“Sanctification is that inward spiritual work which the Lord Jesus Christ works in a man by the Holy Ghost, when he calls him to be a true believer, separates him from his natural love of sin and the world, puts a new principle in his heart, and makes him practically godly in life. The instrument by which his Spirit effects this work is generally the word of God, though he sometimes uses afflictions and providential visitations "without the word.”

The subject of this work of Christ by his Spirit, is called in Scripture a "sanctified" man."

He who supposes that Jesus Christ only lived and died and rose again in order to provide justification and forgiveness of sins for his people, has yet much to learn. Whether he knows it or not, he is dishonoring our blessed Lord, and making him only a half Savior. The Lord Jesus has undertaken everything that his people’s souls require; not only to deliver them from the guilt of their sins by his atoning death, but from the dominion of their sins, by placing in their hearts the Holy Spirit; not only to justify them, but also to sanctify them. He is, thus, not only their “righteousness,” but their “sanctification” (I. Cor. i. 30).

Hebrews vii: 27 says that he "can be made perfect for ever." For his people, who are not yet "perfection," he says: "For their sakes I sanctify myself, that they also might be sanctified."—Christ loved the Church, and gave himself for it; (Continued on page 8.)
The General Slocum Disaster.

It will be remembered that in a recent issue of the Visitor Brother B. Gish, of Abilene, Kansas, gave us some extracts from an article referring to the superior organization in every department of their military system of the Japanese nation. Brother Gish, in watching the course of events, sees much that is wrong and lacking in proper organization in both church and State. The reading of The Story of the Slocum Disaster, as given in the December number of Mummy's Magazine, has stirred him and wishes to bring it, in part at least, before our readers. The article is too lengthy to insert it all, so we will abbreviate as may seem best. The writer calls attention to the many disasters, resulting in appalling loss of life, that have occurred in this country in the recent past. Of these the writer mentions especially the fact that nearly ten thousand people were killed on the railways within the year; that a thousand passengers were drowned on a New York excursion steamer; that nearly seven hundred pleasure-seekers were burned and crushed to death in a Chicago theater; that many workmen are killed and suffocated in mines through carelessness; that many tenants are roasted to death in fire-trap tenements, and many more poisoned by contaminated foods, etc.

"Many of these disasters are so directly due to disregard of the ordinary dictates of prudence, and even to breaches of the written law, that they are not accidents, but crimes."

It is abundantly evident when we examine into the causes of these disasters, that there is a WONDERFUL CRIMINAL INDIFFERENCE TO RESPONSIBILITY in the present time. "Here we have the key-note of the whole question. This is the day of the director, and the director habit and the director curse are upon us. Men by the thousand become directors in corporations who never give a thought to their responsibility to the public or to their employes. They think only of director's fees, of fat dividends, and of a successful handling of their property. They take the chances that accidents will fall to some other management than their own, and go on recklessly skimping and saving and deceiving. The greed for dividends has them body and soul, and they become desperate, darlings with human lives, forgetting their individual responsibility." In short, the corporation is an inanimate, soulless thing.

In the case of the Slocum disaster "ONE THOUSAND AND TWENTY human lives were destroyed by greed and criminal negligence, and no one has been made to suffer, no one will be made to suffer, the penalty for this unspeakable crime!" "A packed ship-load of happy, unsuspecting women and little children trapped without a moment's warning in a blazing furnace, without help, without hope, without the possibility of escape! Children perished before the eyes of parents. Husbands witnessed the sudden destruction of their wives and families. Mothers with babes at their breasts, were swept by the flames into the sea."

On June 15, last year, this excursion steamer took on "thirteen hundred and fifty-eight people on board—mostly members of a Lutheran church, bound down Long Island Sound on their annual outing. There were comparatively few men in the party. It was a boat-load of women and little children—a defenseless gathering that was absolutely dependent on the protection afforded by the vessel."

The fire broke out ten minutes after the vessel left the dock. When it was first discovered and the captain informed of it he paid no attention to it, and when at last the terrible truth was forced upon him and the crew there was no provision for protection. No discipline nor training to cope with such a condition and the attempt at fighting the fire proved an entire failure. The description of the many sad scenes and incidents attending this disaster are most pathetic. Most of our readers have no doubt read in part of how these one thousand and twenty were in so short a time sent into eternity, their lives snuffed out under the most heartrending conditions imaginable.

"When the Slocum was beached at North Brother Island she was a roaring furnace, with hundreds of frantic women and children clinging, like swarming bees, to every uncharred refuge. No pre-arranged scheme for wholesale slaughter could have been more deadly than the two-mile run of the blazing vessel. As long as our race exists, it will be remembered as the most terrible and the most needless of recorded disasters."

The writer in placing the responsibility of the disaster as determined by the coroner's jury, and the Federal Commission, appointed by President Roosevelt, finds that the disaster occurred through the criminal negligence of the Knickerbocker Steamship Company and the United States steamship inspection service. "It was the reckless, irresponsible director, who takes the rewards of his office without performing its duties, and the slip-shod, negligent public official, whose aim in life is to get the highest possible salary for the least possible exertion, who are equally guilty of destroying the happiness of a thousand homes."

It was found that the crew was an ignorant, irresponsible lot, that had no training in seamanship; that there was an open contempt for the law as regards the prescribed fire-drill, with tests of the hose and life-boats; that the Slocum's hose for use in case of fire was worthless, and had never been tested until the fatal morning in June, when it burst into rags before the water could reach from the stand-pipe to the nozzle; that the life-boats and rafts were useless; that the life ring which should have been sufficiently buoyant to sustain a dozen people, was found at the bottom of the river still grasped by four women who had laid hold of it for their salvation; that the life-preservers were rotten and dust-filled and were more fitly designated "life-destroyers" than life-preservers.

The story as told shows how utterly regardless of the safety and welfare of the passengers were the officials of the steamship company, as
also the government inspection officials.

Brother Gish thinks this should be an object lesson to the world and no less to the church: that there should be more zeal and better organization in the church as regards missionary enterprise, both Home and Foreign, and that everywhere and always everybody should do his full duty.

**Special Offer.**

In order to increase the subscription list of the Visitor we make this special offer. For fifty cents paid in advance we will send the Visitor to new subscribers the balance of the year, beginning with the May 1 number. Our friends will please make a strong effort to secure new subscribers. Eight months for only fifty cents.

Return Missionaries.

The returning missionaries from South Africa, Brother Levi Doner, with baby Oliver, Sister Lydia S. Heisey and Brother and Sister Isaac O. Lehman, with there two children, landed safely in New York last Sunday morning, April 9. Brother Lehman's arrived in Harrisburg the same evening, but the rest lingered in New York, being met there by a brother and sister of the late Sister Doner, and will tarry at Long View, Pottstown, Pa., for a brief time, as that is to be baby Oliver's home in the future. We understand that all stood the voyage quite well, and that Brother Doner is much improved in his health. Bro. Doner's present address is Pottstown, Pa., Long View Hotel.

Sister H. Francis Davidson is spending the month in retirement as was stated in a note of ours in last issue. If the Lord will it is expected that a missionary meeting will be held at the Messiah Home chapel, in Harrisburg, Pa., Sunday evening, April 30, when Sister Davidson will speak about the Lord's work in South Africa, and we expect others of the returned missionaries, if not all of them, will be present on the occasion.

We are at a loss to know why no word from the band of missionaries who recently went to India has been received for so long a time. The most recent word that has been received by any one so far as we have heard is that they have found a location and have settled down to study the language. Whether they, or any of the mission stations were affected by the recent earthquake, we have not been able to learn. The disaster seems to have been quite serious and extended over a large area of territory.

Every home in city or country should have pure drinking water, as the health of the family is largely affected by the purity or impurity of its water supply. Distillation produces the purest water, but, as a rule, is impracticable, but filtering is within reach of all. The best filter we know of is the FOUNTAIN SPRING filter. The price is low and it is easily operated, and it is claimed to eliminate disease germs from the water. Any one desiring to know more about this matter may address the editor of the Visitor.

We have received a communication from Brother T. A. Long for which we have no room in this issue. He gives a brief note of his labors during the Winter in Kansas, and that for the present he and Sister Long are located at Hillsboro, Kans., having consented to take charge of the Hillsboro Orphan Home for a time, how long they don't know. The communication will appear in next issue.

Brother Levi F. Sheets of Florin, Pa., who is a practical printer, is starting out in the newspaper enterprise, and has established the Florin News, a small eight-page weekly, devoted to local interests. It is gotten up neatly, and Brother Sheets is able to find plenty of items of interest that will prove interesting to the community. The price is twenty-five cents per year.

It will be noticed that two love feasts, Clarence Center, N. Y., and Valley Chapel, Ohio, occur on the Saturday and Sunday just previous to the convening of General Conference, and that the brethren of these districts are desirous that brethren and sisters going to Conference will visit them and enjoy these pre-conference feasts.

Once in a while we receive a communication that has no name signed to it. The rule is not to pay any attention to such communications. Please sign your name even if you don't want it published.

A communication from the Premananda Orphanage, India, acknowledging receipt of the recent shipment of goods sent them from the home-
Sowing and Harvesting.

They are sowing their seed in the daylight fair,
They are sowing their seed in the noon-day's glare,
They are sowing their seed in the soft twilight,
They are sowing their seed in the solemn night:
What shall their harvest be?

They are sowing their seed of pleasant thought,
In the spring's green light they have blithely wrought;
They have brought their fancies from wood and sled;
Where the mosses creep, and the flower-buds swell;
Rare shall the harvest be!

They are sowing the seeds of word and deed,
Which the cold know not, nor the careless heed:
Of the heedless word and the kindest deed,
That have blessed the heart in its sorest need:
Sweet shall the harvest be!

And some are sowing the seeds of pain,
Of late remorse, and in maddened brain;
And the stars shall fall, and the sun shall wane;
Ere they root the weeds from the soil again:
Dark will the harvest be:

And some are standing with idle hand,
And some are sowing the seeds of care,
Which their soil has borne, and still must bear;
Sad will the harvest be!

They are sowing the seed of noble deed,
With sleepless watch and an earnest deed;
With a careless hand o'er the earth they sow;
And the fields are whitening wherever they go:
Rich will the harvest be!

Sown in darkness, or sown in light;
Sown in weakness, or sown in might;
Sown in meekness, or sown in wrath.
In the broad work-field, or the shadowy path,
Sure we will the harvest be!

—Selected by Edgar M. Hoffer, Elizabeth-town, Pa.

For the Evangelical Visitor.

Our City Missions and Their Relation to Plain Dress.

The problem of city Missions, which our brotherhood was not confronted with twenty years ago, has involved the question of plain dress and the "prayer-covering." We have maintained for at least 100 years that our position on this question was Scriptural. But a new influx of our converts in our city Missions, emanating from environments new to our peculiar views, have challenged our position on these things, and challenged us in a way that is going to test our loyalty to former convictions. How are we to meet the new conditions?

Three ways open up before us. First, to abandon city Mission work. Are we prepared to do this? The emphatic answer is no! and rightly so.

God has called us to advanced work herein, and we cannot afford to take a backward step in this. The second way is to adapt our church requirements to city members, and be less exacting with them than with our country folks. But this would involve a looseness and double policy, which would be open to the charge of inconsistency if not hypocrisy. It would be a question of but a few years when our country members would plead the same right in these things that is accorded to city folks, especially from those who would want to join us in the future. Thus our testimony would become obsolete. The third and logical way is to investigate the matter scripturally, and see whether it is the "tradition of the elders" or the sacred Book itself that is the foundation for our position, and govern ourselves accordingly.

The last proposition is the one we wish to briefly examine in the narrow compass which necessarily circumscribes an argument of this kind.

1. Is our position scriptural? Some think the question of dress too frivolous to waste time over. But if the Spirit of God deemed it necessary to record injunctions in his Book on the subject to Christians, it ought to be weighty enough to gain attention. We hear the argument that Scripture prescribes no particular cut—it simply enjoins plain dressing. This to my mind is one indication that holy Scripture is inspired, and written for our age as that of 1900 ago. It would be difficult for Scripture to enjoin a certain cut if the injunction is intended to be world-wide and for every age, clime and condition of mankind. The dress of a colder climate has to be modified by that of a warmer one. The customs, habits and business of one country differ radically from that of another, and these also determine dressing as they do eating, living, thinking, etc. Even these in the same country change at different periods of the world's progress. Years ago the brethren maintained a certain plainness they do not now. I am informed that seventy or eighty years ago the sisters wore a certain kind of straw-made hats (at least in Canada), which have been supplanted by the present-day bonnets. Even the latter, regarded as the plain style now, are modified since they came into use. Likewise the brethren's dress has undergone changes. Years ago they wore neckties, considered inconsistent to-day by most of us; though, of course, there is some modification of the necktie since.

2. As the Scriptures prescribe no particular cut, who should? The world? The world lies in the evil one, and we are enjoined not to love it, nor the things thereof: "For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world." (I. John ii. 16.) We are told also not to be conformed to this world. In speaking recently with a Christian minister of another persuasion about these things, I remarked that I thought Christians had as much right to their fashions as the world had to theirs. Uniforms of dress are common, and indicate the occupation and business of persons, and why not the calling of a Christian? Deaconesses among the Methodists and Episcopalians have a prescribed form of dress, which is not considered unbecoming even by the most fashionable in these bodies.

A dress peculiar to ministers obtains in not a few religious denominations; and different associations, worldly and otherwise, have their badges, etc., which show what they are, and it is not popular to stigmatize them as being "unnecessarily conspicuous." Why then should the "plain people's" dress be obnoxious?

3. If the Scriptures enjoin no particular cut, they imply it, as the following indicate: "In like manner that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which is made fast by an honored shame), with sobriety," with "sobriety" ("self-restraint").

Secondly. They are to adorn themselves, in apparel that which is made fast by an honored shame," with "sobriety," with "sobriety" ("self-restraint"). They are to adorn themselves, in apparel modestly, "with shamefacedness ("that which is made fast by an honorable shame)"); with "sobriety" ("self-restraint"). They are to avoid the superfluous. That which is not popular to stigmatize them as being "unnecessarily conspicuous." Why then should the "plain people's" dress be obnoxious?
adorn the doctrine of God their Savior."  

4. This brings us to the conclusive statement that a particular cut in dress is Scriptural, and that the Brethren's cut is such. We do not mean absolutely so, and that no other cut would be Scriptural. But we mean it answers the purpose the Scriptures have in view. For dress is as much determined by the cut as by anything else concerned in it. The world's fashions are constantly changing, and this necessarily leaves a dress peculiar to itself, conspicuous by the fact that Christians with conscience on the matter, refuse to follow the dictates of the high-toned harlots and goddesses of fashion in Edinburgh, London, and Paris. The Brethren's dress exhibits to the world the fact that it is observed for religious reasons, and for no other—in protest to the world's vanity, and have in view. For dress is as much an act of the cross, an insidious plea of false witness, than to compromise our plain, conspicuous dressing? Is it because our dressing is more expensive, unhealthful, uncouth, immodest than the world's dress? Or, is it because it distinguishes them as Christians and makes them more conspicuous and distinct from the world—hence has a more humbling effect? Is there not a cross involved in the wearing of a plain garb, salutary in its effects, but irksome to the natural mind? Will the wearing of a plain garb degrade the wearers in a city, lessen their influence for good, cause distrust of them, bring unholy reflection on their characters? Are these the reasons for objecting to wear it? The Friends (Quakers) have lived in cities, especially Philadelphia, for about 200 years. We have never heard of bad effects because of their Christian garb. Rather has it helped them to do good, and have a healthy influence upon the community in which they live.  

5. In the last analysis, brethren, though it may be controverted, I am not afraid of it being successfully contradicted, that the proposed innovation is a concession to the flesh, an avoidance of the cross, an insidious plea of the enemy to turn us from a Scriptural testimony, and a desire to get persons into membership more than to a godly conformity. This question of a plain dress and "the prayer-covering" is as much a Scriptural injunction, which should be heeded as God's word, as any ordinance we hold to. If it is Scripturally required of country members to dress so, why not of city members? If city members have license herein, why not country members? It is unfair for those who claim it as their duty to join us in a common cause opposed to the world, the flesh and the devil, to bring in disorder among us by seeking to be excused from a duty the rest of their Brethren and Sisters feel incumbent upon them. If they do not love us sufficiently to feel at home with our peculiar, Christian testimonies, but shrink from the world's frowns and court its favors in this respect, it is doubtful if we could rely upon them in more important things. Ten patriotic soldiers are more reliable than one hundred who are nominally so. We do not denigrate others because they do not wear a Christian garb. We do not believe in tailor-made Christians. We contend for Christianity as a life, a new life from above, deeper than externals. But yet we are not ashamed that the world knows us as Christians by our dress, as by other things. To compromise here is to open the door for more serious detections.  

The German Baptist (Dunkard) Brethren made concessions to their city members, and what has been the result? In Philadelphia their members have not only lost their simplicity and their "prayer-covering," but I have seen them wash feet behind curtains, and baptize under the pulpit. They have salaried ministers, and allow worldliness that the bulk of their membership elsewhere strenuously testifies against. It would be a great deal better for us, as Brethren, to contribute money and send our workers to help in missions with other Christian bodies, where such work would not demoralize our standing as a distinct, peculiar, Christian body for simplicity and plainness, than to compromise our principles and position as a Brotherhood in cities.  

Our General Conference recommends to the Brotherhood and the world, evangelists, ministers and mission-workers, not simply as Christian-laborers, but as those conformed to our practices and convinced of our principles and testimonies. If these do not uphold us in our Bible convictions, but loosely yield to the whimsical notions of babies in Christ (who are not Scripturally or spiritually qualified to dictate to the church what course of action they should observe as those in fellowship with us), are they faithful to their trust? And are we faithful to delegate such? The fact of the matter is, that while our Brotherhood claims to be Scripturally correct on certain doctrines, there seems to be a looseness, vacillation and lack of conviction in things which do us no credit, from which we are bound in the future to reap as the result of our sowing.  

I do not accuse any individually. I have no good reason to do so. I only know that in plain dressing and other innovations which are creeping into our city work from outside, there is reason to be on our guard. Our city workers as a class, are faithful and true. They are self-sacrificing. Certainly no one can honestly accuse them of working from selfish motives. Their hearts are evidently in the work. They deserve far more sympathy, prayers and temporal help than they receive from country districts generally. We are more free to criticise, I fear, than to help them. But, if we would take more interest in visiting and sustaining them, and aid them in Bible study, etc., to equip them for their work, and then be firm in our Christian principles and testimonies with them, and show them that it is not mere sectarian doctrines they are observing in dress, etc., but the very doctrines of Christ and his Apostles, and watch over them with love for their good—we would not have to fear the future for our city work. But it means that we be Scripturally right ourselves before we seek to guide others in the right way.  

Much more might be said on different phases of the subject, were time, etc., to permit. I think we should freely discuss this question, not in a hostile spirit, or to reflect on any personally, but with a view to obtaining added light and as a candid inquiry of our position, and thus to bestir us to a truer consecration to our task of city missions.  

I. J. RANSOM.  

What would it mean to us to hang upon the cross with Jesus Christ; to feel in our palms the burning pain of the nails; to look down into the faces of the sneering crowd distasteful with malice; to hear the insults from men we loved; to look in vain for the faces of the disciples and know we are forsaken by all; to feel upon the cheek the burning kiss of the friend who had betrayed us; to feel one's self crushed down by the sin of the world... If you and I hung there with him and realized what sin meant, do you think that we would ever want to sin again?  

We can seldom perform little kindnesses without self-denial, and the habit once formed of daily trying to please and serve others is of a great use in helping to overcome our natural selfishness.
For the EVANGELICAL VISITOR.

True Worship.

"God is a Spirit and they that worship him must worship him in Spirit and in truth." (John iv. 24.)

"That which is born of the flesh is flesh and that which is born of the Spirit is spirit." (John iii. 6.)

The above Scriptures should inspire us to live holy lives. If there were no other passages of Scripture in the Bible, if these were the only ones, we should live holy lives; but we read in another place "without holiness no man shall see God." Now, then, we could not very well live when life is not in us; so then as long as we live in the flesh and we do the things after the flesh, it shows that we live not in the Spirit and we are not born of the Spirit, therefore, we are dead to the Spirit. When we just merely say a thing, and though we mean it, it matters very little to God. He will not accept it unless it is the Spirit that maketh intercession for us. When we are not born of the Spirit we cannot call upon God as our Father. We can, however, call upon him to forgive us and cleanse us from our sins, and he says, God himself says, "Call upon me and I will deliver thee" and Jesus says, "Come unto me all ye that labor and are heavy laden and I will give you rest." Now when you call upon him (God) with all your heart he will deliver you. Jesus will wash you in his own precious blood and make you as white as snow; yea, whiter than the snow, not on the outside, white-wash you; no, no, he will wash your heart and make it clean. Yes, he will give you a new heart, take away the stony one and give you one of flesh. He will sanctify you wholly so as your heart will be without spot or wrinkle. Then it is that you can say in spirit and in truth, Father, Abba Father! Then you can worship God and not before. This is not to say that a sinner cannot call upon God; I mean to say a sinner cannot worship God. When you are sanctified, you are pure, and, "unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscious is defiled. They profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."

The professing, and not possessing, masses of to-day have a form of godliness but deny the power thereof, and to you professor the Scripture says, "you are spots in feasts of charity, you feed yourself without fear, your body and carnal mind, you are clouds without water carried about of the wind, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots," because you are a stumbling-block to the one that would seek the Lord, you are "raging waves of the sea, foaming out your own shame; wandering stars to whom is reserved the blackness of darkness forever." Oh I would warn you, as one that loves your soul, flee from the wrath to come and turn unto God for refuge and live. I would beg of you and say with the word of truth, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service!"

As for me, I love Jesus more than ever. I have full victory in my soul; have given God my eternal yes, and his glory is flooding my soul. Hal-le-lujah!

Your brother in Jesus,
JOHN BOCK.
Clayoque, Ont., April 1, 1905.

For the EVANGELICAL VISITOR.

Thoughts on Eccl. xi. 6.

Solomon was a very wise man. He would kindly remind us of the great value and importance of the early morning. Other wise men have said, improve every golden hour, i. e. the morning hour. Take time by the forelock, etc. If we neglect to improve the early hours of the day in our calling, we will soon learn that we have lost the most important part of the day. We can never recover lost time. Lost time and neglected opportunities mar the history of many well meaning individuals. Not yet, is the answer we often get when inquiring about work that should have been done. Opportunity neglected, time lost.

"In the morning sow thy seed" for a spiritual harvest. Have you done so? I hear a great number answer, not yet. If not yet, when do you think it will be time to begin to sow to the Spirit (Gal. vi. 7, 8). When the children are a little older? or, when your circumstances are more favorable. Next year, or; until the time of the next revival; or, after the church has that difficulty adjusted; or, after the busy season is over; or, in short, to­morrow. Is it wise, is it safe to thus delay, when our Lord says TO-DAY is the accepted time? If the young and tender mind is not provided with the useful and good, it will naturally absorb that which is evil. This shows the great necessity of early training and culture of the mind when it is young and tender. Why not take a little extra time each day for the express purpose of incorporating some of the sayings of Jesus, of the many helpful sentences of holy men of old, that they may become the foundation upon which to build Christian character, instead of first placing before them all manner of trashy and often obscene pictures, books, and toys; of men and women in gay dress, soldiers in their military display with their instruments of war, and the many other devices of Satan to poison the young mind. Then telling them to look at these nice things mammas has got for them, thoughtlessly planting weed seeds into their tender mind; then wonder why your children are so inclined to those evil things, and that they so little regard the ways of the Lord.

Your example and training did it.

We need not sow weed seeds to improve the mind. Do you sow weed seeds to improve your farm? No, you do not need to sow them to grow weeds. Simply neglect to cultivate your land, and to sow it with good seed. While you are sporting in pleasure and ease you will raise a crop of weeds sure enough. All uncultivated land will produce weeds. So the mind cannot be idle, or unproductive. If it is not trained and educated and stored with good and useful instruction for its own well being and the glory of God, it will most certainly produce that which will be to its hurt. The corrupt heart cannot mend or heal itself any more than the weeds in your garden can extricate or subdue themselves without a helping hand. The many broken resolutions that clog our pathway to the better life bear witness to that fact. How often did we resolve to abstain from some darling sin, only to learn after the trial came, that we were defeated. The enemy had gained one more victory over us and we had lost so much more of our resistive power, just because we relied upon our own strength, instead of that of our blessed Lord, with whom David said, he had "leaped over a wall," and who will give us a clean heart and a right mind, and power to resist the devil with his temptations to sin.

We know there is overcoming power in the blood of the Lamb, not only to cancel sin, but also to take away the desire to sin. The heart that has been cleansed from sin and reconciled to God, has no more a desire for these vain things of the world, because it has found something in Jesus which is infinitely superior to any thing the world
can boast of. “Joy unspeakable and full of glory.”

The reason why so many Christian professors are opposed to giving their experience in the prayer and testimony meeting is, without doubt, because they have very little experience to give of the saving power of God. They can only testify to being in the church, and quote some of the ancient worthies in support of their case. If this is your condition, beware. The enemy has not been wholly dislodged, he still holds the balance of power in your soul. Your testimony cannot be spontaneous until his power is broken and his accomplices forever cast out. The great need of our day is spiritual culture, even in our own beloved brotherhood. Brethren and sisters, where are your children, and why are they where they are? In the mad rush after education and climbing the ladder of fame and fortune the mind becomes so absorbed in the fascinating objects of this world that it becomes impervious to spiritual culture. How needful then to instill the pure word of God in the early morning of life, before the weeds and rubbish of this present evil world occupy the young and tender heart. “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.”

The home is the first place where spiritual culture should be instituted. Every Christian mother should have special stated times and seasons to withdraw from her household duties and with the little children committed to her care, have a season of private devotion, and thus learn them, even before they can lip the name of Jesus, to reverence, trust and fear the Lord. The family altar dare not be neglected. It is for family worship; not for the old people only, but for every member of the family, hired help included. It should be interesting and impressive. Reading of Scripture, or sacred song, is suitable for use in dealing with the different classes met with, that of itself is not sufficient. We must constantly look to God for wisdom in our work—relying upon the Holy Spirit to bring to our remembrance the right text for the occasion, for God alone knows the need in each case. To have success in personal work there must be absolute dependence upon God.

Before attempting to deal with anyone be sure to ask God to lead you to the one with whom he would have you speak. Do not choose for yourself. This is important. When you ask God to do this, expect him to do it, and when the opportunity comes, speak. Be a worker, not a shirker. If you mean business, God will give you plenty of business to attend to. The first class we will consider are those who really desire to be saved.

In dealing with one of these it is well to begin by showing the need of a Savior. For this purpose use 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.” This text shows (1) man’s perishing condition; (2) his need of a Savior; (3) the Savior whom God has provided; and (4) the condition of salvation. When the inquirer has read the passage, call attention to these four facts. Then say: “In this verse God tells you that you are perishing, that you need a Savior. Do you believe it?” “Yes.” “He also tells you that you need not perish, that you may be saved. Now do you confess that you need a Savior, are you willing to accept the Savior whom God has provided?” “Yes.” “God says, ‘whosoever believeth on him shall not perish,’ do you believe that Jesus Christ is able to save you—that he is your only hope?” “Yes.” “Do you believe this enough to foresake your sins and receive him as your Savior here and now?” Here turn to John i. 12, “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”

When the verse has been read, ask, “Are you willing to receive Jesus Christ as your Savior?” “Yes.” “Will you do it now?” “I will.” “Then let us kneel and tell God so.”

After a short season of prayer, during which the inquirer should be led to pray for himself, ask, “Have you received Jesus Christ as your personal Savior?” “I have.” “Then what are you?” “I am a child of God.” When this has been done, then ask, “Are you willing to confess Jesus Christ as your Savior before men?” “I am.”

If possible, have the convert make this confession then and there, and show the necessity of doing this, not only at this time but at every opportunity. Also give definite instructions as to how to live the Christian life successfully.

The next class we shall consider are those who wish to delay. This is a large class, and when approached upon the subject of becoming Christians they usually say, “Not to-night.” “I am not ready yet,” “I do not feel like doing so now,” etc. When dealing with one of this class turn to II. Cor. vi. 2, “Behold, now is the accepted time; behold, now is the day of salvation.”

When the verse has been read, ask, “When does God say ‘is the day of salvation?’” “Now.” “When does God say ‘is the accepted time?” “Now.” “Then when may you be saved?” Hold inquirer to the question until they answer, “now.” Then ask, “Do you want to be lost?” “No, of course not.” “Then do you want to be saved?” “Yes.” “Well, are you willing to be saved now?” If they hesitate or seem inclined to delay the matter, remind them that there is no certainty that they can be saved at any
other time; that while to-day is the day of salvation, to-morrow may be the Day of Judgment and then it will be too late to be saved. Ask if they would care to meet the Judge in their present condition.

Turn to Prov. xix. 1, "He that is being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Call attention to the fact that this verse speaks of those who have been often reproved, or warned, and who have been unwilling to heed the warning (which is doubtless true of the one being dealt with). Then ask, "What does God say will happen to these people?" "They shall be destroyed." "How?" "Suddenly." "And what will be the result?" "There will be no remedy."

Remind them that this means that they will be lost. Then ask, "If you do not yield, now, is it not possible that you may be suddenly destroyed, and that without remedy?" "Yes." Then ask, "Are you willing to be saved, now?" If they still hesitate, turn to Isa. lv. 6, "Seek ye the Lord while he may be found, call ye upon him while he is near." Ask, "When does God say you should seek the Lord?" "While he may be found." "When is that?" If the person hesitates quote II. Cor. vi. 2, and then repeat the question, and lead the inquirer to answer, "Now." Then ask, "Will you seek him now, while he may be found?"

Hold the person to the one thought, viz., the importance of accepting Christ then and there. Do not be led into any side issues or theological discussions; it is your business to lead men to Christ rather than to attempt to settle religious controversies.

While it is true that not every case dealt with will give the exact answers here given, it will often be possible to use these very questions and get practically the same replies. C. F. Ladd.

I have read of those who bathe in those baths of Germany which are much impregnated with iron that they have fallen, after bathing, as if they were made of iron, and were able in the heat of the sun to cast off the heat as though they were dressed in steel. Happy indeed are they who bathe in the bath of such a promise as this: "I am with thee!" Put your whole soul into that consoling element; plunge into it, and you will feel your strength suddenly renewed, so that you can bear troubles which before would have overburdened you. —C. H. Spurgeon.

They who walk the world's way win woe.

Are We Sanctified?

(Continued from page 1.)

that he might sanctify and cleanse it." —"Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "Christ bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." "Christ hath reconciled (you) in the body of his flesh through death, to present you holy and unblameable and unreprovable in his sight." (John xvii. 19; Eph. v. 25; Titus ii. 14; I. Peter ii. 24; Col. i. 22.) Let the meaning of these five texts be carefully considered. If words mean anything, they teach that Christ undertakes the sanctification, no less than the justification of his believing people. Both are alike provided for in that "everlasting covenant ordered in all things and sure," of which the Mediator is Christ. In fact, Christ in one place is called "He that sanctifieth," and his people, "they who are sanctified" (Heb. ii. 11).

The subject before us is of such deep and vast importance, that it requires fencing, guarding, clearing up, and marking out on every side. A doctrine which is needful to salvation can never be too sharply developed, or brought too fully into light. To clear away the confusion between doctrines and propositions, or statements, drawn from Scripture, which I think will be found useful in defining the exact nature of sanctification.

(1). Sanctification, then, is the invariable result of that vital union with Christ which true faith gives to a Christian. "He that abideth in me, and I in him, the same bringeth forth much fruit" (John xv. 5). The branch which bears no fruit is no living branch of the vine. The union with Christ which produces no effect on heart and life is a mere formal union, which is worthless before God. The faith which has not a sanctifying influence on the character is no better than the faith of devils. It is a "dead faith, because it is alone." It is not the gift of God, the faith of God's elect. In short, where there is no sanctification of life, there is no real faith in Christ. True faith worketh by love. It constrains a man to live unto the Lord from a deep sense of gratitude for redemption. It makes him feel that he can never do too much for him that died for him. Being much forgiven he loves much. He whom the blood cleanses walks in the light. He who has real lively hope in Christ, purifieth himself even as he is pure. (James ii. 17-20; Titus i. 7; Gal. v. 6; I. John i. 7; iii. 3).

(2). Sanctification, again, is the outcome and inseparable consequence of regeneration. He that is born again and made a new creature, receives a new nature and a new principle, and always lives a new life. A regeneration which a man can have, and yet live carelessly in sin or worldliness, is a regeneration never mentioned in Scripture. On the contrary, St. John expressly says that he that is born of God doth not commit sin,—doeth righteousness,—loveth the brethren,—keepeth himself,—and overcometh the world (I. John ii. 29; iii. 9-14; v. 4-18). In a word, where there is no sanctification there is no regeneration, and where there is no holy life there is no new birth. This is, no doubt, a hard saying to many minds; but, hard or not, it is simple Bible truth. It is written plainly, that he who is born of God is one whose "seed remaineth in him, and he cannot sin because he is born of God" (I. John iii. 9.)

(3). Sanctification, again, is the only certain evidence of that indwelling of the Holy Spirit which is essential to salvation. "If any man have not the Spirit of Christ he is none of his" (Rom. viii. 9). The Spirit never lies dormant and idle within the soul: he always makes his presence known by the fruit he causes to be borne in heart, character, and life. "The fruit of the Spirit," says St. Paul, "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and such like (Gal. v. 22). Where these things are to be found, there is the Spirit; where these things are wanting, men are dead before God. The Spirit is compared to the wind, and, like the wind, he cannot be seen by our bodily eyes. But just as we know there is a wind by the effect it produces on waves and trees, and smoke, so we may know the Spirit is in a man by the effects he produces in the man's conduct. It is nonsense to suppose that we have the Spirit, if we do not also "walk in the Spirit" (Gal. v. 25). We may depend on it as a positive certainty, that where there is no holy living there is no Holy Ghost. The seal that the Spirit stamps on Christ's people is sanctification. As many as are actually "led by the Spirit
of God, they,” and they only, “are the sons of God” (Rom. viii. 14).

(4). Sanctification, again, is the only sure mark of God’s election. The names and number of the elect are a secret thing, no doubt, which God has wisely kept in his own power, and not revealed to man. It is not given to us in this world to study the pages of the book of life, and see if we are there. But if there is one thing clearly and plainly laid down about election, it is this,—that elect men and women may be known and distinguished by holy lives. It is expressly written that they are “elect through sanctification,—chosen unto salvation through sanctification,—predestinated to be conformed to the image of God’s Son,—and chosen in Christ before the foundation of the world that they should be holy.” Hence when St. Paul saw the working “faith and laboring love” and patient “hope” of the Thessalonian believers, he says, “I know your election of God” (I. Peter i. 27; II. Thess. ii. 13; Rom. viii. 29; Eph. i. 4; I. Thess. i. 3, 4). He that boasts of being one of God’s elect, while he is wilfully and habitually living in sin, is only deceiving himself, and talking wicked blasphemy. Of course it is hard to know what people really are, and many who make a fair show outwardly in religion, may turn out at last to be rotten-hearted hypocrites. But where there is not, at least, some appearance of sanctification, we may be quite certain there is no election. The Church Catechism truly teaches, that the Holy Ghost “sanctifieth all the elect people of God.”

(5). Sanctification, again, is a thing that will always be seen. Like the great head of the church, from whom it springs, it “cannot be hid.” “Every tree is known by his own fruit” (Luke vi. 44). A truly sanctified person may be so clothed with humility, that he can see in himself nothing but infirmity and defects. Like Moses, when he came down from the mount, he may be not be conscious that his face shines. Like the righteous, in the mighty parable of the sheep and the goats, he may not see that he has done anything worthy of his Master’s notice and commendation: “When saw we thee an hungered, and fed thee?” (Matt. xxv. 37). But whether he sees it himself or not, others will always see in him a tone, and taste, and character, and habit of life unlike that of other men. The very idea of a man being “sanctified,” while no holiness can be seen in his life, is flat nonsense and a misuse of words. Light may be very dim; but, if there is only a spark in a dark room, it will be seen. Life may be very feeble; but, if the pulse only beats a little, it will be felt. It is just the same with a sanctified man; his sanctification will be something felt and seen, though he himself may not understand it. A “saint” in whom nothing can be seen but worldliness or sin, is a kind of monster not recognized in the Bible.

(6). Sanctification, again, is a thing for which every believer is responsible. In saying this I would not be mistaken. I hold as strongly as any one that every man on earth is accountable to God, and that all the lost will be speechless and without excuse at the last day. Every man has power to “lose his own soul” (Matt. xvi. 26). But while I hold this, I maintain that believers are eminently and peculiarly responsible, and under a special obligation to live holy lives. They are not as others, dead, and blind, and unrenewed; they are alive unto God, and have light and knowledge, and a new principle within them. Whose fault is it if they are not holy, but their own? On whom can they throw the blame if they are not sanctified, but themselves? God, who has given them grace and a new heart and a new nature, has deprived them of all excuse if they do not live for his praise. This is a point which is far too much forgotten. A man who professes to be a true Christian, while he sits still, content with a very low degree of sanctification (if indeed he has any at all), and coolly tells you he “can do nothing,” is a very pitiful sight, and a very ignorant man. Against this delusion let us watch and be on our guard. If the Savior of sinners gives us renewing grace, and calls us by his Spirit, we may be sure that he expects us to use our grace, and not to go to sleep. It is forgetfulness of this which causes many believers to “grieve the Holy Spirit,” and makes them very useless and uncomfortable Christians.

(7). Sanctification, again, is a thing which admits of growth and degrees. A man may climb from one step to another in holiness, and be far more sanctified at one period of his life than another. More pardoned and more justified than he is when he first believes, he cannot be, though he may feel it more. More sanctified he certainly may be; because every grace in his new character may be strengthened, enlarged, and deepened. This is the evident meaning of our Lord’s last prayer for his disciples, when he used the words, “Sanctify them;” and of St. Paul’s prayer for the Thessalonians, “the very God of peace sanctify you” (John xvii. 17; I. Thess. iv. 3). In both cases the expression plainly implies the possibility of increased sanctification; while such an expression as “justify them,” is never once in Scripture applied to a believer, because he cannot be more justified than he is. I can find no warrant in Scripture for the doctrine of “imputed sanctification.” It is a doctrine which seems to me to confuse things that differ, and to lead to very evil consequences. Not least, it is a doctrine which is flatly contradicted by the experience of all the most eminent Christians. If there is any point on which God’s holiest saints agree, it is this: that they see more, and know more, and feel more, and do more, and repeat more, and believe more, as they get on in spiritual life, and in proportion to the closeness of their walk with God. In short, they “grow in grace,” as St. Peter exhorts believers to do; and “abound more and more,” according to the words of St. Paul (II. Peter iii. 18; I. Thess. iv. 1).

(8). Sanctification, again, is a thing which depends greatly on a diligent use of Scriptural means. When I speak of “means,” I have in view Bible-reading, private prayer, regular attendance on public worship, regular hearing of God’s word, and regular reception of the Lord’s Supper. I lay it down as a simple matter of fact, that no one who is careless about such things must ever expect to make much progress in sanctification. I can find no record of any eminent saint who ever neglected them. They are appointed channels through which the Holy Spirit conveys fresh supplies of grace to the soul, and strengthens the work which he has begun in the inward man. Let men call this legal doctrine if they please; but I will never shrink from declaring my belief, that there are no “spiritual gains without pains.” I should as soon expect a farmer to prosper in business who contented himself with sowing his fields and never looking at them till harvest, as expect a believer to attain much holiness who was not diligent about his Bible-reading, his prayers, and the use of his Sundays. Our God is a God who works by means, and he will never bless the soul of that man who pretends to be so high and spiritual that he can get on without them.

(9). Sanctification, again, is a thing which does not prevent a man having a great deal of inward spiritual conflict. By conflict I mean a struggle within the heart between the old nature and the new, the flesh and the spirit, which are to be found together
in every believer (Gal. v. 17). A deep sense of that struggle, and a vast amount of mental discomfort from it, are no proof that a man is not sanctified. Nay: rather, I believe, they are healthy symptoms of our condition, and prove that we are not dead, but alive. A true Christian is one who has not only peace of conscience, but war within. He may be known by his warfare as well as by his peace. In saying all this, I do not forget that I am contradicting the views of some well-meaning Christians, who hold the doctrine called "sinless perfection." I cannot help that. I believe that what I say is confirmed by the language of St. Paul in the seventh chapter of Romans. That chapter I commend to the careful study of all my readers. I am quite satisfied that it does not describe the experience of an unconverted man, or of a young and unestablished Christian; but of an old experienced saint in close communion with God. I believe, furthermore, that what I say is proved by the experience of all the most eminent servants of Christ that have ever lived. The full proof is to be seen in their journals, their autobiographies, and their lives. Believing all this, I shall never hesitate to tell people that inward conflict is no proof that a man is not holy, and that they must not think they are not sanctified because they do not feel entirely free from inward struggle. Such freedom we shall doubtless have in heaven; but we shall never enjoy it in this world. The heart of the best Christian, even at his best, is a field occupied by two rival camps, and the "company of two armies" (Cant. vi. 13). Let the words of the thirteenth and fifteenth Articles be well considered by all churchmen: "The infection of nature doth remain in us."

"The devil's war is better than the devil's religion, dumb holiness. When the dog is kept out of doors he howls to be let in again"—"Contraries meeting, such as fire and water, conflict one with another. When Satan findeth a sanctified heart, he tempest with much importunity. Where there is much of God and of Christ, there are strong injections and firebrands cast in at the windows, so that some of much faith have been tempted to doubt." (Rutherford's "Trial of Faith," p. 403.)

Ever lived are all more or less full of defects and imperfections. They are either wrong in their motive or deficient in their performance, and in themselves are nothing better than "splendid sins," deserving God's wrath and condemnation. To suppose that such actions can stand the severity of God's judgment, alone for sin, and merit heaven, is simply absurd. "By deeds of the law shall no flesh be justified." "We conclude that a man is justified by faith without the deeds of the law" (Rom. iii. 20-28). The only righteousness in which we can appear before God is the righteousness of another,—even the perfect righteousness of our substitute and representative Jesus Christ the Lord. His work, and not our work, is our only title to heaven. This is a truth which we should be ready to die to maintain. For all this, however, the Bible distinctly teaches that the holy actions of a sanctified man, although imperfect, are pleasing in the sight of God. "With such sacrifices God is well pleased" (Heb. xiii. 16). "Obey your parents, for this is well pleasing to the Lord" (Col. iii. 20). "We do those things that are pleasing in his sight" (I John iii. 22). Let this never be forgotten, for it is a very comfortable doctrine. Just as a parent is pleased with the efforts of his little child to please him, though it be only by picking a daisy or walking across a room, so is our Father in heaven pleased with the poor performance of his believing children. He looks at the motive, principle, and intention of their actions, and not merely at their quantity and quality. He regards them as members of his own dear Son, and for his sake, wherever there is a single eye, he is well-pleased. Those churchmen who dispute this would do well to study the Twelfth Article of the Church of England.

(11). Sanctification, again, is a thing which will be found absolutely necessary as a witness to our character in the great day of judgment. It will be utterly useless to plead that we believed in Christ, unless our faith has had some sanctifying effect, and been seen in our lives. Evidence, evidence, evidence, will be the one thing wanted when the great white throne is set, when the books are opened, when the graves give up their tenants, when the dead are arraigned before the bar of God. Without some evidence that our faith in Christ was real and genuine, we shall only rise again to be condemned. I can find no evidence that will be admitted in that day, except sanctification. The question will not be how we talked, and what we professed; but how we lived, and what we did. Let no man deceive himself on this point. If anything is certain about the future, it is certain that there will be a judgment; and if anything is certain about judgment, it is certain that men's "works" and "doings" will be considered and examined in it (John v. 29; II. Cor. v. 10; Rev. xx. 13). He that supposes works are of no importance, because they cannot justify us, is a very ignorant Christian. Unless he opens his eyes, he will find to his cost that if he comes to the bar of God without some evidence of grace, he had better never have been born.

(12). Sanctification, in the last place, is absolutely necessary, in order to train and prepare us for heaven. Most men hope to go to heaven when they die; but few, it may be feared, take the trouble to consider whether they would enjoy heaven if they got there. Heaven is essentially a holy place; its inhabitants are all holy; its occupations are all holy. To be really happy in heaven, it is clear and plain that we must be somewhat trained and made ready for heaven while we are on earth. The notion of a purgatory after death, which shall turn sinners into saints, is a lying invention of man, and is nowhere taught in the Bible. We must be saints before we die, if we are to be saints afterwards in glory. The favorite idea of many, that dying men need nothing except absolution and forgiveness of sins to fit them for their great change, is a profound delusion. We need the work of the Holy Spirit as well as the work of Christ; we need renewal of heart as well as the atoning blood; we need to be sanctified as well as to be justified. It is common to hear people saying on their deathbeds, "I only want the Lord to forgive me my sins, and take me to rest." But those who say such things forget that the rest of heaven would be utterly useless if we had no heart to enjoy it! What could an unsanctified man do in heaven, if by any chance he got there? Let that question be fairly looked in the face, and fairly answered. No man can possibly be happy in a place where he is not in his element, and where all around him is not congenial to his tastes, habits, and character. When an eagle is happy in an iron cage, when a sheep is happy in the water, when an owl is happy in the blaze of noonday sun, when a fish is happy on the dry land,—then, and not till then,
will I admit that the unsanctified man could be happy in heaven. * Reader, I place these twelve propositions about sanctification before your mind, and I ask you to ponder them well. Each of them would admit of being expanded and handled more fully, and all of them deserve private thought and consideration. Some of them may be disputed and contradicted; but I doubt whether any of them can be overthrown or proved untrue. I only ask you to give them a fair and impartial hearing. I believe in my conscience that they are likely to assist you in attaining clear views of sanctification.—John Charles Ryle, D. D., Lord Bishop of Liverpool. Selected and endorsed by F. Elliott.

To be continued.

* "There is no imagination wherewith man is besotted, more foolish, none so pernicious, as this,—that persons not purified, not sanctified, not made holy in their life, should afterwards be taken into that state of blessedness which consists in the enjoyments of God. Neither can such persons enjoy God, nor would God be a reward to them—Holiness indeed is perfected in heaven; but the beginning of it is invariably confined to this world." (Owen on "Holy Spirit." p. 375.)

Don't Wait Till They Are Dead.

"Don't keep the alabaster boxes of your love and tenderness sealed up till your friends are dead. Fill their lives with gladness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them. The kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfume of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weak and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way."

—Selected by S. G. C.

When we walk with Christ we find fellowship with all saints.

When our life with Christ's is identified, then our love for Christ is intensified.

No Place for Boys.

What can a boy do, and where can a boy stay, if he is always told to get out of the way? He can not sit here, and he must not stand there—The cushions that cover that fine rocking-chair were put there, of course, to be seen and admired! A boy has no business to ever be tided; The beautiful roses and flowers that bloom on the floor of the darkened and delicate room are not made to walk on—at least, not by boys.
The house is no place, anyway, for their noise.
Yet boys must walk somewhere: and what if their feet, sent out of our houses, into the street, should step as against the corner, and pause at the door where other boys' feet have passed often before; should pass through the gateway of glittering light, where jokes that are merry and songs that are bright ring out a warm welcome with flattering voice, and temptingly say: "Here's a place for the boys!"
Ah, what if they should? What if your boy, or mine, should cross over the threshold which marks out the line, 'Twixt virtue and vice; 'twixt pureness and sin.
And leave all his innocent boyhood within? Or what if they should, because you and I, while the days and the months and the years hurry by, are too busy with cares and with life's earthly way, to make round our hearthstone a place for the boys?

There's a place for the boys. They will find it somewhere; and if our homes are too daintily fair for the touch of their fingers, the tread of their feet, they'll find it, and find it, alas, in the street, 'Mid the glaring of sin and the glitter of vice; and with heartaches and longings we pay a dear price for the getting of gain that our lifetime employs.
If we fail to provide a place for the boys.

A place for the boys—dear mother, I pray, as cares settle down round our short earthly way don't let us forget, by our kind, loving deeds, to show we remember their pleasures and needs; though our souls may be vexed with questioning.

And to our life's latest hour 'twill be one of our dear joys.
That we kept a small corner—a place for the boys.

A Quiet Chat—For Mothers.

Yesterday, as I wheeled out among my neighbors, I called at one place where they had a new baby. In conversation with the mother, I asked, "And how do Curtis and Mabel feel about the little one?" With face all aglow, in earnest words, the little woman told me the story, which was like this: "As soon as we knew that the baby was to be ours, we thought it only justice to tell the children, and we told them. Their joy was perfectly charming, and from that time I was the pet of the household. Nothing was too good for me, and never were children more kind and thoughtful! Mabel (aged thirteen) learned to make beautiful bread and do all kinds of housework, that she might help me. Curtis (aged fifteen) did all sorts of manly service, as his papa was away most of the time. And what pleasure the children had in admiring the little wardrobe together; never a blush revealed an impure thought. At my sickness, I sent to their grandpa's for them, even before the baby was dressed, I knew so well their anxiety, and happier children never lived. Mabel's handy ways in taking up the work, and her self-possession, so attracted the doctor that he said, 'Oh, that mothers could train their girls in that way!' That baby grows more lovely to all of us each day."

In the quietness of this morning, I've been thinking how much better it is to give the children this joy and discipline in anticipation than to follow the old way of keeping the truth from them by means sometimes foul. I am sure an estrangement grows between the mother and older children if their questionings are hushed up and they are scuddled out of the room while mother talks with her neighbor. The mysterious hiding away of the making of the little clothes is injurious to mother, unborn babe, and the older children, I think. And the old lie that baby was brought in a knapsack from the war-land, or that the old auntie or nurse brought it, received its just penalty when older sister said: "Oh, she was only a picked-up baby. I don't care much if she did it."

Of course, wise-care is necessary as these truths are revealed to little children, that they talk of them to mamma only. And here comes in the beautiful lesson of having secrets with the parents; a lesson of confidence worth much in after life to a child. Reported by one who was cheated.—The American Mother.

We dare not give the loose rein to amusement. It requires to be kept in hand; and we must keep ourselves in hand. Even pastimes that are wholesome, when taken in moderation, may take up too much time, or they may cost too much money, or they may occupy the thoughts too much to be compatible, when so pursued, with the claims of business; and those who mean to excel in business must, in that case, draw the reins tight.
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HARRISBURG, Pa., April 15, 1905.

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

The special feature of this Bible is that it gives the Apocrypha and Revised Version of the Bible in one volume, without increasing Size or Weight, or Diminishing it gives the AUTHORIZED and REVISED VERSIONS of the Bible in one volume.

Size of type. It is a Self-pronouncing Sphere; we have a sense of fellowship with all God's creation; we carry on our love-feast. When our little life here grows larger, and our love-feast is growing warmer, and we wish to thank the dear ones again who responded so heartily to our plea.

We now again are looking forward to our love-feast. We realize the time is fast approaching. We wish to send a special invitation to all our dear brethren and sisters to meet with us, and have an enjoyable time in the service of the Master in Philadelphia. When I think back to our last love-feast, it seems so short; many have been the trials and temptations since then, sometimes almost discouraged, but then again, we see new ones stepping into the battle, which gives us fresh courage; some that were deep down in sin, like I had been. I think there will be six or seven added to our little company again by baptism this Spring, which we certainly praise the Lord for. While we are laboring to save lost souls we are glad that some are willing to follow the Master in his steps. I suppose you have all noticed the plea in the Visitor, for a consecrated sister. As none has responded yet I don't know but what the consecrated ones have all gone to heaven lands; but I hope not, as we are sorely in need of help, especially over the love-feast season. Now there are not a few sisters who will volunteer to come and help us a few weeks before and over our love-feast. Our help is generally scarce over that time. We hope and pray the Lord will send us some one to help us between now and that time, which will be the 5th and 6th of May. We also hope and trust that many will come to our love-feast. We wish you all rich blessings. Sincerely your brother and sister.

 Pistol Stover and Wife.

Our City Missions.

Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stover.


Chicago Mission, 3905 Peoria street, in charge of Brother and Sister B. Brubaker, Sister Anna and Sarah Bert and Brother G. C. Press, pastor.

Des Moines, Iowa, Mission, 579 Ninth street, in charge of Brother and Sister J. A. Wilson and Emily L. Wilson.

Cherry Avenue, in charge of Bro. J. C. and Sister Anna Neely. Residence, 1226 Eleventh street, N.
Des Moines Mission.

Report for the month of March, 1905.

DONATIONS.

B. L. Byer, Oviatt, Mich. $2.00
Stevensville, Ont., S. S. 25.54
Pleasant Grove church, O., 7.59
Bro. and Sister Groff, Pavonia, O., 5.00
In His Name, Gormley, Ont., 5.00
A Sister, Gormley, Ont., 10.00
Newbern S. S., Kains., 8.37
Isaac and Mary Trump, Polo, Ill., 5.00
"Private," Toronto, 1.00
J. A. Reichard, Fordwich, Ont., 5.00

Total, $71.45

EXPENSES.

For groceries, fuel, water, street car fare, etc., $20.95
House rent for month of March, 15.00

Total expenses for month of March, $43.95

Balance in hand; $53.60

REPORT FOR THE MONTH OF MARCH, 1905.

Our Home Trip.

The wife and I left Toronto about the first of February, 1905, and went to Pel­ham to hold a series of meetings. We ar­rived at Fenwick with the evening train, and were met by Bro. B. Patterson, who took us to his home and kindly cared for us. Meeting commenced February 2 and continued about ten days, having meeting every evening, God blessed our labors; several rose for prayers. We all felt at home among the few saints, who felt, in their weak way, to press the battle on.

From thence we went to Attercliffe, to visit Sister Hoover’s sick sister, Mrs. Brown. Stayed there a few days and then left for Buffalo, N. Y., where we arrived on the evening of February 15. The next evening we attended the prayer-meeting, and also made special arrangements for having a series of meetings. We found the Mission in good condition. Bro. and Sister Whisler, who have charge of work there seemed in good spirits, as also was Sister Maud Small, who also is with them. May God abundantly bless them in the work; is my prayer.

We continued the meeting at the Mission a little over a week, with good interest. Several requested prayers. God knows the result, and he will have all the glory, praise his name! The meeting here closed sooner than it should owing to the meeting that was at Bertie, which was about to be closed because Bro. B. F. Hoover, who labored there, was called home unexpected. So we were urged to continue the meeting at that place. So we left Buffalo to continue the meeting at Black Creek, where we continued for two weeks more. God also knows the results there. We had a full house. God is blessing the work there. From here we went to Sherkston and held some meetings at Shister’s Point. Quite a few of the young started here, and, if the meeting could have been continued, much good would have been done; but the weather and roads breaking up, compelled us to discontinue the meeting.

From this place we visited Port Colborne and thence to Dunnville, our former home, and returned home (Toronto) March 24, having been absent seven weeks. God be praised for his unspeakable gift.

J. W. and Harriet Hoover.

Our Mission.

Dear readers of the EVANGELICAL VISI­TOR: We again greet you in the precious name of Jesus, and with Psalms xxxiv.

"Thus far the Lord has led me on, Thus far his power prolongs my days; And every evening shall make known his name! The meeting here closed sooner than it should owing to the meeting that was at Bertie, which was about to be closed because Bro. B. F. Hoover, who labored there, was called home unexpected. So we were urged to continue the meeting at that place. So we left Buffalo to continue the meeting at Black Creek, where we continued for two weeks more. God also knows the results there. We had a full house. God is blessing the work there. From here we went to Sherkston and held some meetings at Shister’s Point. Quite a few of the young started here, and, if the meeting could have been continued, much good would have been done; but the weather and roads breaking up, compelled us to discontinue the meeting.

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From Edwin St., Toronto, Ont.

According to previous statement we left Kohler, Ont., on the 20th of February, being conveyed by Bro. Winger to Can­field Junction with the Michigan Central R., a distance of about twelve miles, the roads still being blocked with snow to the nearer stations.

Arriving at Perry station we were met by our dear Bro. C. S. Sider and conveyed to their home where we always find a wel­come. Our coming being uncertain no ar­rangement had been made for special meetings and as we had met in prayer-meeting and on Thursday and Fri­day night, by request, we preached the gos­pel in the U. B. church at Forks Road.

During the week our meetings were well attended and of fair interest. It was our privilege to preach four times in the Mission and were met by Bro. B. Pattison, who took us to his home and kindly cared for us. Meeting commenced February 2 and continued about ten days, having meeting every evening, God blessed our labors; several rose for prayers. We all felt at home among the few saints, who felt, in their weak way, to press the battle on.

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52 Edwin St., Toronto, Ont.
The Visit Finished.

It was my privilege, during the past two months, to visit the various churches in Pennsylvania, and to tell something about the Lord's work in Africa. The opportunity thus afforded has been a great one, and the interest everywhere has been excellent. In every community there have been open doors, open hearts, and open hands, and the work has been made easy by the hearty co-operation of those in charge. It has been a genuine pleasure and an encouragement to meet with the brethren and to enjoy fellowship and hear their hearty Goodspeed.

May the dear Father bless them abundantly for their love and the riches of their liberality. May he continue to move upon the interest in the Mission work, as seen in the self-sacrificing labors of Bro. Stover's at Philadelphia, Bro. Kautz's at Lancaster City, and of others at Harrisburg and other places, a truly commendable visit to these places cannot fail to be inspiring to all God's children.

The entire church, except Oklahoma Arizona and California, has been visited during the past year, and we feel that it has been truly successful work, as a church we are in harmony in regard to the mission work. Some have studied the question more thoroughly than others, and therefore ready to push it along with greater enthusiasm and make greater sacrifices in its interest, but yet the great majority have a genuine interest in this work. There are, it is true, individual members in various parts of the Brotherhood who are still fighting more and more the need of carrying this soul-saving gospel to the many millions still in heathen darkness, that many may rise up to the work of the Lord.

The interest in the Lord's work, of course, is also improved in attendance and interest during the past year, and we feel that it can be truthfully said that we, as a church, are in harmony in regard to the "Great commission." The Lord understands all about it, and only he can accomplish that which seems to be needed in their hearts.

All the church, except Oklahoma Arizona and California, has been visited during the past year. The Lord met us there also and blessed our efforts.

It is encouraging to know that at least five or four or five ministers, some deacons and a few lay members, and yet think they can accomplish that which seems to be needed in their hearts.

Allow me to thank especially the elders, ministers, and others in the various districts who have done so much toward opening the way and making the visit just described easy. Without their oversight and co-operation such a tour would have been impossible. But all we thank him who has given health and strength, both physical and spiritual, for the task just completed. Our only regret is that he did not have a better messenger to send forth to call laborers into the harvest field. It is encouraging to know that at least a few are heeding the call and are coming up to the help of the Lord in this great work of spreading the gospel. Five or six are getting ready. God bless them and help them on toward the end of the work. Would we not, indeed, have thousands if there were three or four times that many, Yes, when we think of the magnitude of the work and the crying need for laborers, we can easily say a thousand times that many could be all too few. Allow me to remind you of the dear Father's bidding to God's messengers to go to the heathen. I wonder whether we really love God or whether we love ourselves most; or, perhaps I should say, whether we have allowed the love of Christ to enter our hearts or whether self love predominates. Surely if we are filled with the love of Christ it would constrain us to tell it out among the nations. Do not understand, dear brethren, that only those who go to carry the message are fulfilling the great commission; far from it. We have those among us who are doing just as much toward the carrying out of that command as any who are in the field, but this cannot be said of all: and truly we can spare more to go forth. Every one of us must give an account of himself to God. May he speed the day when every one of his children may do all in his power toward preparing the world for his coming.

H. FRANCES DAVIDSON.
1185 Bailey St., Harrisburg Pa.
April 3, 1905.

A Visit to Buffalo Mission.

To the Brethren, greeting in Jesus name:

For some time it was my heart's desire to visit the Buffalo Mission, and on Saturday, March 25th, Bro. Lafayette Shoalts being at our home, the Lord, we believe, brought it about so that we could go over together.

Praise his dear name!

On Saturday evening we had the opportunity, with Bro. Zook, to visit the Lloyd Street Mission. Our hearts were made to feel and see, so we call it, "dipping in the rough," which the Lord only can polish and make shine for his great namesake, Lord bless abundantly the workers at that place, is my prayer.

We lost no opportunity and were at another place of grace Sunday morning. The Lord met us there also and blessed our souls. He never disappoints his children, Now, as it came near the Sunday-school hour at the Hawley Street Mission, the children began to gather early, nearly an hour before opening time. I have never as yet been very much interested in Sunday-school work, but this evening I was deeply interested in what was going on. I was greatly surprised to see the eagerness and earnestness of the children. I believe they must get something good there. They mostly all sang and took active part. It was review day. Lord, receive their work; may you be the means in thy hand to teach these children about Jesus and his power to save and keep in these latter evil days.

After Sunday school Bro. Zook spoke in the afternoon, and I was greatly interested in the living word. Bro. and Sister Zook had been holding special services for a week, and we believe good was being accom-
plished" which will only be revealed in eternity. May they long be blessed with health and strength in their labor of love, and that they, in God's hands, may be for the perfecting of the saints and for the edifying of the body of Christ. We believe great will be their reward.

We were kindly entertained by Brother and Sister Whistler, and made to rejoice together in the God of our salvation. May the dear Lord just keep them true and give them souls for their hire, which is of far more value than any be estimated in dollars. It was two years last month that God saved me from a life of sin. He pardoned all my transgressions and put a new song in my mouth, even praises to our God. Bless his name.

"Twas not always so. I often wonder what he saw in me to pick me up and save me. This is my hope, that some day

"I shall see him face to face."

And tell the story, saved by grace.

My heart goes out to-day in thankfulness to him in saving me. And oh, I mean by his help to serve him all my life. I love his service, it is so reasonable; it is a glorification of the Lord. I sometimes say

I would ask the brethren to remember unworthy me at St. Catherines, and am glad to have any stop and see us or come expressly. Our address is 19 Pelsam street, St. Louis, Mo.

Yours in his service,

WEBSTER BURCH.

The Blackwall (Okla.) Mission.

Greetings to the Visitor family. Some brethren are a great deal interested in this Mission. There is not much to report.

The property belongs to the church and is free from debt. It is located on Main street, close to the business part of the city. It consists of two lots. The size of the house is 24x30x10 feet. It was built four years ago. The trustees are the Brethren Daniel Grove and J. H. Kern. They have done all they could, and fuel are paid out of God's treasury.

There are four meetings per week held—Sabbath-school at 3 p.m., preaching in the evening, prayer-meeting on Tuesday evening, singing on Friday evening, and preaching on Saturday evening.

Reinforcements are what we need here. Brother H. L. Trump, of Polo, Ill., has been here twice, and Brother H. H. Garwick, of Dallas Center, 1a., was here once. The latter has bought a piece of land about twenty miles from here. May the Lord use the brother wherever he goes. Brother T. A. Long has partly promised to hold a meeting here in the near future.

We have the poor here, too, as well as elsewhere, and as Jesus said, "if ye will ye can do them good."

W. P. Kean.

Blackwall, Okla.

Ruskins Who Win Sympathy: The British and Foreign Bible Society Colporteur, distributing Bible portions among the wounded Russians soldiers in the far East, says, "I met them at dawn along the 24th chapter of St. Matthew as far as verse 14, when another interpreter intercepted me. I said, 'Let us go forward.'" Scorn of the dissenters who have not believed Russia should not blot out the steady qualities of Russian peasants like these soldiers who are so deeply pious and who are yet to make the nation strong again.

MISSIONARY.

Maloppo Mission.

BULAWAYO, S. A.

March 2, 1905.

To the Readers of the Visitor, Greeting:

We often feel we should write more often for publication, but we find little time aside of that which is taken up with the various duties which fall to our lot daily. We hope you will pardon us for not contributing more matter for the Visitor. We are usually busy from morning till night, and what writing we do must usually be done then, and often one feels tired and corresponding goes hard.

We feel to praise God for his continual care for us. Although we have tests and trials which you, dear ones, are at home, are not acquainted with. But, how true his promise, "I will never leave nor forsake you." The Lord is still at work in the spiritual field; we seek a bride from among them. Some hard-hearted people have been heard to say that if nigger (as they choose to call these people) get to heaven they do not care to be there. Such people are so fortunate as to go to heaven they will find some of those whom they despise so much there. It is sad how men will allow their vain thoughts to control them; they think because they are white, or rich, or of high society, they will have preference with God. What a delusion! These natives have souls, as well as they, which only need polishing as well as others to shine in glory.

We especially feel to ask you all to remember a middle-aged man who has lately come forward for prayer. He lives about six miles away and has been a regular attendant since he made a start for the kingdom. Pray that he may seek until he finds Jesus precious to his soul. How much we feel the lack of time to visit such as these in their homes and give them a cheerful, helpful word, point them yet more and more to Jesus.

Also remember the others who are seeking the Lord, as well as your brethren and sister who are often spoken of, but have not been heard from recently. We feel that our company has been here more to Jesus, then we'll have a bright one for Jesus.

We miss those of our number who have left for the home-land, Brother Doner, Sister Heisay and baby Oliver, for which, we feel sure, she and save to pick me up. This is my hope, that

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When I think of her patiently toiling, 
To keep us fed and clothed, and warm, 
Though tired, and weary, and worn, 
'Twas seldom we heard her complain.

Oh, the fondness of that loving mother! 
Her watchfulness, prayers and tears, 
Through sickness and sorrow, and trials, 
That followed—those swift passing years.

My thoughts wand back, when still later, 
As we men and women became, 
The wise and tender, gentle counsels 
As we one by one left that home.

And then at the ripe age of eighty, 
The warnings she gave, and advices 
Though tired, and weary and worn, 
My thoughts wander back, when still later,

... The last prayer meeting she attended she gave out this hymn:

Text, Hebrews ix. 27.


OBITUARIES.

HERR.—Sister Susan Herr was born March 10, 1829, died at York, Pa., March 27, 1905, aged 75 years and 17 days. Burial took place at Cross Roads cemetery, Florin, Pa., on March 31, at Air Hill M. H. The services were conducted by the brethren. Internment in adjoining cemetery.

BECKER.—Sister Barbara, wife of Bro. Joseph Becker, of near Elkhart, Ind., died June 21, 1905, in Wilmot township, Waterloo county, Ont., aged 80 years. She was the mother of eleven children, three of whom preceded her to the beyond. Her husband and eight children are left to mourn the loss of a good wife and kind mother, and the church loses a consistent member. Funeral service was held at the Rose Bank M. H. Interment in the adjoining cemetery. Service was conducted by Elder John Wolf- fong. Text, Luke xvi. 40.

WINGERT.—John Wingert was born July 30, 1829, near Chambersburg, Franklin county, Pa., and died January 29, 1905, at his home near Reid, Washington county, Md., where he had resided for the past 45 years. He was married in 1854 and had a family of twenty-two children. He was a member of the Brethren in Christ church about thirty years. He was converted and united with the Brethren in the early part of his married life, and was a consistent member of the church for many years. He was always ready and willing to help his fellow man in any way he was able. He had a very kind and gentle disposition. Her remains were taken to the deceased was a son of the late Elder Joseph Wingert. Funeral services were held at Ringgold church, conducted by the Revs. Jerome Funk and Samuel Wingert. Internment in graveyard adjoining.

EYER.—Bro. George, son of Bro. and sister, Henry Eyer, of Ablene, Kans., while attending the State fair at Kansas City, Mo., in November, 1905, in Kansas, was taken ill with typhoid fever, resulting in death, March 17, 1905. Funeral services were held in Ablene in the Brethren M. H. A large number of people assembled to pay a last tribute of respect. Bro. Eyer was but a young man of twenty-two years. He was a member of the church about a year. He took a very active part in the work of the Master. The class at Ablene feel the loss very keenly; we missed such a young and active brother. We bow in submission to his death which has removed a faithful and consistent member. Funeral services were impressive, conducted by Elder J. N. Kungl, assisted by Bro. J. Hantz and Bro. M. L. Hoffman.

BRANDT.—Died, in Kaplo township, Lancaster county, Pa., March 6, 1905, Sister Anna B., wife of Bro. Levi Brandt, aged 70 years, 3 months and 27 days. Deceased was lingering with dropsy for some time and by times suffered a great deal, which she bore with patience. Sister Brandt was converted and united with the Brethren in Christ a number of years ago, and was a faithful and consistent member. A bereaved husband, one daughter, two grand-children, two brothers and a large number of friends and neighbors, all are left to mourn their loss, which we believe is her eternal gain. Funeral services were held at the residence on Sunday, April 2, at Mertonsville M. H., conducted by Elder Henry B. Hofer and Bro. Daniel Wolgamuth. Text, Luke xxi. 25. The dead and sympathy for the living was shown by a crowdth house. Text, Heb. xi. 12. Intermment in adjoining cemetery.

HILLS.—Died, after a short illness at Victoria Square, Ont., March 15, 1905, Sister Susan Hills, wife of John E., aged 71 years 1 month and 17 days. Sister Hills was a member of the Church of Canada for many years, and remained faithful until the summons came to come up higher. The last prayer meeting she attended she gave out this hymn:

"Jerusalem, my happy home. Oh, how I long for thee.

Internment took place on the 17th at the Heise Hill cemetery. Services were conducted by the brethren.

LANDIS.—Died, in Franklin township, near Souderton, Pa., March 21, 1905, Sister Emma D. Landis. She was born January 29, 1905, in Chambersburg, Franklin county, Pa., and died March 21, 1905, aged 7 weeks and 6 days. Her twin sister died February 14. The sickness of both was discovered last Thursday. Services were conducted at the house and the Silverdale meeting house on Sunday, March 25, by the Revs. Fred K. Bowers and Samuel H. Rosen- berger. Text, Mark x. 13, 14. Internment in adjoining cemetery.

BECKER.—Sister Barbara, wife of Bro. John F. Becker, of near Elkhart, Ind., died June 21, 1905, in Wilmot township, Waterloo county, Ont., aged 80 years. She was the mother of eleven children, three of whom preceded her to the beyond. Her husband and eight children are left to mourn the loss of a good wife and kind mother, and the church loses a consistent member. Funeral service was held at the Rose Bank M. H. Interment in the adjoining cemetery. Service was conducted by Elder John Wolf- fong. Text, Luke xvi. 40.

LANDIS.—Died, in Franklin township, near Souderton, Pa., March 21, 1905, Sister Emma D. Landis. She was born January 29, 1905, in Chambersburg, Franklin county, Pa., and died March 21, 1905, aged 7 weeks and 6 days. Her twin sister died February 14. The sickness of both was discovered last Thursday. Services were conducted at the house and the Silverdale meeting house on Sunday, March 25, by the Revs. Fred K. Bowers and Samuel H. Rosen- berger. Text, Mark x. 13, 14. Internment in adjoining cemetery.

BRANDT.—Died, in Kaplo township, Lancaster county, Pa., March 6, 1905, Sister Anna B., wife of Bro. Levi Brandt, aged 70 years, 3 months and 27 days. Deceased was lingering with dropsy for some time and by times suffered a great deal, which she bore with patience. Sister Brandt was converted and united with the Brethren in Christ a number of years ago, and was a faithful and consistent member. A bereaved husband, one daughter, two grand-children, two brothers and a large number of friends and neighbors, all are left to mourn their loss, which we believe is her eternal gain. Funeral services were held at the residence on Sunday, April 2, at Mertonsville M. H., conducted by Elder Henry B. Hofer and Bro. Daniel Wolgamuth. Text, Luke xxi. 25. The dead and sympathy for the living was shown by a crowdth house. Text, Heb. xi. 12. Intermment in adjoining cemetery.

DEEMS.—Mrs. Fanny Esthelma Deems was born in Lancaster county, Pa., November 29, 1825. She was married in 1845 to Frank Thuma, West Milton, O., February 27, 1805, aged 79 years, 3 months and 21 days. She was married to Jacob Deems, and to them was born one child, Mr. Deems, who died in 1875, aged 63 years. She survived him to the day of her death nearly nine years ago. She moved with her daughter and family to Ohio in 1875. Her sickness had continued for some time, after which she lingered but a few days. Her life was an exemplary Christian life during her 80 years. She was a member of the York Brethren. The funeral services were held at the Highland M. H., conducted by Bro. G. W. Landis, assisted by Bro. Harvey Miller. Text, Rev. vi. 11. Theme, The White Stone set up at Jerusalem. Intermment in cemetery nearby.

LANDIS.—Died, in Lykens Valley, near Millersburg, Pa., March 28, 1905, Bro. Jere- mie Landis, aged 81 years and 6 months. Landis' health had been failing for some time—and had some trouble with a cancer which continued to grow. He was a man of great age, which resulted in his death. He saw that his end was approach- ing and was resigned to the will of God. Bro. Landis was united in marriage with Susannah Reige in 1848. He, with his wife, became converted in early married life and united with the church. He was for many years a deacon in the church and led an examplary Christian life. The little brothers in Christ church about thirty years. He was married to Jacob Deems, and to them was born one child, Mr. Deems, who died in 1875, aged 63 years. She survived him to the day of her death nearly nine years ago. She moved with her daughter and family to Ohio in 1875. Her sickness had continued for some time, after which she lingered but a few days. Her life was an exemplary Christian life during her 80 years. She was a member of the York Brethren. The funeral services were held at the Highland M. H., conducted by Bro. G. W. Landis, assisted by Bro. Harvey Miller. Text, Rev. vi. 11. Theme, The White Stone set up at Jerusalem. Intermment in cemetery nearby.