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The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

The Bible is God's Book. It is a message for men generally, for me particularly. It is an important message, which tells me how I got here, why I am here, and what may be my destiny. It speaks with authority—not simply inviting, but commanding. It tells me that he was before all things, that he made all things, and that by him all things come into- points out the capstone of the noble development—and then only would we enter into the superlative field of the Knowledge of the Lord. Following the Bible's subjects, so profound, its details so numerous and diversified, its volume so rich and meritorious, that five years, instead of five minutes, are more essential to its clear elaboration—and then only would we begin to skim the surface.—I. J. R., in Episcopal Recorder.

Let me give you the history of pride in three chapters. The beginning of pride was in heaven. The continuance of pride is on earth. The end of pride is in hell. This history shows how unprofitable it is.—R. Newton.

Persecution often does in this life, what the last great day will do completely, separate the wheat from the tares.—Milner.
EVANGELICAL VISITOR


For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

Subscriptions, $1.00 per year; six months, 50c. 

Sample Copies Free.

To Foreign Countries, $1.25 a Year.

GEORGE DETWILER, Harrisburg, Pa., Editor.

Elder W. O. BAKER, Louis ville, Ohio, Elder M. H. Goossens, California, Pa.

Geo. DETWILER, Office Manager.

All communications and letters of business should be addressed to Geo. Detwiler, 1929 Forster street, Harrisburg, Pa.

Entered at the Postoffice at Harrisburg, Pa., as second class mail matter.

The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

EDITORIAL.

SPECIAL NOTICE.

As we have moved away from the Messiah Home, and are not connected with it anymore, all mail for us, the Editor, as well as for the Evangelical Visitor, should be addressed to our new location, 1929 Forster street. Will our exchanges kindly make a note of this, and send papers to our new address. To those of our friends who may have heard rumors to the effect that the Editor and family intend to remove to Canada this Spring, we would say there is no truth in it so far as we know.

Thomas F. Lockhart, the invalid brother whose case was brought to the notice of the Visitor family recently, writes us that a goodly number have sent him a dollar and ordered his three books. He says the financial help thus received was a Godsend, and that he is profoundly thankful for it as well as for the many beautiful letters of sympathy. He says his lines never fell into more pleasant places than when he made his wants known through the Visitor. He thinks the Visitor has cause to feel proud of its family—that its members are generous to a fault. He feels especially to thank the brother who subscribed for him so he can have the Visitor to read, which he enjoys very much. To those who have expressed a desire that he write often for the Visitor he wishes to say that he is unable to do this since he has only one eye left and overtaxing that might deprive him of sight altogether. From the large number of letters he received, he thinks the Visitor has an immense circulation. He hopes none of the friends will have objections to his book entitled, “His Mysterious Way” on account of its being fiction, and he refers to Christ as doing his teaching largely in fiction or parables. He thinks the two smaller books are sufficiently religious for all, and have done much good, for which he gives God all the glory. He asks all to send orders direct to him as he is afraid the editor is too busy to have to forward orders. Address him at Wellington, Mo.

Lest we be misunderstood in our editorial note in last issue as regards Bro. J. R. Zook’s articles on “Holiness and Empowerment,” and the note he regarded as a criticism, and an intimation that he is exceeding his privilege, we will say now, what we should have added then, that we consider that the tenor of the articles is within the scope of the pronouncement of General Conference and Church Government, and what we said was not intended as a criticism, and if so understood we regret that it should be so.

Bro. E. H. Hess, of Windom, Pa., writes interestingly on a subject of special interest to the Brotherhood, and we are pleased to make room for the entire article in our editorial space. We bespeak for it a careful and unbiased reading and consideration. We hope the time may soon come when it will not be necessary to write in order to convince our members that we ought to have Sunday-schools, but discuss the best methods to pursue in carrying them on.

We place a blue mark on every paper that the subscription is not paid up to April, 1905, and is an intimation that we would be much pleased if all arrears would be paid up now, at least before May 1, 1905, so as to enable us to make out a good report for the year.

The Spring love feast at the Philadelphia Mission is announced to be held May 6 and 7. Baptismal services will take place on the preceding Sunday, April 30. A general and hearty invitation is extended to all.

We are glad to learn that Sister H. Frances Davidson is very favorably received in the Pennsylvania districts and the congregations respond quite liberally in free-will offerings.

Remember our change of address to 1929 Forster street.

The Sunday-School.

I would to God that the condition would not exist where there would be a need of a Sunday-school. What is that condition?—When every living child would receive the proper religious instruction at home from its parents. When God separated Israel from the world to be a holy people he gave them certain laws whereby they were to govern their lives, and said: “These words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and upon thy gates” (Deut. vi. 6-9; xi. 18-20). Would it not be possible to translate the above to imply what we term family worship, in the morning, at the noon meal, and in the evening before retiring, as well as conversation about the law of God while at work? So far as I am acquainted with the brotherhood there is prayer offered at each meal and in most cases a portion of Scripture is read while the family is together, either in the morning or evening; mostly in the morning, however. The Scripture above quoted seems to imply such a service three times a day. If this be correct, then we, as a brotherhood, are not living up to the standard set forth in the Bible. Again the worship often becomes a very formal matter, with no commendation upon the Scripture read in way of explanation, and if the chapter happens to be lengthy, several readings are made of it. With this condition it would seem that even the “Brethren's” children would be benefited by a little more Bible instruction than they now receive.

In every community there are parents who have no family worship and whose children receive no religious instruction. Have we who are believers in Christ any obligation concerning their religious instruction? We will answer this question by quoting Deut. xxxi. 11-13: “When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read the law before all Israel in their hearing. Gather the people together, men, and women, and children, and the stranger that is within thy
gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of the law; and that their children, which have not known any thing, may hear, and learn to fear the Lord your God."

The above, to my mind, gives a pretty clear description of a well-organized modern Sunday-school. But you say it refers to the regular church service. I grant you the privilege of differing with me. In our general services how much of the teaching is adapted to the little children who have not come to the years of accountability? There may be such teaching at times from the pulpit, but I do not recall of ever hearing it. If we do not want the Sunday-school then let us revise our worship so that some time shall be given to the little children's interest. Our congregations are often composed largely of old people and the children are left at home. The younger the child the more receptive it is trained for influences, good or evil. If I err not, the Catholics say, "give us a child for training until it is seven years old and we have won it to our faith." In practice we too often say, "do not give the child any special religious instruction until after seven years of age," or rather until such a time as it knows right from wrong.

Not long since a child ten years old told its mother that it wanted to give its heart to the Lord. The mother was asked by a friend, rather critically, whether it was right to encourage such a move, fearing the child might not fully understand what the stand meant. If such an argument is valid, then no one at any age would be safe in "coming on the Lord's side." We are to accept Christ in faith and believe he is able to keep that which we have committed unto him. I, for one, have been led in ways which it would not have been well for me to know, when I first took a stand for Christ.

There are non-church going people in nearly every community, especially in towns, who will permit their children to go to a Sunday-school. By means of the Sunday-school the children of the stranger within our gates are therefore taught the word of God. The above is not true of all parents, however. I know a man who once said he would sooner see his children pass the Sunday playing along the brook, etc., than go to a Sunday-school. His oldest son is now keeping hotel and selling intoxicants to ruin precious lives and damn immortal souls.

But some say the Sunday-school is the propagating place for pride and worldliness. That such influence exists we will admit. We are all inclined to copy after others. If our neighbor has a pretty coat, hat, dress, etc., we feel a desire to have the same. Children are, perhaps, more subject to this influence than older people, but some grown up children spend all their money in order to be in the style. The same influence hovers about our common schools, which most of us patronize without question. The children are bound to see the prevailing style in dress whether we have the Sunday-school or not. The children can see the styles in our regular church services, in the streets of our towns, in school, at the neighbor's house, and often in the paper which comes regularly to the family table. Christ prayed not to have his disciples taken out of the world, but that they be kept from the evil thereof. There is nothing so good in this life but that evil can result from it. The question should then be,—On which side do the influences predominate?

There are dangers in joining a church, yet we believe it should be done. We cannot commit the sin against the Holy Ghost without having been believers in his power, yet we continually plead that men submit to his leading. There is no danger of falling from an elevated position so long as we are not in the position. Yet the word continually exhorts us to be a holy people,—to live above the beggarly elements of this world. It requires watchfulness and the grace of God to maintain a Sunday-school on the plane of its best influence.

The trouble too often is that those who set forth the best example in attire and holy living do not take any part in the school as teachers or even do not attend. Thus by their absence they help the condition they so much lament.

What constitutes worldliness? That depends greatly upon the one who answers the question. In brief, it is getting the creature before the Creator in our thoughts and actions. The learning of how God deals with idolatry, with the proud and with the rich (Isa. ii. 17-21; Prov. vi. 16-23; Jas. v. 1-6), should have a tendency to keep us from following the same paths. It does not always act this way, however; as some of our most noted criminals have been Sunday-school scholars. We commit to memory most easily while young, and how often do we hear ministers and lay members repeat a portion of Scripture learned in childhood. Is not then the predominating influence on the side of right? "Faith cometh by hearing and hearing by the word of God."

There are those of us who would thwart the spirit of inquiry into, and knowledge of, the Scripture. Have we been under Catholic influence so as to believe that only to the priest and ministry are revealed the deeper things of God, or have we formed opinions which would have to be revised were we to search the Scripture with unbiased minds? The latter, to my mind, fits the case best. The Jews, and more especially the Pharisees, had formed ideas, as to how the Messiah should come and what manner of man he was to be. Because he did not come in pomp and glory, and did not usurp the reigns of government they rejected him. To the original Mosaic law the Jews had attached a large number of minor rules and regulations. And strange enough they held more tenaciously to the man-made code than to the divine (Matt. xxiii. 23). It would seem to me that the same cast of mind exists to-day, and very often a good movement is quiesced because it has not come in the right way or from the right source. I know of sinners to-day who hope to enter the kingdom, but they want to enter in their own way. Some are waiting for a mighty conviction, or the proper feeling; some want the same experience a relative or acquaintance had. Such people get saved betimes, but they have lost many rich blessings by not coming and claiming that which was theirs earlier. However, they do not always find peace and, then on their death bed exclaim, perhaps, as Queen Elizabeth of England, "My kingdom for a moment." Let us then consider such questions as the Sunday-school with unbiased minds. If God can be glorified and his kingdom advanced, then let us not wait, but press forward in active service for him.

The Sunday-school is opposed by some on the ground that it is a new thing. There was, perhaps, never a time when the conservative cast of mind was needed more than at present. With all the schisms presented to us for consideration and adoption in these days, it is exceedingly important that we try well the spirits to determine whether they be of God or Satan. No league should be made without asking counsel of God (Jos. ix. 14) lest we unite ourselves (Concluded on page 16.)
OUR CONTRIBUTORS.

Never Shone a Light So Fair.

Never shone a light so fair,
As the chorus in the air
Chanted by the angel-song.
Every star took up the story;
Christ has come, the Prince of glory,
Come in humble hearts to dwell,
God with us, God with us,
God with us, Immanuel.

Still that jubilee of song
Broke upon the rising morn;
While the anthem rolls along.
Floods of light the earth adorn;
Old and young take up the story;
Christ has come, the Prince of glory,
Come in humble hearts to dwell,
God with us, God with us,
God with us, Immanuel.

Welcome now the blessed day.
When we praise the Lord our King;
When we meet to praise and pray.
And his love with gladness sing;
Let the world take up the story:
Christ has come, the Prince of glory,
Come in humble hearts to dwell,
God with us, God with us,
God with us, Immanuel.

—Selected.

For the EVANGELICAL VISITOR.
Holiness and Empowerment.

No. VI.

HOW TO RETAIN THEM.

"Thou standest by faith" (Rom. xi. 20). It is by an act of faith, after our consecration is complete, that we receive perfect holiness and empowerment. It is also by faith that we retain it; for it is written, "the just shall live by faith," and "we walk by faith, not by appearance." The moment we doubt our entire sanctification, or empowerment, we dishonor God, and lose assurance.

But "if we hold the beginning of our confidence firm unto the end" then "we are made partakers with Christ" in victory, glory, and inheritance. "Let us hold fast the profession our faith without wavering; for he is faithful that promised" and "cast not away, therefore, your confidence which hath great recompense of reward; for ye have need of patience that after ye have done the will of God, ye may receive the promise; for "now we live if we stand fast in the Lord."

LIVING FAITH PRODUCES OBEDIENCE.

"We must do the will of God."—"He that doeth the will of God abideth forever." James says: "Show me thy faith without (or apart from) thy works, and I will shew thee my faith by my works." Obedience is the strongest evidence of our faith. While there are no merits of salvation or cleansing in the keeping of the commandments, yet they are indispensably essential as witnesses of our faith in God. "Whoso keepeth his word in him verily hath the love of God been perfected." "He that abideth in the doctrine of Christ, he hath both the Father and the Son," and "in all things shewing thyself a pattern of good works."

WE MUST BE FAITHFUL TO OUR TRUST.

"According as each hath received the gifts, even so minister the same one to another as good stewards of the manifold grace of God." "Neglect not the gift that is in thee." Again, "I put thee in remembrance that thou stir haste into flame the gift of God which is in thee through the laying on of hands. For God gave us not a spirit of fearfulness; but of power, and of love, and of a sound mind"—discipline.

"There are diversities of gifts, etc." Having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth to his teaching; or he that extorteth to his exhorting; or he that giveth let him do it with liberality; he that ruleth with liberality; he that sheweth mercy with cheerfulness"—For "the gifts and the callings of God are without repentance." It is unmistakably evident that we will be held responsible for the gift or gifts entrusted to us.

Let us notice Christ's own exposition on the usage of the talents, Matt. xxv. 14, to each servant was given "according to his several ability." When the time of reward came, all those who properly occupied their talents were eulogized and promoted. But the unfaithful servant, to whom was entrusted only one talent, conserved with salt, that ye may know how ye ought to answer each one.

Paul writing to Timothy, speaks of a certain class of women "having condemnation because they have cast off their first faith, and withal they learn also to be idle, going about from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not." Less gossip and more prayer and Bible study. "Speak not evil one of another brethren. "By thy words thou art justified, and by thy words thou art condemned."

"If any man stumbleth not in word, the same is a perfect man, able to bridle the whole body."

WE MUST CONTROL THE SENSES AND PASSIONS.

"To bridle the whole body" means to control and regulate all the senses and passions of the human body. This we are able to do successfully when the last enemy within is cast out. It is through these senses and passions that Satan is constantly endeavoring to enter the heart and life of the pure and holy. Sanctification does not destroy those senses and passions, but restores them to their normal state. And the new life, empowered by the Holy Spirit, is able to keep them in holy servitude. When the inner man says, "I'll fast to-day," the outer man simply yields. When the inner man determines to make a sacrifice to the glory of God, the outer man submits. The devil may be near about then, but the avenues are all closed against him,—he is resisted, and he flees from you. This is what Paul means in saying, "I keep under (or buffet) my body and bring it into subjection (bondage) lest by any means I should yield to the temptations which I have preached to others I myself should be rejected." "The senses and passions..."
of the human body make good servants, but cruel masters."

Paul here alluded to the self-sacrifice he was making to adapt himself to the conditions of others, that he might win them to Christ. In this sense also Paul said, "I die daily."

**WE MUST SHOW OURSELVES APPROVED AS SERVANTS OF GOD.**

"In much patience, in affliction, in necessities, in distress, in stripes, in imprisonments, in labors, in watchings, in fastings, in pureness, in knowledge, in long-suffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of truth in the power of God, through the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report, as deceivers, and yet true; as unknown, and yet FULLLY PROVED AS SERVANTS OF GOD."

"And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance (self-control); and to temperance, patience; and to patience, godliness; and, to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, make you that ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ......for if ye do these things ye shall never fall" (stumble). This indicates a general growth or development in the Christian graces. And how rapidly this progresses in the state of perfect holiness.

We must not become discouraged, neither flattered.

We must not worship our experience, but God.

We must not coax for impressions, but try those that come.

We must not put a premium on demonstrations,—faith never pumps for a "feeling."

Our adornment must be modest, and the face should not be disfigured.

We must not neglect secret prayer, nor public devotion.

We must not be given to contention or debate.

We must confess our mistakes.

We must remember we have infirmities.

We must cheerfully forgive and forget.

We must not re-cross bridges, nor "pre-cross" them.

We must believe that "all things work together for good to them that love God, to them who are called according to his purpose."

We must not lose our balance in courtship.

We must believe that God through "one offering hath perfected forever them that are sanctified."

Now unto the king immortal, invisible, eternal, omnipotent, omniscient, omnipresent, be glory, honor, confidence, and obedience for evermore.

This closes this series of articles and if they have been a help to any of you, give God the glory.

D. V. I will furnish a supplementary article on PERFECTION IN ITS VARIOUS PHASES AND DEGREES.

**Des Moines, la.**

J. R. ZOOK.

For the Evangelical Visitor.

**Fishers of Men.**

**No. I.**

"Follow me, and I will make you fishers of men." (Matt. iv. 19.)

**Gospel Fishing. What is it?**

Just what the words of the text imply,—fishing for men. It is consecrated effort by personal work to bring the lost to Jesus Christ. It is practical Christianity, and that is what the world needs. Its importance is shown by the words of James v. 20: "He which converteth the sinner from sin unto death." (Matt. iv. 19.)

Who Should Do It?

Followers—disciples of Christ. Soul winning is the work that every Christian is called to do. In fact, it is the natural result of following Jesus Christ. We cannot really follow him and not be personal workers.

We are called to follow Christ in active service—definite service, to be "fishers of men." Consider prayerfully Luke xix. 10: "The Son of man is come to seek and to save that which was lost," also John xx. 21: "As my Father hath sent me, even so send I you." As Christians it should be the great business of our lives to bring men to Christ. James i. 22 says: "Be ye doers of the word, and not hearers only, deceiving your own selves." And John says (Rev. xxii. 17): "Let him that heareth say, Come.

Personal responsibility is a fundamental principle of Christianity. In every individual life there is personal work to do; personal responsibility to meet; and, finally, a personal account to render. Paul says (Rom. xiv. 12): "Every one of us shall give account of himself to God." These are solemn words.

Personal work is commanded. In Mark xvi. 15 Jesus says: "Go ye into all the world, and preach the gospel to every creature." An analysis of the verse gives the following:

"Go"—the command.

"Ye"—a personal matter.

"Into all the world"—i.e. field.

"Preach"—the privilege, the obligation.

"The gospel"—the message.

"To every creature"—the opportunity.

And, now, let us remember the words of James iv. 17: "Therefore to him that knoweth to do good, and doth it not, to him it is sin."

**Some Conditions of Success.**

Come to Christ—then follow him. Get right with God. Keep right. Pray without ceasing.

Let go the world—its fashions, ways and pleasures. Believe that those without Christ are lost. Universalists make poor soul-winners.

Love. Without it we will fail. Never give up. Remember that no acre is too hard for the Lord. "We should never be discouraged. Take it to the Lord in prayer." Know the Bible, and how to use it. And use it. Power from God—the baptism with the Holy Ghost. Seek it, get it, know it, show it.

**Where to Fish.**

"Go ye into all the world." "The field is the world." We should fish everywhere. Opportunities abound on every hand. The "fish" are all about us. We can find them in the meetings that we conduct and attend. Every meeting that is held, and every testimony that is given, should have for its object, the leading of some one to Jesus Christ. We should be constantly on the watch for an opportunity to do personal work with some one, and if we earnestly "seek" we shall "find."

We can find them not only in the church, Sunday-school and mission, but in our homes and the homes we visit; in the stores and places of business, whether we buy or sell; on the streets, in the cars, parks, and the various public resorts. In fact, wherever we can find men or women, there is a field for the gospel fisherman. John iii. 16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

C. F. LADD.
Dear readers of the Visitor: We praise God this morning for the joy we can feel in our souls. The dear Lord gave me Psalm lxxxvii this morning to read at family worship. Dear ones, we have been among strangers since the 19th of October, when we left the dear brethren of the Johannesburg neighborhood, with the exception of a few missionaries we met at the Johannesburg conference; yet we rejoice in the way the Lord has undertaken for us, and in the Psalm referred to we see in the first part the fierce conflict which the opposer would wield against us which is some of our experience; to be a fool for Jesus' sake. Yes, dear ones, if you want to get deeper rooted, when grounded in the truth of God's word you need just to launch out and you will get it.

It is pleasant to meet Christians and be entertained kindly, but there is somehow a timidity present that you feel a strain on the nerve that causes you, like the Psalmist, to cry to God. You feel that you would like to leave a pound here and another there, not that—there is want with the missionaries, though they must have their support from some source. The kindness shown at every place where we stopped we could not describe to you, but some one has said that the missionaries who profess to be out on the faith line are more close or stingy than others who receive support from the church board; that you need often to drop a shilling or sixpence, and many more are looked for by the help you need in traveling. Then there is the privation on the train or railroad, as there are first, second and third class fares and the difference in price is quite a bit. We have been taking third class; then we are looked upon as the low class, and, of course, the accommodations are less on third class, so we get some of the trials that the Psalmist speaks of in the close of the ninth verse, when he turns at the tenth verse, and says, "This is my infirmity, but I will remember the years of the right hand of the Most High."

Yes, when we are in utter silence before God then it is that we do indeed see how little we are willing to be accounted as fools for Christ's sake. We talk much of sacrifice when we can have things go as we wish to have them. Our adversity is God's opportunity. It is true in many instances, yet we do not feel as if that is the way God was dealing with us, yet, from the human side it would seem so. But to the will surrendered to God it is quite the reverse; it is a love-service to God, who first loved us. But we are yet at home in the body and Satan can tempt us to look away from Jesus, like Peter, who cried, "Lord, save me or I perish." And Jesus quickly put forth his hand and saved him. He is the same compassionate Savior as he has ever been. Glory to his name. The poet says, hymn 399 in our church hymnal, verse 4:

"What, though the world reproach us,
And say we're mean and poor;
No matter what we suffer,
If we can reach the shore.
"Twill make the glory sweeter,
And raise our praises higher;
And we shall be completer,
When purified by fire.

May the Holy Spirit teach us obedience to God's word. We are a wonder to many that at our age we should have undertaken such a mission tour. Dear ones, it was not our choice, but his; and God knows why we are here, and to him be the praise and thanksgiving for his wonderful care over us and for the answered prayers.

We left Durban on the 18th and came to Pietermaritzburg. Rev. O. Emanuelsen met us at the depot and took us to his home where we enjoyed a good night's rest. They are of the Sweedish Union Holiness missionaries and work among the natives. On Monday, 23d, we had a meeting; on Friday night for white people, and on Saturday night for the natives, and on Sunday we had three services in the chapel for natives. Wife and another missionary lady were at the prison and had service for the native women. We rejoice for the past day in the Master's service, that we could witness for him in this city.

Pietermaritzburg is the capital of Natal and was founded under the Boer government in 1838. It is a fine city, has a population of white people of about 16,000. It lays quite low, and is very warm; had flourished exceedingly for sometime, but at present property is much under value to what it had been.

We leave here at 10.30 p.m. D. V. The reason we leave at that hour is because we travel on third class (slow) and there is only one train in twenty-four hours. We get to Johannes burg Wednesday morning, 25th, and, God willing, we expect to leave Johannesburg on Monday, 30th, hoping to arrive at Bulawayo about February 3. We feel anxious to get back to the dear ones at the Matoppo Mission; yet our hearts feel sad that we shall not see with our natural sight our dear sister Emma Long Doner. But we meekly bow and say the will of God be done.

Dear Christian readers, will you still pray for us that we may be in divine order. We are well, yet we feel the effects of this climate.

Yours in love till Jesus comes,
JOHN H. MYERS AND WIFE.
Pietermaritzburg, Natal, Jan. 23, 1905.

For the Evangelical Visitor.
Pride Gooth Before Destruction.

Prov. xvi. 18.

Pride! The state or quality of being proud—inordinate self-esteem; an unreasonable conceit of one's own superiority, which manifests itself in lofty airs, distance, reserve, and often in contempt of others. Pride is an overvaluing of one's self for real or imagined surperiority, as rank, wealth, talents, etc., (Webster).

Pride and vanity are twin brothers. They are generally found in the same society, worshiping in the same assembly and sitting in the same pew. It is very difficult to keep them separate. Where they predominate they cause the mind to err, because they do not rightly divide the word of truth. They cannot see other people's interest and welfare equal to their own. Their opinion must have the preference. All who do not agree with them must take a back seat. They seek their own pleasure irrespective of how it meets the condition, or affects the feelings of others. If there is any grievance to settle they will say, "You know that I am right, so you must give up, for I cannot." "I know that I am right, therefore I cannot compromise."

Pride will never allow our interest to suffer, even if the truth must be strained to maintain our cause. If there is any honor or preference in any of the church's work, we want to be there and have our say and our way, lest some other one may get a little ahead of us. You know we must have things done right.

Pride also creates passion, wherever it cannot rule; may I say that all of the mean things that are said and done, both in the church and outside of it, are prompted by this unyielding principle of the devil. It has no limit. Pride prompted Satan to make war in heaven, Rev. xii. 7, and being cast out of heaven, he sought to frustrate the union between God and man, whom
he [God] had created in his own image, and deceitfully instilled the same principle of pride into that happy pair in Eden, by which he brought about the fall of man, and with that event entailed all the misery and sorrow, that this world is heir to.

"Pride goeth before destruction, and a haughty spirit before a fall." This has been the sad experience of individuals, as well as of great cities and nations. Israel in the days of his prosperity became vain and proud and departed from the living God, and built altars, and made himself images, or idols, and bowed down to worship before them, like the heathen who knew not the true God. To whom he had said, "I am the Lord thy God."

"Thou shalt have no other gods before me."

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath" (Ex. xx. 3-5).

God's people have no time to waste on pride and the idolizing productions of the goddess of fame and fashion by which multitudes are being led down the broad way to everlasting ruin, and that in the name of religion.

To keep clear of these monsters and retain the favor and blessing from God, we must, like beautiful Queen Esther, when her life and that of her people was at stake by a decree formulated by the cunning and deceitful Haman, "To destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai," be intensely in earnest in our real trust in God.

"My trusting is begun; Thou art my soul's bright morning star, And thou my rising sun."

The most carefully planned planks of the wicked will fail, if God's children take refuge and shelter under his Almighty hand. God reversed Haman's unrighteous sentence in the lives of great cities and nations. "The mystery which was hidden in other ages, "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel" (Eph. iii. 6).

Paul speaks of how, by revelation, the mystery was made known to him, Acts xxii. 17, 21 ; Gal. i. 12. And when the Lord thus revealed to him that he was to preach him among the heathen, "I immediately conferred not with flesh and blood." In speaking of his calling, he says, "I am the apostle of the Gentiles, I magnify mine office" (Rom. xi. 13).

In looking at this subject our hearts are touched with the magnitude of the office of all who Paul-like have become chosen vessels to carry the gospel to the heathen. Truly all who are thus chosen to be ambassadors for Jesus may well magnify their office. Though with Paul they may say, "Unto me who am less than the least of all saints is this grace [favor] given that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. iii. 8).

To convey a message like this to the heathen and make them understand their blood-bought privileges, that they "May be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that they might be filled with all the fullness of God!" (Eph. iii. 18, 19), is truly a grand work. Praise the Lord for his unspeakable gift, that those who are afar off are made nigh by the blood of Christ. But what will all this avail unless this gospel (which is the power of God unto salvation to all them that believe) is preached unto the heathen, although God was in Christ reconciling the world unto himself, unless some one tells them of it? They are lost, although such ample provision has been made for their salvation. The last and greatest of all Christ's commands is "Go ye into all the world and preach the gospel to every creature."

All those who have ever been made partakers of the heavenly gift can have a share in this matter of giving the gospel to the heathen who are lost without it. Though we are not chosen, like Paul, yet, as in one body there are many members and all members have not the same office, yet we all have our place to fill and our part to do in the great work. When Israel went out to battle it required some valient men to stay at home by the wives and the children and the stuff. So it is under the gospel, while the Lord lays his hand upon some and asks them to forsake home and friends and all business matters to go and preach the everlasting gospel, it requires real, earnest, consecrated souls to stay in the home-land and hold on to the ropes, and pray for those who have gone to the front of the battle, and have many hard places to go through that we in the home-land know nothing of by experience, and besides praying by word, we will help to answer our prayers by giving of the means the Lord has entrusted to us, over which we are the God-appointed stewards to reward it for the glory of God, and in this way we can all be among the goers, and when the Lord comes to reward his servants we shall be rewarded for all that was done for the advancement of God's cause.

Paul testified to the Philippians that when he departed from Macedonia, that even in Thessalonica they sent unto his necessities once and again, and then gave them the promise of Phil. iv. 19. That promise is for us to-day as well, if we stand by the work of supporting those who have heard and obeyed the call to go and preach the gospel in the regions beyond. Truly the harvest is great, so long as there are 855,000,000 that have not heard the gospel.

How many of the readers of the Visitor heed the command that Jesus gave when he said, "Pray ye the Lord of the harvest that he will send laborers into his harvest?" We hear very
few Christians pray that prayer in public, maybe they pray that in secret when none but God can hear. Oh, that the dear Lord may wake up all Christians to a full sense of their duty to spread this mystery that had been hid so long, but is now revealed unto us by the prophets and the holy apostles.

Yours interested in the lost of earth in all lands, Noah Zook.
Kohler, Ont., Feb. 15, 1905.

For the Evangelical Visitor.

Perfected by Trial.

Job xxvii. 10: "But he knoweth the way that I take, when he hath tried me I shall come forth as gold."

There are two pictures that immediately present themselves to our minds as we consider for a moment the words just repeated. The first is that of the God-fearing Job, sitting amidst bodily pain and suffering, in company with his would-be comforters, who only added to his mental anguish, and seeking to bear his affliction as becometh the "perfect and upright" man. The other is that of a refiner of metals, sitting before his crucible filled with molten gold, watching closely, as he tempers the heat, waiting patiently until his own face be mirrored in the gold's bright service, thus revealing to him that he has obtained that for which he has been so earnestly seeking—a perfect thing—purest gold.

It is this second picture that I wish to dwell upon in reference to the great refiner and purifier of our lives; and as gold is typical of all that is perfect and pure, so Christ seeks to present us to himself as vessels of pure gold, making up one "glorious church, not having spot, or wrinkle, or any such thing; that it should be holy and without blemish." (Eph. v. 27.)

It is just here that I want to ask a question. How is this to be accomplished in our individual lives? We read in Eph. v. 25 that "Christ loved the church," and again in Jno. iv. 10, "Herein is love, not that we loved God, but that he loved us;" but as we turn to Rev. iii. 14 and 19 we find something else, "These things saith the Amen, the faithful and true witness;" "as many as I love I reprove and chasten.

Chastening comes to us in varied forms—loss of wealth, home, friends, health, little persecutions, falsity on the part of those whom we had looked upon as friends, disappointments and trials of every kind, all suggesting a time of testing. God by depriving us of the things that are dear to the human heart, seeks to loosen our hold on the world, and the things of the world, forcing us by the greatness and heaviness of our sorrow to cling more closely to all that pertains to himself and heavenly things, for

"He knows how few would reach heaven at all
If pain did not guide them there."

Testing in turn suggests endurance, but simple endurance is not all. We may endure with the fortitude of a dozen martyrs, and yet not have a grain of submission in our hearts. Trouble taken in this way does not do us an atom of good. Of course it makes it more comfortable for those around us, but there isn't any service to God in it, "for (Heb. iv. 12) he is quick to discern the thoughts and intents of the heart," and he sees it is all for the people around us, and not for him. Perhaps in some cases it might be called an outward service of the life, all right in itself, but it is not the—inner service of the—heart, and it is necessary that both go together if we wish to please God, for where in his word does he ever demand anything less than "a whole" hearted service, and does he not speak with displeasure against those who offer him only lip service instead of that of the heart (Isa. xxix. 13). Are we not wholly his to do with us as he pleases?

Our loving Father does not expect us to clutch the treasures he has only lent us, so tightly that he has to wrench them away from us, and leave our poor hands all torn and bleeding. He wants us to hold them in our open palms as it were, and if he should see best to take them, let us just be quiet and submissive like children who know their father loves them too well, not to seek their good, even when he does what he knows will grieve them. It is only as we lie still in the crucible of God's infinite love, bearing patiently the burning heat of affliction, realizing that it is not a purposeless thing, but all so necessary to the refining and purifying of our lives, that God can fashion us after the likeness of his Son, showing forth in us the graces which characterized him. He leaves us not alone, for has he not said, "I will never leave thee nor forsake thee," and think you that he would trust this task to less skillful hands than his?

One who, without doubt, has been through the refining fires, has put his experiences into verse, picturing our Master, seated so lovingly beside us, as he endeavors to remove from our lives all unsightly things, the things which are so unlike himself.

"He sat by a furnace of seven-fold heat,
As he watched by the precious ore,
And closer he bent with a searching gaze,
As he heated it more and more.

He knew he had ore that could stand the test,
And he wanted the finest gold
To mould as a crown for the king to wear,
Set with gems of a price unaided.

So he laid our gold in the burning fire,
Though we fain would have said him "Nay,"
And he watched the dross that we had not seen
As it melted and passed away.

And the gold grew brighter and yet more bright;
But our eyes were so dim with tears,
We saw but the fire—not the Master's hand,
And questioned with anxious fears.

Yet our gold shone out with a rich glow,
As it mirrored a form above,
That bent o'er the fire, though unseen by us,
With looks of ineffable love.

Can we think that it pleases his loving heart,
To cause us a moment's pain?
Ah, no, but he saw through the present crash
The bliss of eternal gain.

So he waited there with a watchful eye,
With a love that is strong and sure,
And his gold did not suffer a whit more heat.
Than was needed to make it pure.

What a picture for us, what comfort,
"When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee" (Isa. xlvi. 2).

Now let me go back to the Scripture with which I began, "But he knoweth the way that I take, when he hath tried me I shall come forth as gold," and allow me to put over against it the 15th verse of the 13th chap. of Job as given in the (R. V.), "Though he slay me yet will I wait for him." Ah, Job recognized the fact that God had a purpose in allowing him to suffer so intensely, and was also willing that all the-wise God should accomplish his purpose in his own time and way, but do you think that he had it all narrowed down to this one little life?

It is just at this point that so many of us fail. With our faulty human vision we cannot see beyond the present, and our hearts cry out to pierce the veil that hides the future, pleading with the God of love to show us why all this should be as it is,—be still, brother, sister,—"shall not the judge of all the earth do right?" (Gen. xviii. 25). Are we not being perfected through suffering as was "the captain of our salvation," are we wiser, or better, or to be more favored than our Savior? Rather let us deem it a great and blessed privilege to suffer with
him, filling up on our part that which is lacking in the affliction of Christ.

This is not all, this is not the end of it. Let us by the eye of faith look into the great beyond and behold this perfecting in its completeness.

"After this I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds, and people and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands." "And one of the elders answered, saying unto me, What are these that are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore, are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun shine upon them any more; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes" (Rev. vii. 9, 13-17). MISS LILA RUSSEL.

Toronto, Ont.

For the Evangelical Visitor.

"Those for whom Christ Died."

As we think of the sufferings of Christ on the the cross, our being is thrilled by that blessed love that possessed his heart to love and to die for all men. We desire more especially to think about the part that means the lost heathen as we speak of "Those for whom Christ died," and then let that deep passionate love that embodied Jesus to take possession of us and if possible give us a love for the heathen, that will be characterized by such sacrifices as others may express it, such love offerings, for the lost heathen, that the appreciation of the sufferings that Christ knew for us, may be shown in a practical way by us, to them who have not yet heard.

How will we let this appeal, "Those for whom Christ died" come to us? Can any of us afford to think lightly of these weighty words, as they come from God himself as by his blessed Spirit he is showing us what, Christ died? Who will have the blessed Holy Ghost bring these words to him in the hour of decision when the call comes to you to give your life to be used for the foreign mission and say "Lord send me?" Who has been called, but has deferred that call? Now, as we all again hear the Spirit whisper, "Those for whom Christ died" in our hearts, who will respond to the heavenly call? Seeking the lost, ISAAC O. LEHMAN.

Roodepoort, South Africa.

TRAVELERS TO THE JUDGMENT.

The Spirit led me, as it were, upon an elevated plain from which I viewed the thronging multitudes of earth. Millions and millions of human beings of every nation, kindred and tribe, and people of all ages, from the innocent babe upon its mother's breast, to the aged grandfather with feeble, tottering step, and hair as white as snow; the rich and the poor and the bad—all were hastening swiftly toward some unseen goal. Father Time was behind them urging them on, and not one could linger. Looking earnestly in the direction whither they were tending, I saw, as it were, a great arch, and above it was written this startling message:

"IT IS APPOINTED UNTO MAN ONCE TO DIE AND AFTER DEATH THE JUDGMENT."

Ah, yes, I see now: The thronging multitudes are hastening to the judgment. But is there no escape, is there no other route for the infidel, the skeptic, those who believe not in our blessed Christ and his holy word? Looking again, I beheld the words, "For we shall all appear at the judgment seat of Christ," "As I live saith the Lord, every knee shall bow to me and every tongue shall confess to God," "If ye die in your sins where I am ye can never come." There stood near to me one in shining raiment, and I said, O sir, seeing these things be true, the one vastly important matter that these people have to attend to is to get ready for the judgment. Are they ready, he answered? Look intently upon them and thou wilt see. Here and there among the multitudes there were single individuals or little groups who were so different from all the rest, that they immediately attracted my attention. They were dressed in white, wore no ornaments but that of a meek and quiet spirit, which in the sight of God is of great price. They were singing as they journeyed and looking up in joyful expectancy. They were continually helping those about them and pointing men and women and children to a fountain that stood nearby, into which, if they would plunge, they too, would come forth clothed in white and songs of joy and gladness upon their lips (Zech. xiii. 1). These happy people carried banners upon which were inscribed: "Holiness unto the Lord." "Take the world, but give me Jesus," "Through God we shall do valiantly, for he it is that shall tread down our enemies." "Salvation full and free, present and for all," etc. They often became so happy as they journeyed along, that they fairly leaped and shouted for joy. Looking upward, I seemed to see the face of One, "altogether lovely," looking down in tender approbation upon them, and heard a sweet voice saying: "Be thou faithful unto death and I will give thee a crown of life;" "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever," and other messages of beautiful import. The songs they were singing were indeed transporting. One ran like this:

"My Jesus I love thee, I know thou art mine; For thee all the follies of sin I resign; My gracious Redeemer, my Savior art thou! If ever I loved thee, my Jesus, 'tis now."

While looking upon these happy creatures and joining in their songs of praise and adoration, and praising God that I belonged to their number, I was bidden to look upon the surging multitudes, of which these were but a small part, and as I looked, my heart grew faint and sick, and my eyes were fountains of tears. They seemed to desolve into a great company bowing down to idols of wood and stone, and were clothed in dark garments upon which were written, "superstition," "idolatry," "degradation," "crulty," "murder," etc. These are the heathen nations. A few had been converted and joined the companies who are dressed in white, but only a few, comparatively.

Another great multitude were reelsing and staggering, cursing, singing maudlin songs, their faces bleared and swollen. Haggard little children in tattered garments were clinging to them and crying for bread, and some were crouching under heavy blows. Pale faced women were pleading with them with sighs and groans, which were truly heartrending. I wept much as I looked upon this great company and inquired, "Who are these?" The reply was, "O these are the thousands of men, and even women, who..."
are cursed and blighted and wrecked for time and eternity, by the awful habit of strong drink, legalized by a country that calls itself a Christian nation." O Lord, how long? Just ahead of this immense throng there was a smaller band who were finely dressed; wore plug hats and carried gold-headed canes. They were smiling, but withal, had a look so hardened, so cruel, that it made one shudder. These were the brewers, distillers and saloon keepers. I heard a voice in thunder tones saying: "Woe to him that putteth the bottle to his neighbor's lips." "Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap." "The wicked shall be turned into hell, with all nations that forget God." Another great company seemed bent simply on having what they called "a good time." They looked out simply for themselves and their families and friends, were gaily dressed, were continually stopping at places called theaters, shows, card parties, balls, dances, horse races, etc., etc., according as their means would permit. I was informed that these were the children of the world, and were making no preparation for the coming judgment. "God was not in all their thoughts." Another great company were frantically and persistently grasping for something which I could not at first discern, but soon discovered that it was gold, silver, stocks, bonds, houses, lands, etc., etc. These men were so completely absorbed in grasping for these things that they paid no attention whatever to the coming judgment, although they could not take one cent of it with them out of the world. I saw one of them almost on the borders of eternity still frantically reaching for gold, while a voice rang out, saying, "What shall it profit a man if he gain the whole world and lose his own soul?" One thing I noticed which caused me to rejoice exceedingly, and that was the fact that any one of these multitudes could at any time leave their ranks and join the little companies, dressed in the same costly styles, and they seemed to have no burden or concern whatever people got ready for the judgment or not. I saw women singing "All for Jesus, all for Jesus," and upon their fingers were rings sparkling with gold, while a voice rang out, saying, "And the Spirit and the Bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." -Selected by Amos R. Good, Elizabethtown, Pa.

Immortality invests man with a large and legitimate self-respect. With such a divine genealogy, with such a salvation, with such a revelation made to him, with his very body a shrine of the holiest, with such a magnificent destiny put before him, he rightly concludes that he must not think of himself depreciatingly and meanly. Though physically, comparing his strength with that of the elements, he may regard himself as a worm of the dust, spiritually he knows himself to be a son of God, a child of the King.—Levi Gilbert.

A Man Named John Wesley.

In one of her lectures, Frances Willard told the story of a young nobleman who found himself in a little village in Cornwall, where he never had been before. It was a hot day and he was thirsty and his thirst increased as he rode down the village streets seeking in vain for a place where something stronger than water could be had. "At last he stopped and made impatient inquiry of an old peasant who was on his way home after a day of toil. "How is it that I can't get a glass of liquor anywhere in this wretched village of yours?" he demanded harshly."The old man, recognizing the questioner as a man of rank, pulled off his cap and bowed humbly, but nevertheless there was a proud flash in his faded eyes as he answered quietly: "My lord, something over a hundred years ago a man named John Wesley came to these parts, and with that the old peasant walked on. "It would be interesting to know just what the nobleman thought as he pursued his thirsty way. But what a splendid testimony was this to the preaching of John Wesley! For more than a century the word that he had spoken for his Master had kept the curse of drunkenness out of the village; and who can estimate the influence for good this exerted upon the lives of those sturdy peasants? What nobler memorial could be desired by any Christian minister?"

Yes, one of the pleasing features of the work of the gospel minister is found in the fact of the blessed results which follow his labors. Not for a day only does he toil who toils for God. His may or may not be the lot of those who receive the smile and welcome plaudit of his auditors. In fact, he may be jeered or hissed by those who listen to the plain unvarnished truths of God from his anointed lips; yea, brutal, vicious men may discern, but soon discovered that it was something which I could not at first understand, though they could not take one cent of it with them out of the world. I saw one of them almost on the borders of eternity still frantically reaching for gold, while a voice rang out, saying, "What shall it profit a man if he gain the whole world and lose his own soul?"

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No man is great by imitation; each may rise of his own powers till he leaves vultures and eagles behind.—Rasselas.

O Lord, thou knowest how busy I must be this day! If I forget thee, do not thou forget me.—Sir Jacob Ashley.
How a Soul Was Saved.

Aunt Charlotte was like Hannah of old—a woman of prayer. My Uncle Jack, her husband, was a Saul of Tarsus, violent, blasphemous, untrue to wife and God and self.

Soon after marriage he sailed from Liverpool to New York, and for many years in the United States lived a life pen can never describe. His wife he deserted, and many long years she was compelled to earn her living by knitting sailors' shirts at two shillings apiece. The writer has often seen her bending over her needles until late at night. All who knew her felt certain that her husband had deserted her for life. But Aunt C— was full of hope, and would often say, "I shall see him again. He will come back to me. God will answer prayer."

She was a woman of remarkable gifts in prayer. In religious meetings her fervor in prayer seemed to make the very atmosphere instinct with the presence of God. Such praying! There was a deep secret behind all this. A holy life devoted to prayer for a specific object had developed in her. A holy vehemence of soul, a heaven-born passion to win back her lost one to God and to herself. The climax in her prayer was always reached when she had borne in her arms of faith, as into the very presence-chamber of our Father in heaven, the soul of her missing one—her husband, and plead with God for his return. Years had passed away. Few besides herself ever had a passing thought of him who had proved so unfaithful and cruel. Not a word had the faithful wife from him for many long years. But the long silence was broken when the postman called with a letter.

The trembling hand opened it. The eager eyes read it. The loving heart well-nigh broke with emotion.

The power of prayer had swept the Atlantic and struck at his heart. He confessed his guilt. He pleaded for her forgiveness. Would she forgive him? Would she love him as of old? Would she welcome him home?

These were the burning questions he asked. Relatives and friends said: "He is broken down in health, and now wants to throw himself on you for support. This is insult added to injury."

To this, through her tears, and with a heavenly radiance beaming in her face, she answered:

"Ah, no. After years of praying for him, shall I give him up now? "Haven't I been praying for this for long years past? God is answering prayer. Can I trifle with God? I will welcome to my heart and home the subject of my prayers and tears."

In a short time the prodigal returned. Such a meeting! Such repentance! Such weeping! Such confession! Such forgiveness!

Shortly after this the writer was walking through a meadow in the beautiful moonlight, and heard a voice as if calling for help. I waited till the voice came near enough to recognize it. It was my uncle's voice. He was calling upon God, pleading for forgiveness. On entering his home, where his companion was waiting for him till a late hour, he said: "Charlotte, I can't eat, you must pray with me. I am in agony. She knelt with him, and in the midnight hour they told it all to God. For hours they prayed. At break of day deliverance came. The soul found peace. Conscious pardon was felt.

The following Sabbath, in the morning meeting, where for years she had been praying for him, and talking about him, he stood at her side as a living witness to the power of prayer. One year from that time he was licensed to occupy the pulpit with the writer. The recital of his wicked life from his own lips, and of his wonderful deliverance from sin, through the prayer of his wife, sent conviction to many hearts and turned them to God. It was impossible to listen to him as he told the simple story of Jesus and his love and not be convinced of two things—the power of prayer, and God's ability to save to the very uttermost.

A short time ago he was called to his reward. His wife stood at his side and ministered to him till his eyes closed in death. She still remains, but will shortly meet him again. What a meeting that will be! When she, who has prayed him out of sin, into grace, and into heaven, links hands with him on the other side, what gratitude will well up in that ransomed soul that his earth-life was linked to a life so pure and devoted as hers.

Viewed in the light of eternity has she not been paid a thousandfold for what she did? A less generous heart would have withheld forgiveness from such a soul, which might have sealed its ruin forever.—Ram's Horn.

The Man in the Crowd.

"He's in the bustling business crowd where some with might and main
Oft ever-reach, their help express, to pile up daily gain;
Or widow's mortgage coming due, her little home they take;
They tax the people might and day the dividend to make.

But robbery's no less a wrong,
Shared with the crowd than done alone.

Or with the toiling laborers to earn his daily bread,
A strike is ordered, men go out, the helpless go un fed;
The mob, toil's enemy, incites the hungry idle crowd.
To acts of wrong to gain their rights, and labor's cause beclouds.

An act of anarchy is wrong,
Shared with the crowd, or done alone.

A citizen, he's in the crowd to help his country save;
For place and spoils oft leaders run, but pose as patriots brave;
When for solution questions come involving life and home,
They dodge, and raise an issue false, corruption is condoned.

The traitor's act is always wrong,
Shared with the crowd, or done alone.

If for revenge, or gain, or lust, a man wrong one, or slay,
Relentlessly he is pursued and hunted night and day;
But mobs a virtue oft esteem to torture, burn, or kill,
And armies honor seek in blood of fellow men they spill.

Red-handed murder's ever wrong,
Shared with the crowd, or done alone.

A closer touch with fellow man will often do each good,
If one will seek to elevate and point out virtue's road;
But far too frequent social bonds are fellowship in sin;
Of cards and drinking some are fond, the young to vice they win.

To lead from virtue's path is wrong,
Led by the crowd, or led by one.

He joins the church whose mission grand no man should dare pervert;
A crisis calls the brave to stand, to stand, but not inert;
The carnal minded compromise and yoke the church and world;
The holy cause is sacrificed, and truth to earth is hurled.

A sinful act is every wrong,
Shared with the crowd, or done alone.

Like when alone before God's throne be conscience in the crowd;
Like Daniel stand, nor how to wrong: let words and acts cry out,
Else when too late, the deed is done that one would glad recall.
And troubled conscience rest dispel, may come the bitter wail:
How could I deem it less a wrong,
Shared with the crowd than done alone?

—Dr. C. Nyewander in Gospel Banner. Published by request.
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4. Transactions for the Vindicator should be sent in at least ten days before date of issue.

5. For change of address, please notify us at once and we will send the number desired.

**HARRISBURG, Pa., March 15, 1905.**

**OUR BIBLE OFFER.**

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

The special feature of this Bible is that it gives the Authorized and Revised Versions of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of type. It is a Self-pronouncing Teacher's Bible which, without omitting a feature or disturbing the Text, points out all the words and passages wherein the two versions differ, giving the Revised Version of each at foot of page, together with:

**A Very Full Concordance, containing over 40,000 References; History and Summary of the Books of the Bible; Historical, Chronological Tables; New Subject Index to the Bible; a Dictionary of Scripture Proper Names, with their Pronunciation and meaning; Tables of Miracles, Parables, etc.**

The binding is Extra French Seal, Divineline Cloth, Round Corners, Red under Gold Edges, Flexible Back, LEATHER-LINED.

Address, EVANGELICAL VISITOR, 1929 Forster St., Harrisburg, Pa.

**CHURCH WORK.**

**Messiah Home.**

Cash donations for the months of January and February, 1905:

- Mary Rhinehart, Millersburg, Pa., $10
- Bro. Peter Stover and Sister W. L. Kreider, Palmyra, Pa., $10

**Messiah Home Orphanage.**

Cash donations for the months of January and February, 1905:

- Mr. Rife, Harrisburg, Pa., $20
- Mary Rhinehart, Millersburg, Pa., $10
- Brother Lancaster county, Pa., $20
- Geo. A. Rice, Harrisburg, Pa., $10
- Friends, Harrisburg, Pa., $10
- Landers, Dunlap, Dungannon, Pa., $20
- Mary and Lizzie Hoover, Mowersville, Pa., $20
- W. L. Kreider, Palmyra, Pa., $10
- State appropriation, $120
- Martinsburg, S. C., $10
- Mary Brechbill, Chambersburg, Pa., $10
- Mary Ansherman, Kansas, $10

**Endowment Fund, Messiah Home Orphanage.**

As formerly reported, $1,850

A Sister, 50

Total, $1,900

We feel very thankful to the kind friends, brethren, and sisters, for the donation received at the Messiah Home, Messiah Home Orphanage and the Messiah Home Orphanage Endowment Fund.

**A. B. MUSSER, Treasurer.**

**Philippine Mission.**

Report for month of February.

Balance on hand, $92

**RECEIPTS.**

- Stayner, Ont., $3
- New Carlisle, Ohio, $5
- Hamlin, Kane, $2
- Buffalo, N. Y., $10
- Cleveland, Ohio, $10
- Silverdale, Pa., $1
- Harrisburg, Pa., from two Sisters, $10
- Sedgwick, Kansas, $1
- Canton, Ohio, $2
- Union, Ohio, $1
- Rapho District, Pa., $1
- Sonderton, Pa., $1
- Philadelphia, Pa., $1
- Cranberry, Pa., $1
- Trappe, Pa., $1
- Anna Winger, Fisherville, Ont., $1
- Bradford, Ohio, $2
- A Brother and Sister in Christ, $10
- Columbus, Pa., $5
- Elizabeth, Pa., $1

**Total.**

$169

Iron Bridge 2 boxes of clothing and provisions.

**EXPENSES.**

For poor, shoes, provisions, $16.75

Coal for poor, $4

Funds for mission work, $5

Plumbing, $10

Sundries, 4.60

**Total.**

$95.17

**Dear readers of the Vistor, and brethren and sisters in Christ:** I will again come with greetings in the name of our Lord and Savor, and will first of all thank our Heavenly Father for his watchful care over his children and such as are poor and needy. We have, O-scroll, and John, who seemed to be pillars in the church, gave Paul and Barnabas the right hand of fellowship in setting out upon their mission further into the heathen, and we unto the circumcision only they would, that we should remember the poor that were made poor in old age in the work, and I am favored to do. So we see the need of both and we are commanded to do from the very beginning and also have examples from our Lord and Savor. We are to look after this business which is "Pure religion, undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction and to keep ourselves unspotted from the world." Let us take the word of God for our guide more, and get away from this man-made rules, which only makes confusion and trouble. We know if we follow our Lord and Savior we will have peace and joy, for he has said, "Peace I leave with you, my peace I give unto you, not as the world giveth, let not your heart be troubled, neither let it be afraid." Oh! let us obey God, let us quit fooling: time is too short for such foolishness and let us just to think, eternity is so long. So let us make every effort that we may be found in peace. Remember us in your prayers, for we need them.

From your Brother and Sister,

Peters Stover and Wife

3223 N. Second St., Philadelphia.

Remember our change of address to 1920 Forster street.

**BUFFALO MISSION.**

Report for month of February, 1905.

Balance in hand, $553.12

**RECEIPTS.**

- Mrs. Hoover, Buffalo, N. Y., 100
- Eliza Soder, Buffalo, N. Y., 100
- Young People's Bible Class, 100
- Bro. and Sister McTaggart, Stayner, Ont., 200
- Bro. and Sister Heise, Cashstown, Ont. 200
- Bro. Peter Stover, 200
- Bro. Joseph Brillinger, Stayner, Ont., 100
- Bro. Abram Doner, Stayner, Ont., 100
- Bro. John Shepherd, Stayner, Ont., 100
- Adaline Brillinger, Stayner, Ont., 50
- Martha Howard, California, Ont., 100
- A Brother, 100
- A Sister, 50
- In His Name, 50

**Total.**

$662.30

For coal and oil, 7.60

Spent for poor, 2.50

Groceries, car-fare and sundries, 4.13

**Balance in hand.**

$524.90

Besides the above mentioned, several very nice donations were received from Clarence W. N. Y., and Black Creek, Ont. Also an offering for workers personal needs from Wainfleet church, Ont. Our hearts go out in gratitude to God and his people for their kind interest in his work. May the Lord bless you all with the riches of his grace.

We had Bro. and Sister Hoover, of Toronto, with us the same week that they conducted meetings nightly while they were here. The attendance was fair and interest was marked. Bro. Hoover gave the good old times to those present who worked so faithfully for the Lord in this earlier history. They expressed gratitude that the work was still going on with interest, but gave many words of encouragement, and we believe they will be privileged to visit the Mission more often in the future than in the past.
March 15, 1905]

EVANGELICAL VISITOR.

We wish them God's blessing as they go forth laboring for precious souls. Please continue to support us and the work at this place.

**Tour in Christian love.**

**God and Effie Whibley.**

**Des Moines Mission.**

Report for the month of February, 1905.

### DONATIONS

<table>
<thead>
<tr>
<th>Donor</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Privilege, Toronto, Ont.</td>
<td>$1.00</td>
</tr>
<tr>
<td>In His Name, Clayton, O.</td>
<td>$5.00</td>
</tr>
<tr>
<td>Chester, Ohio</td>
<td>$15.00</td>
</tr>
<tr>
<td>J. E. Bowers, Ramona, Kan.</td>
<td>$3.00</td>
</tr>
<tr>
<td>Moses Shupe, Lost Springs, Kan.</td>
<td>$5.00</td>
</tr>
</tbody>
</table>

Total donations for the month of February: **$29.50**

### EXPENSES

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expenses for groceries, coal, water, care-fare, etc.</td>
<td>$24.50</td>
</tr>
<tr>
<td>House rent for the month of Feb.</td>
<td>$15.00</td>
</tr>
</tbody>
</table>

Total expense for the month of February: **$39.50**

| Deficit for the month of February | $10.00 |
| Deficit up to Feb. 1, 1905 | $156.00 |
| Total deficit up to March 1, 1905 | **$166.50** |

Many thanks for the liberal donations.

**On Our Mission.**

To the Visitor family we come with the salutation of Paul I. Thess. i., latter clause of first verse to the end of the fourth.

We have great reason to praise God today for leaving us where he loved us, when he gave his only begotten, full of grace and truth; to give himself a ransom for all to be testified in due time.

We find Isa. 1: 19 to be verified, so we go on in loving obedience to do the will of our heavenly Father. Jesus said, "not every one that saith Lord, Lord, shall enter into the kingdom of God, but they that do the will of my Father in heaven." Many people are Lord sayers that are not willing to take the old desipised way, but alas, many will no doubt have the experience of Matt. xxv. 8 when the Bridgemoon comes.

The brethren and sisters were encouraged by the people and gave us a free-will offering in the amount of $1.00 which I please and prosper in the thing where I please, and leave the results with him who sowed and he that reapeth may receive abundant reward them for their token of love.

The brethren and sisters were encouraged to press the battle onward until they win the crown. On the night of February 9, a missionary meeting was held. This brought us the crowning of many of one time. The congregation gave a free-will offering for the work in India. Owing to storm we missed the meeting on the night of the 10th. Sunday, the 12th, was stormy, so we could not get to the station, either in the morning or evening. We had good order here. The people about all kneel during prayer. This is an improvement to what it is in many places in the States. We love to see it this way; it shows more respect to the worship of God, and is a credit to the people though they be not Christians.

While we didn't see as much visible results as we would wish to see, yet we are glad for the assurance that God's "word shall not return void nor unfruitful," but will accomplish that which he pleases and prosper in the thing whereeto he sent it."

We hope much of the seed sown may have fallen into good and honest hearts and may yet spring up and bear fruit unto eternal life. We feel free from the blood of the people. We withheld no part of the truth the Lord gave us to deliver. One young man rose for prayer.

The brethren were not forgetful that "the Laborer is worthy of his hire," and we pray the dear Lord to abundantly reward them for their token of love. We were met by friends while in that city whom we hoped to meet in the air when Jesus comes to take unto himself the ready ones. Lord help us to have our work all done up to date so that when he comes suddenly we may stand blameless before him, is our prayer. After the farewell were said we parted with many, not to meet again on the shores of time.

On the morning of January 27, we took train for Port Huron, where we were welcomed to the home of Elder Wm. Graybill, who has charge of the class of the Michigan church. The brother there attended services where we gave the word as the Lord gave it to us.

We found this class alive and active, so much so that those who wanted to give a testimony had to stand and wait their turn. How much more encouraging that is than when you have to say, "now be free," or "who will be next," as is too often the case here.

On the morning of the 28th, we took train for Cayuga, Ont., where we finally arrived at 6:30 p.m., after some long waiting on the way. We were met by Bro. B. J. Wieler, who took us to a former home of Emma and conveyed to their home about five miles distant, where we always find a welcome by loving hearts. The little band of brethren and sisters were anxious wishing our coming to hold a series of meetings. We were here about a year ago; but at that time we could not stay to continue the meetings. The meetings were commenced on the evening of the 31st of January. Most of the time the attendance has been fair. Cottage prayer-meetings were held each week day except Monday and Saturday. Meetings were continued up to Sunday night, February 12.

While we didn't see as much visible results as we would wish to see, yet we are glad for the assurance that God's "word shall not return void nor unfruitful," but will accomplish that which he pleases and prosper in the thing whereeto he sent it."

This is the longest vacation we have had for some months and we feel our bodies are refreshed by the rest he, by his providence, gave us. "Praise God from whom all blessings flow." Praise him for the "all things that work for good to those who love the Lord, to them who are the called according to his purpose."

Yours in him,

**NOAH AND MARY ZOOK.**

Kohler, Ont., Feb. 20, 1905.

Permanent address, Harrisburg, Pa.

A Letter for The Visitor.

Dear readers: This morning I feel impressed with what we are trying to do in the different parts of Pennsylvania, where we went through about five years ago, and I know there are some who would like to hear of our work in Oklahoma and where the Lord is leading us.

I am glad to say we are still wholly for God. It is grand to me this morning when I look back to the pleasant time we had with some dear ones in our travels, and how the Lord did bless our souls.

The other day as I was reading a piece in the Visitor about dear Sister Sallie Kreider and Lydia Heisey, who are now in Africa working for the Lord, it did my soul good to think of them. Many are willing to give their lives for those who are in heathen darkness, waiting for some one to bring them the light. I am glad to know that there are those who are willing to answer the call of the Lord to go over and help us. While we need workers in our own work here in this new country, yet I say let them go to the heathen areas where are so few Christians and where their one light will shine so much brighter than here where there are so many to shine in one place. Sometimes I wish the Lord would let me go to a place where they had not heard the gospel before. But when I think of it I feel that my place is right here where God has called me five years ago, and where now I have the care of homeless children resting on me. I am glad to say that I enjoy work which I love to do. That is the way with the Lord. The Lord did bless us.

The hardest trial to me was last summer when the two little homeless babies were brought to our door, one of them only four days old, and the other one two months old, and after we learned to love them and done the very best for them we knew then the Lord took them from us.
I could not understand nor see the hand of God in it, as I was praying the Lord gave me these words, "the Lord giveth and the Lord taketh away, blessed be the name of the Lord." So I felt resigned when I then thought that I was permitted to be the means, but thing short life time and then lay them away nicely; and they now have some one to think of them lovingly and care for their little graves. They were older baby too sick and I knew if the Lord would not heal her she would be taken too, but one evening I felt that I would send word to brother and sister Engle, that at a certain hour they would be taken too, but one evening I could see something, that I should, but the enemy would always tell me there was no need of that. But tonight I want to obey my blessed Jesus, for I know it is when we obey him we receive the blessing. But Satan is very busy trying to rob us of the good things Jesus has for us to enjoy. I desire to enjoy myself as much now in the service of the Lord as I enjoyed myself in the sinful pleasures of the world. I was only taught to be the best I can, but this I was taught. It is now about eight years since I have been in the service of the Lord, but am not sorry that I gave my heart to him, but I can see now where I might have improved the time better to the honor and glory of God, although I can say there have been very few meetings that have passed by that there was a privilege given to me to testify that I did not do so. But this was not all; other things were shown for me to do, but I always felt I could not do so till about two years ago, I felt I should consecrate my all to him, and the Lord gave me new strength. One thing which seemed so hard for me to do was to lead prayer. The enemy held me on this one thing so long, but when I was willing to do anything for Jesus and obeyed in prayer, I can never forget how the Lord blessed me.

To-night I desire to be more faithful to my dear Savior, for I know we cannot work too hard for him, but in the end we will be richly rewarded. I want to ever remain a branch of this "true vine," and bring forth fruit for the Lord. To-night I cannot help but weep for the lost of earth, for I have brothers and sisters, neighbors and friends who are rushing the downward road which will land them into everlasting darkness, unless they turn from their evil ways. I can say to-night the Lord has laid the burden of souls upon my heart as I am not in the meetings, and my prayers are going up in prayers for all God's children that I may be willing to follow where'er he leads.

Your sister in Christ,

J. RIDGEWAY, Ont.

From Sister Boulter

Dear Readers of the VISITOR: A greeting to all in Jesus name. I again come to you with a thankful heart, to those who again have sent me boxes and contributions. How good God is to us to put in our hearts such thoughts and deeds that will benefit some poor, down-trodden man or woman and little hungry children. If the Lord lets me live till next time I write, I will try and write on the subject of why it is so many poor are here, and why it is impossible for them to make any headway. It sometimes fills my heart with grief to think that one poor man or woman is treated here. Oh, pray the Lord to visit this place with his mighty power and touch and tender hearts. Will you not, one and all, make this a special prayer, that the Lord might see fit to bless this entire place. Somehow this last few weeks I have had such a wonderful desire to pray for this town. Dear Lord make me more for the next time.

Last Tuesday night I was very tired, as I had been to visit the old sick man I wrote about; having to walk, it tired me out, so I retired early. I had been in bed about an hour and a-half, when I heard a cart stop in the road. A few minutes later there was a rap at the door. I quickly dressed and came down, and through a glass door I could see two very white faces. I opened the door and asked them in. They were two weary mothers, one carrying a two months old sick baby on her arms; the other a house full of little ones and those crying, Can you imagine how it is when you have to give bread? In a house close by these people, there were all in rags and who could scarcely speak, she had such a precious baby that her heart to ask them what they wanted; so after sitting at the stove warming their feet a while, one began to talk a little, seeming to be embarrassed, I asked them for them by talking a little myself, and I made them a good hot cup of tea. It was not until they were here almost two hours that they very shyly told their awful story and asked me to come and see. I went the next day, and, oh brethren, sisters, you, especially who are fathers and mothers, can you feel the awful pangs of hunger? Can you imagine how it is when you have to ask us for the bread of life? Do you feel your heart to ask them what they wanted; so after sitting at the stove warming their feet a while, one began to talk a little, seeming to hold back the tears. I asked them for them by talking a little myself, and I made them a good hot cup of tea. It was not until they were here almost two hours that they very shyly told their awful story and asked me to come and see. I went the next day, and, oh brethren, sisters, you especially who are fathers and mothers, can you feel the awful pangs of hunger? Can you imagine how it is when you have to provide for the upkeep of souls, and clothing of different ones in our neighborhood whom Jesus has raised from sick beds. My desire to-night is to learn to trust Jesus more fully, for I realize he has all power in heaven and earth, to do the wonderful works of all God's children that I may be willing to follow where'er he leads.
March 15, 1905.

EVANGELICAL VISITOR.

We've got a new minister coming, I hear; the old one I'm told 'd had his day;
Too old-fashioned and slow, and not up to date; at least so the younger folks say,
To the man who's a slow gray in the service, with patience and prayer;
While a youth fresh from college, with brand new ideas, is going to take things in hand;
And we'll hear the old truths told over again, from Genesis way down to Paul,
And into the heavenly garners of God, a harvest of souls you will reap.
For the world it is hungry for someone to come and arouse it from out of its sleep,
So back to the Cross and the crucified one, and Oh! glorious the harvest will be,
Preach Jesus, Him only, and if you'll do that, there's no other topic you'll need,
So give me the light of God's Gospel, and preach Christ Jesus the Savior to me.

Testimony.
Amanda Snyder.

Dear brethren and sisters in Christ Jesus and readers of the Visitor: Being led by the Holy Spirit in the course of my experience, I will try to do so. I cannot praise my Jesus enough for what he has done for me. First, he gave his life for me. I can praise him for a free and full salvation. But my dear ones, we must come willing to forsake all and follow him in the light, as he is the light and I am sure we enjoy our Christian life. Praise his holy name forever. Jesus said at one time to his disciples, "ye are my witnesses." Oh, how I like to witness for Jesus as it strengthens the inner man, so that the enemy has to flee. I can also praise the Lord for his keeping power and overcoming power. When he had all on his heart and took Jesus as my all in all, I felt as happy as the bird on the wing.

I do rejoice on this narrow way that leads to eternal life. If we meet some that laugh at us and mock us, that don't matter. When Jesus lives in our soul we can pray for them as he did on the cross, when he said, "Father forgive them, they know not what they do." So it is with them. I am sure if so many of the carnal Christians would know the blessedness there is in being willing to be cleansed from everything the holy word teaches us, Repentance, salvation through Jesus who died, they would be discovered as little ones, justified and holy Christians set apart for the Master's use. If we are set apart for the Master's use we will have the burden for the unsaved that are out of the ark of safety on our hearts.

Now the way out of Egypt into Canaan is not so long if we are willing to be led by the Holy Spirit. I had wandered far from God and had many committed sins, but, praise the Lord, when I returned I met every one of them and was willing to do what laid on my part to do, and Jesus did the rest. So I can say, my sins and I am cleansed from my iniquities. I feel this morning to say with the Psalmist, "O that men would praise the Lord for his goodness and his wonderful works to the children of men." For every thing we enjoy in the temporal things comes from him. He is the giver of every good and perfect gift. I can say with a true heart, this is the only life worth living here upon earth; and how we can rejoice when trials and tests come, that we have a great high priest to go to who will see us safely through.

I am grateful to him who paid the price for the sins of the whole world, and when my time is here that I must depart for that yonder world my greatest desire is to meet my blessed Redeemer first of all. For, except I come to know him, I will suffer under all circumstances you will be as your custom is—J. F. Carson.

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Impressions.

This morning, February 19, I arose at an early hour and got our stove warm, and after communing with God in prayer and thanking him that I could rise from my couch which, I felt, many others could not. I was led by the Spirit to study my Sunday-school lesson Jesus at the Pool of Bethesda—the topic is the present and ascertaining the meaning of Betheth, which is "House of mercy," I was deeply impressed. I commenced to think of mercy's house, spiritually. Is not this world a house of mercy, and are not the people or nation a great multitude of impotent folks? So many are without the light, and striving, who are waiting for the moving of the water or "Spirit." The next verse is beautiful. Read for yourself, John v. 4. Many of us had that angel coming to tell us to rise from our bitter troubles and to lay hold of the source of our life, and Jesus is not so long if we are willing to be led by the Holy Spirit. I had wandered far from God and had many committed sins, but, praise the Lord, when I returned I met every one of them and was willing to do what laid on my part to do, and Jesus did the rest. So I can say, my sins and I am cleansed from my iniquities. I feel this morning to say with the Psalmist, "O that men would praise the Lord for his goodness and his wonderful works to the children of men." For every thing we enjoy in the temporal things comes from him. He is the giver of every good and perfect gift. I can say with a true heart, this is the only life worth living here upon earth; and how we can rejoice when trials and tests come, that we have a great high priest to go to who will see us safely through.

"Preach Jesus to Me."

We've got a new minister coming, I hear; the old one I'm told 'd had his day;
Too old-fashioned and slow, and not up to date; at least so the younger folks say,
To the man who's a slow gray in the service, with patience and prayer;
While a youth fresh from college, with brand new ideas, is going to take things in hand;
And we'll hear the old truths told over again, from Genesis way down to Paul,
And into the heavenly garners of God, a harvest of souls you will reap.
For the world it is hungry for someone to come and arouse it from out of its sleep,
So back to the Cross and the crucified one, and Oh! glorious the harvest will be,
Preach Jesus, Him only, and if you'll do that, there's no other topic you'll need,
So give me the light of God's Gospel, and preach Christ Jesus the Savior to me.

It is all very well, in the heyday of youth, to criticize, question, discuss,
But to those who have reached the evening of life, Ah, how different it all is with us!
With the sceptre of the Reaper coming daily more near, and the eyes growing dimmer with age.
Oh! I can't take the comfort the Holy Book gives, as we ponder over every precious page,
Oh! take not away, but add if you can, for there's nothing to cheer our last breath,
No, nothing but those blessed pages to help, as we draw near the portals of death,
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Now the way out of Egypt into Canaan is not so long if we are willing to be led by the Holy Spirit. I had wandered far from God and had many committed sins, but, praise the Lord, when I returned I met every one of them and was willing to do what laid on my part to do, and Jesus did the rest. So I can say, my sins and I am cleansed from my iniquities. I feel this morning to say with the Psalmist, "O that men would praise the Lord for his goodness and his wonderful works to the children of men." For every thing we enjoy in the temporal things comes from him. He is the giver of every good and perfect gift. I can say with a true heart, this is the only life worth living here upon earth; and how we can rejoice when trials and tests come, that we have a great high priest to go to who will see us safely through.

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Oh! take not away, but add if you can, for there's nothing to cheer our last breath,
No, nothing but those blessed pages to help, as we draw near the portals of death,
The Sunday-School.
(Continued from page 3.)
with a Gibeonite—one whom we were
to destroy utterly.

The question we need to ask our­selves is: Does the subject in ques­tion violate any principle laid down for our guidance or not? Does it violate
some application of a principle that we have been practicing?

The principles of Christianity never change, but the proper application of those principles change to best meet the
environment under which we are placed. The rules for addition, sub­traction, multiplication and division are inexorable, but thousands of prob­lems are worked out in as many different ways without changing the law that 2+2=4 and 4-2=2. Could we fully grasp the above distinction we would no longer hold so tenaciously to methods of working or forms of worship which at the time they were ina­gurated served best the purposes in­tended to be accomplished; but are no longer adapted to present conditions. Look at the trouble that public houses of worship made in our body fifty years ago. In the early history of our church the most feasible place for worship was in the house or barn of the members. To­day very few would maintain that the church building does not serve a useful purpose in our religious life. There were churches that for long periods used nothing but the Psalms in their song service. They looked at the modern hymn with contempt. I have heard of instances where the older members would not attend the services of their church because other than the Psalms were sung. The same trouble exists with us in a different form, when any one becomes offended because the hymns sung do not appear in the "Brethren" hymn book. There are hymns portraying true Bible doctrine not found in our books. Why then shall we not sing them? Is the principle back of such work humility or bigotry? It is human for us to think more highly of ourselves and our possessions than we ought. It is divine to think there is, or may be, some good in our neighbor and his possessions. In matters of farming we, as farmers, seem much more liberal than we do in our religious affairs. Our aim in farming is to grow maximum crops at minimum cost. If a self­binder, mower, culti­vator, etc., serves our main purpose, we get the new implement and do not give the question of right or wrong much thought.

I believe all of us would admit that

The chief end of the church is to save souls. Let then every one answer for himself—Will the Sunday­school be the means of saving more souls? If we answer this question in the affirma­tive, then it is our bounden duty to act accordingly.

Yours in Hebr. ii. 1-3.

Windom, Pa.
ENOS H. HESS.

Bro. Doner's Home Coming.

MATOPPO MISSION,
BELFAST, SO. AFRICA.
Jan. 25, 1905.

Dear friends in the home­land, greeting
in the all prevailing name of Jesus. The Lord is good to us. Though we walk through the valley of the shadow of death we need fear no evil: for the rod and staff of the Lord support us. Praise his name!
I wish, hereby, to announce to friends in the home­land that after consideration of my present circumstances, which are much encumbered, owing to much sickness and care for baby Oliver, we all thought it best for me to return home for the purpose of recruiting, and according to the request of the Brethren, to secure a home for baby Oliver.

Accordingly we have arranged to leave Matoppo Mission January 31st. We propose going via Johannesburg and visit the brethren there. We will sail not later than March 1, D. V. Sister Lydia Heise may accompany us home.
I trust this may not meet the disapproval of any, but those that will be united in your prayers for us, and especially for those who will remain here at the Mission to continue the work.
Your brother in Jesus.
LEVY DONER.

MARRIAGES.

HOFPER—SHELBY. — Bishop Henry B. Hoffer and Sister Mary S. Shelby, both of Mt. Joy, Pa., were married March 2, 1905, at the residence of the officiating min­ister, Elder Aaron Martin, Elizabethtown, Pa.

OBITUARIES.

GRUBER.—Miss Anna Gruber died February 24, 1905, at the home of her sister, Mrs. Martin Ramsey, near Maytown, Pa., where she lived for a number of years, aged 79 years. She was a member of the German Baptist Church. Funeral services were held on February 26th, at Reedsburg church, conducted by Rev. J. Kling, S. Hertigt and Elder Aaron Martin. Text, selected by herself, Philippians xi. 21. Buried in adjoining cemetery.

SHIRK.—Bishop Jacob Shirk was born July 30, 1827, died Feb. 26, 1903, near Van Wert, Juniata county, Pa., aged 77 years and 7 months. He was a minister in the Brethren in Christ church for a number of years. He is survived by seven children, four daughters and three sons. Funeral services were held on February 1, 1905, at the Mennonite Church, in Loss Creek Valley, conducted by Bro. Wm. Longacker, Bro. John Keifer and Elder Aaron Martin. Text, Heb. xii. 7, 8, selected by the family. Buried in adjoining cemetery.

FISHER.—Bro. Richard Fisher died near Barto, Pa., February 17, 1905, aged 72 years, 1 month and 17 days. Bro. Fisher came with his family from England in 1891, and shortly after moved to this place, where he resided until his death. Some time after he came to this place, he became a member of the Brethren church, and was a faithful member until his death. Bro. Fisher is survived by his wife, four sons and five daughters to mourn their loss. His wife, one son and one daughter are members of the Brethren church. Funeral services were held February 19th, at the Sixth Line church, conducted by the home Brethren, from Revelation xiv. 13.

GIRTON.—Susan Girtone, daughter of Noah and Barbara Hershey, was born July 12, 1878, in Lancaster county, Pa., died at the home of her father, near Donegal, Lancaster county, Pa., February 27, 1905, aged 26 years and 15 days. She was converted at the age of 13, and some years later experienced a deeper work of grace. For the last seven or eight years she was engaged in orphanage and mission work in Oklahoma and California. She suffered much during her sickness, but died with a blessed hope in Christ. She leaves a sorrowing husband and one child, a little girl about six months old. Services were held at the Belle Springs church, conducted by Rev. George Henson, assisted by Elder Jacob N. Engle and Bro. David Brechbill.

BEAR.—Bro. Amos Bear was the son of Michael Bear, and was born in Adams county, Pa., and removed with his parents to Kansas thirty­three years ago. During last fall he went on a trip to Idaho for his health, but contracted a severe cold and returned to Kansas two weeks previous to his death, in February. He died at his home, February 4, 1905, aged 49 years and 7 months. He was left a widower seven years ago, and now survive him the loss of a dear father, five children, Victor, Mabel, Anna and Paul, ranging in age from 8 to 20. There also survive him his parents and two brothers. The memory of his life speaks to his neighbors louder than words. Funeral services held at Bethel M. B. church, conducted by Elder M. H. Fisher and Bro. David Brechbill.

TIPPY.—Elizabeth Tippy was born in Lancaster county, Pa., September 13, 1859, and departed this life January 31, 1905, aged 45 years, 5 months and 5 days. She was the daughter of Dr. and Mrs. M. H. Shafer, and moved with her parents to Ohio in 1897. She was married to Miles T. Tippy August 15, 1881. She was converted and united with the Brethren in Christ church in 1894, and has been a very faithful and earnest Christian, always hav­ing a word of comfort and consolation. Her sickness was prolonged, but she bore with Christian patience. She leaves to mourn her loss her husband and five children, Miss Ada Pundeberg, Mary, Eva, Josephine and Edna, and one grand­child and a great many friends. The funeral services were conducted by Elder A. M. Engle, Rev. J. Free and Rev. L. Herr. Text, Philippians i. 21, and Rev. xiv. 13, selected by the deceased sister.

GARWICK.—Susan Miller was born in the State of Pennsylvania, and died at Polo, Illinois, February 24, 1905, aged 65 years 5 months and 11 days. She was the daughter of Jacob E. Miller. In the year 1890 she was united in mar­riage with Bro. Henry Garwick, of White­side county, Illinois, and resided in Clide township until his death which occurred November 22, 1902. She remained with him until the time Bro. John Garwick, of the same place, and Mr. and Mrs. Joseph Miller visited her in Michigan. She went to Elizabeth Ditch, of Polo, Ill., where she re­mained till her death. She was a very faithful and consistent member of the Brethren in Christ church, being of a quiet and pleasant disposition. Her last days were spent in peace, so that she may be at rest. The funeral services, conducted by Rev. Wm. Longacker, Rev. L. B. Martin, were held at Franklin Corners, and interment in cemetery nearby.