and a half to the leper asylum. This is a place of note. There are 250 lepers at this place; about 50 whites (Boers), one Chinaman and 2 coolies, the rest are natives. The place is supported by the government. It has continued as the day was warm and lovely, mostly all were out in the yards, and we were in none of the houses, but the doors being open, we could see their furniture and indoor living.

Dear ones, you who have never seen lepers, cannot imagine the distressing condition of these people. What seemed most sad of all was the children, born of leper parents. We beheld with sympathy, a child of about ten or twelve months nursing heartily at the breast of a leper mother. But this was only one case of many. There were a number of boys and girls, some half-grown, who were lepers. Oh what sadness! Rev. Creux goes there every two weeks to preach to them. We had service at the place where they generally meet on the south side of the house where it was shady. Here we spoke the word of life to those poor natives through an interpreter. The doctor and the superintendent and nurses live in fine brick houses. The oversight is by white English people. We met the doctor and one of the nurses. A number were away. There are native police in attendance all the while to keep these people from running away.

We returned in the twilight of the evening to the Mission Home, much pleased to have had the opportunity of seeing those people of whom we read in the Bible. Oh, that we would get down real humble before God, and pray him to keep us from sin for Jesus' sake.

After our evening meal we enjoyed a small prayer service in the Mission room. On Sunday morning I went with my host to the prison in Pretoria, where he goes to administer the word of God to the prisoners. I was told that there were about 270 natives and about 130 whites here. The prisons here at Pretoria are quite different from those in the homeland. Those of short sentence are loose in wards under guard of policemen, white and black.

While a native preacher was delivering a message from the word to about 75 prisoners (black) who were seated on the ground, one deliberately arose and confessed to the minister that he desired to profess faith in Christ. He spoke a few words with the man and went on with his discourse. We read that the way of the transgressor is hard. Paul says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." If we all do that we will not get in
prison for crime. In the afternoon at 3 o'clock, is the hour for service at the Mission where about one hundred and fifty natives gathered in the chapel for service. The sermon was preached by Rev. A. Borel. His discourse was about Gideon; then a short exhortation by Rev. Creux, after which a native arose and made a confession. He was a member of the church and had taken part in heathen worship, or was a member of the church and had wanted to come back to the favor of the church, to make a public confession, which we were told he did satisfactorily. Then we were asked to speak. We praise God for the open doors and trust by casting our bread upon the water we shall gather it by and trust by casting our bread upon the water we shall gather it by. When he that sowed and they that reaped will rejoice together. We continued at the Mission Home till Tuesday. During our stay we learned much of their work, and are sure if like praising God to hear of their prosperity in their mission work. The church in Switzerland, though not a large body of members, annually raises for their work in Africa nine thousand pounds and as much for other mission work. May the dear Lord bless our dear Swiss friends for their love and kindness shown to us. It can be said of them, as we read III, John 5, "Beloved, thou dost faithfully whatsoever thou dost to the brethren and to strangers." We returned to Germiston, to Bro. J. O. Lehman's. We are in our usual health waiting on the Lord to open our way for the future. Our love to all. And we do most sincerely ask the prayers of the saints that we may know the mind of the Lord.

John H. Myers and Wife.

For the Evangelical Visitor.

On Resisting Temptations.

"He that endureth to the end shall be saved" (Matt. x. 22). Christianity is not talking of Christ, but walking after him. Christ has many to follow him in a calm, who flee from him in a storm. Trials, sore afflictions and persecutions they endure for a while, then they leave Christ and his cause and shift for themselves. "They on the rock are they which, when they hear, received the word with joy, and these have no root, which for a while believe, and in time of temptation fall away" (Luke viii. 13). Like wild honey leaves, soon fall off in windy weather, so do dry professions in time of temptation. O may God help us to see ourselves as he sees us. He that endures temptation, as gold does the fire, shall lose nothing by it, but what the gold looses—the dross. In the sorest of temptations a believer has his consolation, for he knows there will be an end to them, and that "he that endureth to the end shall be saved." "There the wicked cease from troubling and there the weary be at rest" (Job iii. 17). And as they are not everlasting, they shall not be so very distressing; and we shall be able to bear them. Yea, and endure them to the end. O God give me and my brethren and sisters grace to stand and endure them to the end. O God give me and my brethren and sisters grace to stand and overcome all temptations!

"There is no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape thee: ye may be able to bear it" (I. Cor. x. 13). But we must do our part or else we will be overcome. Prosperity is more to be dreaded than adversity. A tempted condition is never a pleasant one. This I know by my own experience, but it is always a profitable one, if we endure it to the end.

"Now no chastening for the present seemeth to be joyous but grievous, nevertheless afterward it yieldeth the peacable fruit of righteousness unto them which are exercised thereby" (Heb. xii. 11). Christ was tempted and knows well how to succor those who are tempted. "But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." "For in that he himself has suffered, being tempted, he is able to succor them that are tempted" (Heb. ii. 9, 14).

Well, how is it with you brother or sister? I know how it is with me. We should never yield to temptation when it comes from the enemy, but should boldly resist the temptation whatever its name or nature may be, and we shall be saved from the power of our adversary, while others are taken captive by him at his will. "And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (II. Tim. ii. 26). It is a blessed thing to endure what we cannot cure. "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him" (James i. 2). Temptations to sin are not evils unless we are overcome by them. No matter how evil the thought may be that enters the mind, it is not sin till it is indulged, then, and not till then, it becomes a sinful thought, and if not resisted it grows to a sinful desire, and that desire without resistance would become actual transgression the first favorable opportunity. Let us not be discouraged, but let us fly to the Lord for refuge. He will strengthen us in the conflict, and when the enemy comes upon us like a flood, he will not suffer us to be carried away, but will lift up a standard against him. "So shall they bear the name of the Lord from the West, and his glory from the rising of the sun: when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. lxix. 19). The more profitable and more pleasing a sin may be presented, the more vigorous must be our resistance against it. Now may
God's blessing go with this and help me and you to resist all evil and temptations. This is my wish and prayer. Pray for us here in this wicked city of Philadelphia, for truly we need your prayers.

Your brother,

PETER STOVER.

3423 North Second St., Phila., Pa.

For the Evangelical Visitor.

We Are Pilgrims and Strangers.

In the cxxi. Psalm David so beautifully says these words: "I will lift up mine eyes to the hills from whence cometh my help."

The expression is often used by the Psalmist because it expresses the attitude and action of God's people at all times.

Every true child of God habitually lifts up his eyes when he pleads with God for help. He has an upward look; he looks not at the things that are seen, as Paul says, but at the things which are not seen; for the things that are seen are temporal, but the things that are not seen are spiritual and eternal.

God's people are pilgrims and strangers here, because this world is not their permanent home. He looks up and beyond the perishing things of this world.

The patriarchs considered themselves pilgrims and strangers and sojourners. They looked upon their life as a pilgrimage. Even David says in one of his prayers which he offered up to God: "We are pilgrims and strangers before thee, and sojourners as were all our fathers."

Although the Christian realizes himself a pilgrim and a stranger in this world, yet he is not one of them who count earthly things of no value. He lives in the midst of earthly relations; he fulfills all his earthly obligations faithfully; he performs his tasks with fidelity and walks honorably in the path which God has marked out for him. Yet these earthly things are not the things his heart craves for. He sets a higher value on spiritual things.

St. Paul says, the Christian is a pilgrim and a stranger in this world because he has a higher citizenship in the world of spiritual and heavenly realities. This is what causes the Christian to look away from the things of this world, to the hills from whence cometh all his help.

And while he is true and faithful to all his earthly duties, he is often called upon to encounter many perilous storms on this voyage of life where he is a pilgrim and a stranger. He is sometimes called upon to wade through deep waters, and, like the disciples of old, cries out, "Master cast not thou that we perish?" But he is familiar with that hill to which he is continually looking for help, and which is a source of strength and encouragement to him in his pilgrimage.

If the soul ever grows strong, it grows strong by storm and conflict. We all meet with trials that are hard to bear, yet there are precious gains that come through afflictions and sufferings.

And how the Christian will rejoice when he nears the homeland of the soul, when he can cast his anchor safely in the haven of eternal rest for which he has sighed so long! Then he will behold him who has said, "Come unto me weary pilgrims, you are home at last."

And, dear Christians friends, I thank God from the depth of my soul that I have made a full surrender of self and all and am now able to look "to the hills from whence cometh all my help." I often cry for help and help cometh. My experience enables me to bear willing testimony that without God's help I can do nothing. Paul says we can do all things through Christ, who strengtheneth us. Day by day I plead for a deeper consecration to his service.

I am glad that we are all one in Christ if we belong to the family of heaven. We are all pilgrims and sojourners here and are bound for heaven, our eternal home.

Fearing I take up too much space I will close by asking God's blessing on all the readers of The Visitor, and not only on them, but on the whole human family. Your humble sister in God's service.

MRS. WILLIAM FISHER.

Meytown, Pa.

There is great power in enthusiasm. Noe one of the disciples who had been in intimate daily companionship with the Master, seen his miracles, heard his wonderful teachings, observed the crystal purity of his life, surpassed Paul in zeal for the gospel. With his mind at rest concerning the truth of the gospel and with the great powers of his logical, and cultured intellect employed in persuading men to be reconciled to God through Christ, Paul's zeal made him well nigh irresistible. It was not a zeal without knowledge, but a zeal according to intense and settled conviction.—Independent.
the chief prince of Rosh, Moscow and Tobolsk, and the renewed temporal sway of the church of Thystirs, or Rome.

"The Apostacy," among Christian churches, in formalism, unification with the world; and in listening to "the commandments of men," instead of the commandments of God. Through prophecy, we will further behold men in our era, "lovers of pleasure, more than lovers of God."

Independent of church entertainments; church theatricals; church shows: our church music, is rapidly degenerating into a public concert.

He will see huge money combines, called trusts, cheating the middle man of the country, and the same time grinding the faces of the poor; overriding law, teaching anarchism to the farming and laboring population; and anon crying out "How good we are!" by offering a blood and tears money contribution—some huge charity for the benefit to the well fleeced poor, as a "Stop to the Cerberus," of an uneasy conscience; if there be any left.

He will find the whole account in the 7th chapter of James; when such a condition of the power will be seen! and in the 7th verse the promised success, in "that day."

Lo, this is a strange century! If he listen, he will hear the voice of mocking spirits, personating dead friends and relatives, and leading them from the only way, which leads to the Father of Lights. See 1st Tim. iv. 1. Listening again he will hear false teachers, denying the Lord that bought them, in the voices expounding the higher criticism, falsely so called II. Peter ii. 1, 2.

Hearing, he will hear the sheep turning from that shepherd, who boldly denounces the sin of the day,—"they will not endure sound doctrine, having itching ears." II. Tim. ii. 3, 4. Ears itching to hear their own praise.

Twenty-five years ago men entered the house of God, to be comforted: now, they enter it to be comfortable.

Half a century even, ago, men walked, and thought deeply. To-day, they rush like whirlwinds, and in their haste are carried about, by every wind of doctrine. But alas, for the large body of so called Christians, of this epoch, they are "neither cold nor hot." Rev. iii. 14-22.

We have come now to increasing, and ever increasing lawlessness, violence, insanity and suicide, during the past twenty years.

"As in the days of Noah," violence filled the earth; so to day all thoughtful men fear and dread the coming Cataclysm.

The nations are armed to the teeth, the peoleos know how to use dynamite; labor hates capital; capital dredgs labor; the whole world is rising and falling in restless waves that begin to break in crimson tons, signs of the coming upheaval: when nation shall rise against nation and kingdom against kingdom in the generation proceeding, or terminating, in the Savior's advent. "This generation shall not pass, till all these things be fulfilled." Matt. xxiv. 44.

Now note, that Daniel informs us that when the old Roman earth shows a condition, part of it iron and part of clay—Anarchy and Monarchy—the God of heaven shall set up a kingdom, which shall never be destroyed. Dan. ii. 44.

It is also declared in the 12th chapter, that the Book of Daniel shall be sealed, till the time of the end: joined to the statement that at that time, "knowledge shall be increased, and men shall run to and fro, on the earth." "Combine this with the prophecy of Nahum, concerning the 'chariots of steel,' racing through the streets, running like lightning, looking like torches; and we have a picture of the speedy rushing and running of the nineteenth century. This same chapter informs us in such a time in such an age, "many shall rise from the dust of the earth." Is not then, such a resurrection, near, even at the doors?

During the past eighty years the gospel has been peacefully carried among all nations while in our own race, revolutions in religion, the preaching of the midnight cry, the evangelism of the masses, "going out into the highways and the hedges," the exposition and unsealing of thousands of hidden prophecies; all point to the opening of the first seal, of Rev. vi.

In the past ten years we note the subject of the second coming of the Savior, brought to the attention of the whole civilized world through the instrumentality of the public press: accepted as near, by the searching few, out of all denominations; rejected by the majority of believers in Christ, who say with the evolutionist, "Where is the promise of his coming? all things continue as they were since the beginning of creation." Do they, or were not the very words to be spoken, just before our Lord's advent?

So it is seen if the times of the Gentiles end—Israel; the whole twelve tribes, succeed to earthly sovereignty, but Christ must first appear on earth. Zechariah tells us that after a certain capture of Jerusalem—The Lord shall then "go out" and fight against her enemies—that "His feet shall stand on the Mount of Olives, and that he shall save the tents of Judah."—Selected.

It is true that we ought to "pray for kings," as some one has said: but if God sends crutches instead of wings, let us use them as cheerfully and vigorously as we know how.—James Buckingham.

"The world is a looking-glass, and gives back to every man the reflection of his own face. Prow at it and it will in turn look sourly upon you. Laugh at it and with it and it is a jolly, kind companion. And so let all young persons take their choice."—Thack-eray.

Only that sermon is satisfactory that has a convincing, converting, comforting, sanctifying or otherwise gracious and helping effect. Mere eloquence is a tinkling cymbal. Gifts, knowledge, faith are nothing without redeeming love (1. Cor. xiii. 1, 2).

 Gems by Rev. G. Campbell Morgan.

"A crowd is an opportunity. Crowds ought never to appeal the saint, but ought rather to appeal to the saint."

"Every time I take up one of these modern books that is going to save men, by the evolution of the human mind, I want to put the writer and his book down in the slums and bid him prove it.

"God is not going to work a miracle to make up for the church's laziness."

"The kind of a man God can't work with is a coward.

"God wins great fights with small hands."

"The church is beginning to believe that God can save a man in the Summer."

"The man who is trembling himself can never make another tremble. It is the man who is unafraid who makes the other man afraid."

"A fearful man creates a panic. Fear is contagious."

"We want the strenuous life, not merely in business and politics, but in the church."

"God can only work with courageous and consecrated persons."

"It is a sin to shut a church in the Summer."

"Any service that has no suffering in it is barren."

"Oh, the soft dilettantism! It is so awkwardly cheap to hang a picture of the cross in your room, or to wear the cross round your neck. We do not want mere sentiment. The cross waits for you this Summer in the slums of your city, in the homes of the poor and outcast."

"If the church will suffer with the Son, you can shake the city to its foundations in one year—but never till you are ready to suffer."—Selected.
Do Not Be Negligent.

"He that is slack in his work is brother to him that is a destroyer." (Prov. xviii. 9.)

This is a solemn warning to the negligent. While written by Solomon, the principle has never been changed. The gospel does not alter it. The New Testament does not change the relationship here referred to. Last Summer we read of a dastardly attempt to blow up a fine vessel in the New York docks with dynamite. About the same time we read of another vessel which was nearly wrecked through a break in the great walking beam, the flaw in the great steel shaft having evidently been passed by a careless inspector. But for the presence of mind of one of the engineers who rushed in among the flying pieces of broken machinery and shut off the steam, the outcome would have been disastrous. The one man nearly wrecked a vessel with malicious intent; the other by negligence was well nigh accomplishing the same result. The two men according to our text were brothers.

In earlier days on the coast of England a class of men existed called wreckers who, by false lights, sought to lure unwary vessels upon the dangerous rocks that they might make capital out of the calamity and thus secure a piratical living through the wrecked ships and lost lives. Now we put lighthouses upon these same rocks to warn ships of the danger, but should the lighthouse keeper through neglect omit to trim his lamps and keep his lights burning, disaster would often occur, and in the wrecks caused by his negligence and carelessness, he would become a brother to the old-time wrecker and be equally guilty of manslaughter.

There are men who to-day are making their living out of the trade which is known to blight and curse the souls of men. The saloonkeeper is the wrecker of modern society. He plans to entice the young of our land into the path of the drunkard that he may make capital out of their lost souls. Lately a hellish plot has been exposed in St. Louis, where a company of men with considerable capital have organized together to seduce unwary girls from our country districts with the deliberate intent to lead them into lives of sin and shame during the progress of the World’s Fair in that city. Nothing could be more diabolical, and yet let us think! Does not our text make in St. Louis, where a company of men with considerable capital have organized together to seduce unwary girls from our country districts with the deliberate intent to lead them into lives of sin and shame during the progress of the World’s Fair in that city. Nothing could be more diabolical, and yet let us think! Does not our text make

their salvation—does not the church itself, if she neglect this work, become a brother to those she so strongly condemn? We ask the question solemnly, is not the church sending more souls to destruction by her neglect than the devil and every agency of evil is destroying by deliberate and malicious intent? Shall we not earnestly ask ourselves the question, Am I slack in my work? Am I a brother to the destroyer?

A Terrible Indictment.

At the late State temperance convention at Jackson, Mississippi, the most comprehensive indictment of beverage liquor traffic was adopted that we have seen. Under the splendid leadership of Bishop Charles B. Galloway, the convention resolved upon a sweeping prohibition campaign, and arraigned the hands of men who are morally depraved.

The beverage liquor traffic is an unmitigated moral, social, financial and political evil. It is at war with all the forces that tend to build men up into better lives. It breeds every social disorder and wars persistently upon the home and all organized society. It wastes the living of dependent women and children, and destroys the productive energy of the people. It seeks to control for corrupt purposes political parties. It enslaves many public men, subverts public justice, debauches the public conscience, schools its patrons to perjury, and is the implacable enemy of both Church and State.

We declare that every effort to regulate the traffic by license laws has been a failure; that while the law forbid any one to engage in the traffic who is not of good moral character, that there is that inherent in the traffic which inevitably subverts moral character, and as a result the business drifts into saloon at the bar of public justice as follows:

And so far-reaching is its evil influence that in some instances the law against the traffic has failed, for the reason that the corrupting influence of the dram shop at times reaches the inner precincts of justice and subverts all law.

We, therefore, condemn the license system of the beverage liquor traffic, in any form, as a delusion and a snare, and declare that the only consistent, wise and righteous policy of the State is to withdraw from all partnership in or complicity with it; to put it under the ban of law, to turn against the whole power of the State, moral and legal, as a common enemy, not only bad in itself, but the ever-willing all of all other evil forces which afflict society. No one has the moral right to license sin to raise the public revenue.

It is reported that no convention since that which adopted the ordinance of secession has produced so profound and widespread an effect throughout Mississippi as this. The scene is said to have been one of the most dramatic in the history of the State, when a rising vote adopting the platform of principles, was called for, and the entire convention arose as one man, and thundered as one voice: "Praise God from whom all blessings flow!"—National Advocate.

A Temperance Declaration.

Perhaps it may not be generally known that twelve former Presidents of the United States, at the earnest solicitation of Edward Cornelius Delevan, of New York, appended their names to the following "temperance declaration and experience," as well as from medical testimony, that ardent spirits and drink are not only needless, but hurtful, and that the entire disuse of them would tend to promote the health, the virtue and the happiness of the community, we hereby express our conviction that should the people of the United States, and especially the young men, discontinue entirely the use of them, they would not only promote their personal benefit, but the good of our country and the world. The Presidents so signing were: Andrew Jackson, James Madison, John Quincy Adams, Martin Van Buren, John Tyler, Millard Fillmore, Franklin Pierce, James Buchanan, Abraham Lincoln and Andrew Johnson.—Exchange.

God gives us always strength and sense enough for what he wants us to do, if we either tire ourselves or puzzle ourselves it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing him if we are not happy ourselves. —Ruskin.

There is a philosophy in grace. It is distributive in character. It comes day by day and hour by hour. Joy and comfort flow from a recognition of, and wise conformity to, this law of Christian life.

It is necessary to distinguish carefully between submission to the will of God and to an inevitable fate. The one brings hope, but the other despair.
Margie's Thanksgiving.

With salt and potatoes and meal for bread. We needn't be hungry to-day, she said. "Though I cannot stir from this queer old chair, I look at the cupboard and know 'tis there; And mother has left this lunch by me; How thankful I am for it all," said she.

"With coal for the stove and a quilt for the bed. We needn't be chilly to-day," she said; "For as long as my arms and legs don't tire."

I can reach very well to feed the fire; And mother'll be home to an early tea; How thankful I am for it all," said she.

"There's only one thing that I really dread, And that is the pain in my back," she said; "But it's better, a great deal better, I know. Than it was at first, three months ago; And the doctor is ever so kind to me; How thankful I am for it all," said she.

"Aand by and by, when the Winter is dead, He thinks I'll be almost well," she said; "And I'll have some crutches, and walk, and then I can get the dinners for mother again; And oh! how glad and happy we'll be! How thankful I am for it all," said she.

"And the doctor is ever so kind to me; How thankful I am for it all," said she.

It was Toughey's whistle, and oh, the difference that whistle made in Billy's little life! Presently Toughey himself emerged from the crowd, and slacking his pace to suit the halting footsteps of his little lame comrade, together they trudged away to their lodgings—the back shed of a large printing office, where they had permission to sleep among the piles of rubbish.

It was while they were devouring the meat pie which Toughey had provided for their supper, that Billy was electrified by the most wonderful piece of news to which he had ever listened.

"Say, you know what's goin' to happen to-morrow?" Toughey demanded in the interval between two of his biggest bites.

Billy looked at him expectantly.

"Well, you see it's Thanksgiving Day," continued Toughey, "an' a lot o' Nob Hill folks has put up for a big dinner for the newsboys an' bootblacks. It'll be at the Y. M. C. A. rooms, an' it's goin' to be a swell affair, with table cloths, an' napkins, an' roast turkey, an' mince pie, an' cranberry sauce, an'—" he paused to note the effect of his words before he added, "they calculate to feed five hundred boys, an' you an' me's goin' to be in it. Look here!—" and he proudly displayed two tickets, on each of which was printed, "Admit One."

Billy took his ticket, but said never a word. He was quite speechless at the prospect of the first square meal that had ever come his way.

"Now you freeze on to that, youngster," said Toughey as Billy's fingers closed upon the ticket, "for all your chance at roast turkey an' mince pie to-morrow depends on that bit o' pasteboard."

"They went to bed early, in anticipation of to-morrow's event, but Billy did not rest well. His lame leg ached and Toughey had to rub it for an hour or more to ease the pain. But when he stole out of bed in the early dark of the November morning to sell his papers, the little cripple was sleeping quietly.

When next they met, it was at the beautiful building of the Young Men's Christian Association. The spacious corridors and wide stairways leading to the dining-room were swarming with boys of all ages, sizes and complexions. The air was filled with their merry clamor, and when the opening and closing of the door gave them a glimpse of the long white tables laden with good things, their enthusiasm found expression in a loud burst of applause.

Finally, the door was thrown wide open, and the order given to "fall in." With much shuffling of feet and a great din of voices, the boys obeyed. And just then something tragical happened. With a shrill note of woe, Billy threw up his hand and sank to the floor, where he lay, a little heap of misery shaken by sobs. Toughey was bending over him in an instant.

"It's lost!" wailed Billy. "My ticket's lost, I must a' slipped through a hole in my pocket. An' now I can't have none o' that dinner, an' I ain't never tasted turkey in my life."

Together they made a desperate search, turning each ragged pocket inside out; but it was unavailing. The ticket was gone, and Billy was inconsolable.

There was no time to lose, for the boys were now filing in to the tables. Toughey flew to the young man who was taking the tickets at the door, but with the claims of five hundred boys pressing upon him it was impossible to engage his attention.

Then Toughey arose to the occasion grandly. Hurrying back to the weeping child, he tenderly lifted him to his feet, found his crutch for him, wiped away his tears, and placed him in the rear line of boys, quietly remarking the while:

"D'ye think I'd stand by an' see a little kid like you git left with all that feed in sight? Not much! This chap ain't made out o' that kind o' stuff! Here, take this!" and he slipped his own ticket into Billy's grimy fist. "Now, g'm long in an' fill up for onct. No, don't you worry about me. I ain't hangerin' after turkey to-day, an' come to think of it, I never was fond of mince pie. I won't suf--"

Continued on page 15.
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The advance.

Write all business letters on good faith. If at any time we send the paper free on the recommendation of others or upon their individual request, the request must be renewed every six months as a matter of faith.

Harrisburg, Pa., Nov. 15, 1904.

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Our City Missions.


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DONATIONS.

Albert C. Wentz, New York City, $1.00
Wm. Steventon, Buffalo, N. Y. 2.00
A lady, Buffalo, N. Y. 1.00
Given.
Marlah Lewis, Clarence Center 2.00
John Wenger, Stevensville, Ont. 1.00

Total ........................ $8.00

EXPENSES.

1 ton coal ................................ $6.50
Gasoline and oil ........................ 3.25
Printing .................................. 2.25
Groceries and sundries ...................... 12.75

Total ................................ $24.75

Balance in treasury .......................... 60.42

Philadelphia Mission.

Report for month of October.

Balance on hand, ............................ $105.10

DONATIONS.

Eli-bethenw, Pa. ........................ 3.00
Abelene, Kan. .......................... 3.00
Abelene, Kan. .......................... 3.00
Canton, Ohio, S. S. offering .............. 3.00
Fork's Road, Ont. ......................... 2.00
Philadelphia, Pa. .......................... 2.00
Brenten of Lancaster county .............. 6.25
Mercersburg, Pa. .......................... 2.00

Total ................................ $313.75

EXPENSES.

For Mission, etc. .......................... $22.75
For poor .................................. 3.10

Total ................................ $48.85

This beautiful morning my heart rejoices in prayers, praise and thanksgiving for God's wonderful goodness toward poor, unworthy me. This morning when I awoke my first thoughts were, "The mercy of God is an ocean divine. A boundless clear deep; If launch out in the deep, cut away the shore line, And be lost in the fullness of God."

So I feel to rejoice amidst the many trials and temptations that I have to contend with, that no one but God alone knows. I do not mean to complain either, for he knows all about our struggles. I want to again thank the dear ones that are still remembering the Lord's work here in Philadelphia. Dear ones, by giving to the poor, we surely will not lose our reward. We are commanded of God to look after the poor, and I believe God has called me to this great work, so I only want to try and fulfill my calling. We are taught in God's word, if we ask we shall receive, so I will again make a plea for help, for not for ourselves alone, but for the many poor. We have now brethren and sisters here in Philadelphia that no one else has ever helped such in, that have been deep down, some poor downards that have been saved. They were like lost sheep, but have been rescued; and we see many, many more that can be rescued by deeds of kindness. You know, dear ones, this not only takes praying, but it needs a living sacrifice. I do not mean to say that we are to run and do any thing, but God that he would be brought up right. His father and mother is very poor.

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Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, 10th S. Bailey St., Harrisburg, Pa. Canadian Currency is discounted with us.

To SUBSCRIBERS:—Our terms are cash in advance. We feel glad that our brethren at Souderton, Pa., had such a glorious time at their love feast. We were permitted to have one of the after-showers at the Philadelphia Mission. We feel like saying "hallelujah to God," for the tears are trickling from my eyes as I dictate this letter. May God touch the hearts of the dear ones to do their duty, if they should be saved. This is a great task everywhere. For I believe Jesus will soon come, and we will be sorry if we have not done our part. I imagine I can hear some cry for rocks and mountains to hide them, even some who are professing his name. Let us take the word of God for our guide, for that will lead us right, but man may lead us wrong. Remember us in your prayers.

I have a little boy 12 years of age whom I wish to place in Penn's home where he would be brought up right. His father is dead and the mother is very poor.

From your unworthy brother,


Messiah Reine.

Donations for the months of September and October: 1904:

B. M. Kerr, Indiana, Ind. .......................... $5.00
Elias Good, Manchester, Pa. .................. 2.50
George Rice, Harrisburg, Pa. .................. 5.00
Mrs. Daniel Carter, Mercersburg, Pa. ......... 5.00
J. L. Musser, Silverdale, Pa. .................. 1.00
Elias Good, Manchester, Pa. .................. 2.50
Joseph L. Musser, Silverdale, Pa. .............. 1.00
Mrs. Cyrus Mann, Mountville, Pa. ........... 2.00
A. O. Wenger, Cumberland, Pa. .................. 1.00
Mrs. Sollenberger, Franklin, Pa. .............. 1.00
Sister Eliza, Lemon, Pa. ....................... 1.00
Cheerful Giver .............................. 12.50
John Brechbill, Greensdale, Pa. .................. 5.00
A. Friend ................................. 1.00
Elizabeth Lesher, Wavnesboro, Pa. .............. 2.00
Jemima Asner, Heberslip, Pa. .................. 1.00
We thank the kind friends for these donations.

A. B. MUSSEr. Treasurer.

Messiah Home Orphanage.

Donations for the months of September and October: 1904:

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Elias Good, Manchester, Pa. .................. 2.50
George Rice, Harrisburg, Pa. .................. 5.00
Mrs. Daniel Carter, Mercersburg, Pa. ......... 5.00
J. L. Musser, Silverdale, Pa. .................. 1.00
Mary Jane, city .......................... 2.50
E. C. Measor, Pa. .......................... 2.50
Lizzie and Annie Myers, Upton, .................. 5.00
We thank the kind friends for these donations.

A. B. MUSSEr. Treasurer.

Des Moines Mission.

Report for the month of October, 1904.

RECEIPTS.

J. D. Powell, Imley, Mich. .................. $8.00
Harvey Frey, Abbeville, Kan. .............. 3.00
Edith Haldeman, city .......................... $8.00
A. C. Bauer, Chapman, Kansas .................. 5.00
Zion S. Church, Kansas ...................... 3.00
Mary Janes, city .......................... 85
A. Privilege ................................ 15
J. D. Powell, city .......................... 2.50
Jacob George .............................. 3.50

Total receipts during October .................. $53.25

EXPENSES.

For groceries, fuel, gas, water and street car fare .................. $38.00
For house rent ............................ 15

Total for October, 1904 .......................... $53.25
Total deficit to October 1904 .................. $14.85
Total deficit to November 1, 1904 ........... 115.40

We are happy that the donations for the Mission for the month of October exceed the expenses for the month, and we hope the previous deficit will be cancelled ere long. It, indeed, would be a great relief.
Our hearts go out in gratitude toward God for blessings received from him during the past month. We have held meetings each night except Saturday for four weeks. We were especially pleased that in a very providential way we had the service of two consecrated young workers during this meeting. These young men, William Cleland, from Scotland; Irvin Weir, from Ireland, are on an evangelistic tour in this country. They are out on apostolic lines: preaching the word, power and the Holy Ghost. Part of the time our attendance was all we could accommodate, which was very encouraging, as it had been quite small since our stay here. They labored very faithfully, regardless of inclement weather. We also had one open-air meeting each night for three weeks.

We, as a small company, all feel that the meetings were a blessing to the Mission and that a good work has gone out in the community. Several elderly ladies came out real bright for the Lord, with a number of others, among whom were four children which gave bright testimonies and also have been brought out to see the way of the cross as never before. We feel encouraged to press onward and commit the work to the Lord, to whom we look for future blessings. We ask the continued prayer of all God's people.

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that is unspeakable and full of glory, and my cup runneth over. Then again I plunge into the fountain that makes me whiter than the snow, and I drink milk and wine without money and without price. I am filled with the Spirit and have full joy and peace and glory to God! Then when I get hungry I partake of the bread of life. I eat the fruit of the tree of life that is planted by the rivers of water. It brings forth its fruit in its season, twelve months in the year. Glory to God!

Brother, sister, I am rich. Then, I have a friend with me all the time. He sticketh closer than a brother; he never leaves me, nor forsakes me, and he says fear not, I am with you always even unto the end of the world. And he says it is the Father’s good will and pleasure to give me the kingdom of heaven. Hallelujah! Brother, sister, I am immensely rich, and all that through Christ Jesus my Savior, my keeper, and my sanctifier and King above all other kings; and he is my resting place, my refuge and my shelter in the time of storm. He is my resting place, and he becometh to all come unto him for rest for he is constantly saying “Come unto me all ye that labor and are heavy laden, and I will give you rest.”

Again I must exclaim wonderful, wonderful! “What a wonderful Savior is Jesus, my Lord! But beneath all that is a real praying person. Someone always has all the greatness of his greatness in comparison. That is, I feel I am nothing, nothing at all; not as much even as a grain of sand of the mighty sea. Oh how hopeless am I, how unworthy; am nothing at all. It is the riches of Christ, his never-dying love, the mercy of God the Father, and his infinite love. He so loved the world he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life; and when Jesus had fulfilled his mission on earth, he sent the Comforter, the Holy Ghost, to dwell in me, and in you all (you that want him), hence all my riches, my joy, peace and glory. It is through all this that I am rich, infinitely rich. Praise God! All you that read this, if you are weary and troubled, and desolate of Christ, come, and join yourself to Christ. He will not refuse you. He stands with outstretched arms to receive you. Come to Jesus. Holy brethren and sisters, pray for me.

Clayton, Ont.

John Beck.

Matoppe Mission.

BULAWAYO, SOUTH AFRICA.

October 1, 1904.

Dear Readers of the Visitor—Greetings in the precious name of Jesus: “God is my salvation, and my glory: the rock of my strength, and my refuge, is in God.”

“They that trust in the Lord shall be as mount Zion, which cannot be moved, but abideth forever.”

Praise God for the Bible, for the book of all books. Surely he does verify his promises to us in this dark land. We have proved him over and over, blessed be his dear name. Amen and amen.

But oh how he blesseth and comforteth the children of God. I will give you some of our daily experiences which we have passed through while in Mapane Land. But first all of us do thank God for his watchfulness over us while there and also for bringing us back safely to this place. We left here July 15th and returned September 28th. We crossed hills and rivers, rough places, but when we reached the place where we felt God would have us open the new station, the country was more level. Whirlwinds are quite numerous in that part of the country and no rocks to break them. One Saturday afternoon when through with our work, we were sitting outside of the tent; when Sister Doner saw a whirlwind coming, she said, she hoped it would not strike our tent. Her saying that and it striking the tent was one. It tore the tent from the ground on the one side and carried with our blankets and clothing away and placed them on our top trees. Baby Oliver was in the tent at the time, he must have been frightened; after that there was a strong wind he seemed to be afraid. I was stunned at the time, not knowing what would become of us. When all was over we thanked God for his care over us. We also witnessed the burial of one of our nearest neighbors. This man came to see us frequently, seemed very friendly toward us. He never left without saying good-bye. Had been to our services once. He took sick and died in a week’s time. Very poor man. I think he had very bright light. We visited him several times during his sickness. Bro. Doner told him that it appears as though death was before him. But what could we do for him but pray. After he had died they came and took him.

We all went to his home and found them digging the grave near his hut. A grave in Africa, amongst the heathen is not what we would call a grave in America. After the grave was finished they brought the corpse, which was all bound up and looked more like a bundle of clothes than a corpse. They then buried him; all was done decently and in order. They had some peculiar ceremonies about it. Poor souls, how much they do need the gospel. After all was over they went to the river to wash (which is a custom of theirs after burying the dead), and we returned home. Oh how thankful we should be for being raised in a gospel enlightened land, and it should be our greatest delight to give the gospel to the heathen. I am thankful for the privilege of doing what little I can.

We also had quite an experience in the way of fire. As this land is not cultivated, yet as you look across the country it looks like a ripened wheat field in America. Every year the fire sweeps over the country and burns the grass. We saw the fire at a distance for a few weeks and finally it reached us. The day was stormy and the wind carried the fire very fast. One cannot imagine what it looked like, when it came roaring and crackling through this dry grass. We got branches and helped to keep it away from our tent and barn; but one time it appeared as though it would take everything. We prayed and did what we could and God had mercy on us and turned the wind. Praise his dear name.

Undleblambi, one of our native Christians, said, Jesus helped us. Two natives remembered us and came to our assistance. After the fire was over we gave them some food, and oh, how they did appreciate it. Surely God does care for his children.

The interest among the people is growing. The last Sunday we were there twenty-four were present. The work is left in the hands of two native Christians until Bro. Doner’s return.

I must also let you hear about baby Oli-…
Toughey and Billy.

Continued from page 11.

fer. There’s a place down on Front street where they give first-rate hash for a nickel, an’ good measure. There, g’long with you now.”

He lingered until he had seen Billy seated before a heaped-up plate of smoking viands. Then, replacing his ragged cap which he had snatched off while the blessing was being asked, he struck out in the direction of Front street whistling bravely as he went.

That night as they lay closely snuggled together for warmth, Billy rehearsed the wonderful incidents of the day.

“An’ they was a lovely young lady with a rose in her hair that waited on me, an’ she kept pilin’ my plate till I couldn’t hold another bite. An’ I had a silver fork! An’ the turkey!—seems as if I’d taste that turkey long’s I live! An’—oh, Toughey!—and he broke down with a little sob—”

“I live! An’—an’—oh, Toughey!”

“Don’t you say that, Billy,” answered Toughey, very earnestly. “Don’t you say I wasn’t in it. Nothin’ can’t ever taste better nor that hash did I!”

Next day the papers contained a list of the “Nob Hill folks” who had distinguished themselves by their Thanksgiving benevolences. Toughey’s name was not mentioned. But I am sure that somewhere in the shining records above it is written—his new name—and over against it the angels have written in letters of gold these words:

“I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last to be more than the first.”

—May G. Tongier, in Union Signal.

Try so to live in the light of God’s love that it becomes a second nature to you, tolerate nothing adverse to it, be continually striving to please him in all things, take all that he sends patiently; resolve firmly never to commit the smallest deliberate fault, and if unhappily you are overtaken by any sin, humble yourself, and rise up speedily. You will not be always thinking of God consciously, but all your thoughts will be ruled by him, his presence will check useless or evil thoughts, and your heart will be perpetually fixed on him, ready to do his holy will.—Jean Nicolas Grou.

Many persons are ready to spread a banquet, but slow to give a cup of cold water.

In Everything Give Thanks.

As in the year’s swift rush once more I pause, and scan past moments o’er,
And think of all the evil done,
And good too often just begun;
And with tender, watchful care,
My God has kept me everywhere,
Though I have more than I have been,
And failed to conquer daily sin;
Should I not always thankful be?
For has not God been good to me,
And given needed daily food,
And love, and home, and every good?
Though he should send afflictions sore,
My soul should only love him more,
And even in grief his presence see.
“For as thy day, thy strength shall be.”
My soul, give thanks for mercies past,
And all the present thou hast;
Give thanks for friends in sorrow’s night,
As well as when the sky is bright;
Give thanks indeed, give thanks to-day,
For Christ, the only Living Way;
Give thanks for countless blessings given,
Give thanks for precious hope of heaven.
—Charles G. Clark, in the Christian Work.

Expressing Thanks.

The apostle admonishes us (Eph. v. 22) “To give thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.”

We read of a devout, God-fearing Simeon who was waiting for the con­ solation of Israel, or in other words, who was waiting for the coming of Christ, according to the prophetic declarations. To this pious old servant of God it had been revealed that he should not see death until he with his natural eyes should have seen Jesus in bodily form. The Spirit directed him one day to go to the temple, at Jerusalem, and when he came there it was just at the time when the parents of Jesus had brought the infant Savior into the place, to do for him what the law of Moses required of them. When the aged Simeon came in he saw the child and the Spirit of God showed him that this was the promised Savior. He was so glad and thankful for this great favor that God had shown him, that he took up the child in his arms and said:

“Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people,” etc.

An aged widow, a prophetess, Anna by name, was also there in the temple, and spent her time in serving God with fastings and prayers, night and day, and departed not from the temple; and when her eyes rested on the infant Savior, she gave thanks unto the Lord, and spake of him to all them that looked for redemption in Israel.

Numerous instances of praise and thanksgiving are given us in his word, and also numerous admonitions that we should remember the good things that God has given us, so that we readily understand that to give thanks to God is not only a duty laid upon us by command and admonition, but it is likewise a privilege which we may enjoy and which every true child will not neglect—for when the heart is full of the love of God, as every Christian heart should be, then there will be a voluntary outgushing of praise and thanks to God for all his tender mercies and all his unmerited gifts.

If we consider what God has done for us, how he loves us, how he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life; when we consider the goodly land he has given us, a land of gold, and silver, and iron, and many other precious metals, a land that in the fullest sense may be said to be a “land flowing with milk and honey;” and then when we think of our free government and the liberty of conscience, the civil liberty, the benevolent institutions with which our country abounds, and then consider again that the food we eat, the clothes we wear, the comfortable homes we enjoy, and how our barns and stori­ houses are filled from year to year, so that famine is hardly known,—when we consider all these things and multitudes of others which we cannot here enumerate, and realize that it is our heavenly Father who provides and gives us all these things, and that he is indeed the giver of every good and perfect gift, we cannot otherwise than lift our hearts in praise and thanksgiving to him, and say with the Psalmist of old: “Bless the Lord, oh my soul! and all that is within me, bless his holy name. Bless the Lord, oh, my soul and forget not all his benefits.” (Ps. ciii. 1, 2.)—Young People’s Paper.

From C. H. MacKintosh:

“The sons of God * * * * the daughters of men.” Satan’s first effort was to frustrate God’s purpose by putting the holy seed to death; and when that failed, he sought to gain his end by corrupting it. There is great danger, at the present day, of compromising truth for the sake of union. This should be carefully guarded against. There can be no true union attained at the expense of truth. The true Christian’s motto should ever be: “Maintain the truth at all cost. If union can be promoted in this way, so much the better, but maintain the truth.” The principle of expediency, on the contrary, may be enunciated: “Promote union at all cost; if truth can be maintained as well, so much the better, but promote union.” This latter principle can only be carried out at the expense of all that is divine in
This spiritual love is the fundamental and central principle of the spiritual universe as well as of Christ's kingdom on earth. As attraction of gravitation holds the material universe in balance and harmony, so this form of love holds the spiritual universe. Says the poet, 

*Love is the golden chain that binds*

**The happy hearts above**

**And he's an heir of heaven that finds**

**His bosom glow with love.**

But especially is it set forth as the central principle in the government of Christ's kingdom on earth, and as the distinguishing characteristic of the subjects of that kingdom. Jesus said to the Pharisees who understood to test him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: and thy neighbor as thyself. On these two commandments hang all the law and the prophets." Paul said to the Corinthians, "Now abideth faith, hope, and love, these three, but the greatest of these is love," and to the Romans he said, "Love is the fulfilling of the law." John says that God himself is love. Hence, Professor Drummond was not extravagant when he called love the greatest thing in the world. Indeed, he might have said that it is the greatest thing in the universe.

This being the relation of love to the kingdom, it is not strange that it is mentioned by Christ as an evidence of discipleship and of regeneration, an evidence both to others and to ourselves. He says: "By this shall all men know that ye are my disciples, if ye have love one to another." John says, "We know that we have passed out of death into life because we love the brethren," and "He that loveth not knoweth not God." Christ also mentions obedience as the best evidence of the existence of this love. He says, "If ye love me, ye shall keep my commandments, and he that hath my commandments and keepeth them, he is that loveth me," also, "If a man loveth me he will keep my words." Spiritual love, therefore, is the best evidence of spiritual life or regeneration, and obedience is the best evidence of love. It is as natural for the man who has been born of the Spirit to love as it is for the mind to think or for the sun to shine. And it is as natural for the one who loves God to obey him as for the child that loves its parents to seek to please them. On the other hand, spiritual life and inactivity, spiritual love and disobedience are incompatible and can not exist not in the same person at the same time.

As obedience is the best evidence that we love God, so the best evidence of love for our fellows is a desire and effort to please them or conform to their wishes, so far as this can be done legitimately. Paul says: "Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself." "Let no man seek his own, but each his neighbor's good," and, "Even as I pleased all men in all things, not seeking mine own profit, but the profit of many that they may be saved."

Have we this love, and do we manifest these evidences? If not, then we have not the Spirit of Christ, "and if any man have not the Spirit of Christ he is none of his." Let each one examine himself in the light of the facts here given, and answer to his own conscience.—Christian Conservator.

When a man begins, with "What I am about to say will be said in kind­ness," he mostly means to make himself disagreeable.

**MARRIAGES.**

**HERSHEY.**—Barbara, wife of Noah G. Hershey, died at her home near Donegal, Juniata county, Pa., February 2, 1831, and is interred in the Lutheran Church, in which she was a member till death. She was converted early in life and became a member of the Brethren in Christ Church, in which she remained a faithful member till death. She was a devoted Christian, an affectionate mother and highly esteemed by all who knew her. Her funeral was held on November 6, 1904, at the Lutheran Church, and was largely attended by sympathizing friends and neighbors. Eld. J. H. Smith, assisted by Bro. S. B. Longenecker, conducted the services. Text, II Corinthians iv. 17.