In the government of a church, whether in the local or the general work, there are three words which must determine the course of action to be pursued by the body and by all. The three words are conscience, constitution and the concensus of opinion. Every individual is governed by a conscience, and every body of men must depend upon the consciences of the individuals constituting its membership for the applying of its beliefs. Many organizations have good principles, but the members fail in applying them. No nation is better than the individual conscience of its members. This is why it is necessary to educate. But conscience is not an infallible guide. We all know that differences of opinions arise among the best of men. We know that there was strife among the disciples, and between Paul and Barnabas. I have known men who advocated that the new nature was able to determine what was right and wrong, and who were ready to condemn young converts because they felt like enjoying certain amusements, who were ready to condemn another believer for the things that his conscience approved.

Our consciences are apt to be warped by our ambitions and desires. It is easy for the head to find an excuse for what the heart wants to do. Recently, I ran across this little poem:

"Tis oft our own convenience That keeps the conscience warm, And the man who has no office Is the man who wants reform."

The man who has the office is much easier satisfied than the one who does not get it. When things go our way we think it is all right; but when they go against us, we murmur and complain. We must have more than conscience.

The second is a written Constitution. Senator Hoar said that a Constitution was to the nation what conscience was to the individual. He said, "A people without a Constitution is the least trustworthy and the most dangerous force on the face of the earth." This does not mean that a Constitution is infallible. It does not mean that it should never be changed. It does mean that every body of men must have a written law which shall be over their prejudices and shall act as a restraint upon their ambitions. It is a law which they willingly place upon themselves when they are free from passion. It was given to restrain all. What good were laws if we could break them when it suited our conveniences? What would be the use of adopting rules if we could disobey when we pleased? Law must always be placed above the impulse of the moment, or the reasoning of the minority. The third is the concensus of opinion—that is, majority rule. Our consciences differ; the Constitution needs to be changed, or be interpreted. Who shall rule? The answer in all popular bodies is, the majority. Any other answer means monarchy or anarchy. Majorities may be wrong. Majorities may injure the cause we love, but majorities have the right to rule. This is the principle which underlies all government except the two forms named above. That majorities may be manipulated and manufactured does not destroy the principle. Exceptions to a rule do not destroy the rule. The suffering of the minority, wrongly deprived of their rights, will be more than repaid when the rights restored to them shall enable them to enjoy majority rule. If the principle of majority rule were destroyed, then what gain would there be in having a majority? What would be the use of holding elections, if we were to refuse to recognize the authority of those elected? What would be the use of holding church meetings, Elderships, etc., if after we had met, voted and decided, each were to act according to his or her own will?

You will notice the order in which I have used the three Cs. First is conscience; second, the Constitution, and third, the concensus of opinion. I must settle questions with my conscience where the Constitution has not spoken, and questions by the view my conscience puts on the constitution, except where the majority have spoken.

But I hear one asking, What of the Bible? Shall I do wrong because the majority say so? Am I to lose my individuality? I answer, the questions which pertain to government are not settled by the Bible, and where the Bible speaks, the view of the majority must be accepted as the view of all, in so far as administering the affairs of the body is concerned. The Eldership is not likely to interfere with my individual acts. If the body does wrong, you have freed yourself when you have voted against the wrong course. And there can be no government without the sinking of the individuality of each that the will of the majority may rule.

The rule of the majority does not mean that I must believe that all that is done is right. It does not mean that I am to allow the wrong adopted (Continued on page 11.)
EVANGELICAL VISITOR


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EDITORIAL.

An Anomalous Condition.

We hope we may not be too severely criticised for using the above term when we speak of the relation of the Canada Brotherhood and that of the United States as regards the work of the Home Mission Board. When, a year ago at the organization under the Home Mission Board. When, a year ago at the organization under the Home Mission Board. When, a year ago at the organization under the Home Mission Board.

For example, if we speak of the relation of the United States as regards the work of the Home Mission Board.

It would seem to us that the General Conference should find a solution for this condition, as for if not cured the time may soon come when it cannot be endured, and thus may become the entering of a thin wedge which would ultimately result in a territorial separation, if not in organic rupture. We hope Conference may be able to find a way out, and that the spirit of division may receive a permanent quietus.

Special Notice.

The Pennsylvania delegation to Conference will leave Harrisburg, Pa., on the Pennsylvania railroad on Monday, the 15th inst., shortly after 11 a.m. (morning). All who intend going will please make a note of this and not fail to be ready to start at that time. The train will reach Smithville Station at about 10 p.m. (evening).

Remember we send the Visitor the balance of the year to new subscribers for fifty cents.

"I hold that a true Christian ought to stand aloof from Freemasonry, for if I find it is not an association for a Christian, not only because of the secrets therein, but also on account of the close and intimate comradship which its rules demand. I cannot see how a true Mason can be an honest, upright Christian."—Rev. E. Aug. Skogbergh, pastor Swedish Tabernacle, Minneapolis, Minn. This statement we publish in the Christian Messenger for May. Frequently we see similar statements and testimonies by ministers and others who have come out from this and other oath-bound secret orders. Briefly stated the testimony is that it is an impossibility for a man to be a spiritual Christian and a member of the secret lodge at the same time. This then being the case we are puzzled to see the consistency of prominent Freemasons being considered proper material to take a prominent part in the forthcoming International Sunday-school Convention at Toronto, Ontario. To say that these men are good Christians, full of good works and successful Sunday-school promoters, and therefore are good Christians after God's word, is equivalent to saying that it is proper for Christians to be unequally yoked together with unbelievers; that righteousness has fellowship with unrighteousness; that light has communion with darkness; that there is concord between Christ and Belial; that the believer is in agreement with the infidel; that there is agreement between the temple of God and that of idols, that it is right to have a share in the unfruitful works of darkness; and that Paul's call to come out from among them, and be separate, and not touch the unclean thing, was the mistaken notion of a man who knew not the doctrine of God. It becomes a serious question how far spiritual followers of Christ, and members of churches that do not allow their members to belong to the secret lodge, can fellowship with and associate in the work at conventions where the lodge iniquity is openly countenanced by prominent members of the fraternity occupying prominent positions and taking prominent part in the proceedings.

The post-office address of Elder Jacob N. Engle is changed from Navarre, Kans., to Hope, Kans., R. R. No. 2.

We are glad to present to our readers the able article from the pen of our young Brother Albert Baker. The subject is a large and important one and his article gives evidence of patient and prayerful study. It is expected, because of the presence of so many missionaries from the foreign field, and also of a number of the outgoing band, that the coming Conference will be especially a missionary Conference. For reasons of page limitation we cannot reproduce his entire address, but it is with much regret that we do not have the space to give the subject the complete treatment that it deserves. It is a subject that deserves the most serious consideration. The subject is "The Cooperation of the Brethren Church with the Home Mission Board of the Church of Christ of North America, and itslimits in the conduct of its work in the foreign field."

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for everybody will bring plentifully into the Lord's treasury, and the prayer of the enthusiastic people of God will be, "Lord, send forth more reapers."

The National Christian Association has for its object the investigation as to merits or demerits, and exposure of the secret lodge system. It has been engaged in this work for nearly forty years and has accumulated many facts and much data along the lines of its investigations. The annual meeting of this Association will be held in the Chicago Avenue church, Chicago, May 11. The program is an attractive one, the speakers being composed of earnest men who are convinced of the great evil that secrecy burdens the people with. Much information can be gathered from the literature of this Association, and every young man should be fortified against the blandishments of the agents of this system of evil. It is sad to contemplate the loss to the Brotherhood of many young men who ought to come into its membership, but get ensnared into the secret lodges, and, once in, seldom have the courage to break loose from its entanglements.

The Sunday-school at the Messiah Home, Harrisburg, Pa., closed fully decided this year to have a special free-will offering on Easter Sunday for missionary work among the boys and girls at the Matoppo Mission instead of individually receiving some special Easter gift. So the offering was taken and amounted to a little over twenty-seven dollars. We feel sure the whole school felt pleased over the change, and we hope the children will more and more yield to the spirit of helpfulness, trying to do good to somebody.

An interesting, well-attended missionary meeting was held as per announcement, at the Messiah Home chapel on Sunday evening, April 30, Brother Doner, Sister Davidson, Brother and Sister Isaac O. Lehman, with their children, Sister Lydia S. Heisey and baby Oliver—quite a contingent—from South Africa were present. Brother Doner, Brother Lehman and Sister Davidson spoke interestedly of the work in that mission field, but the evening was all to short for either one of them to enter into the subject exhaustively. The brethren and sisters sang a hymn in Zulu which, though unintelligible to the audience, was after all listened to with interest and enjoyment. We could not but wish we could hear the native boys and girls at the Matoppo Mission join in these precious gospel songs. The missionaries say they sing very nicely.

After publishing the series of articles "Fishers of Men," completed in last issue, we feel personally the appropriateness of the article in this number entitled, "Faith—Its Place in Individual Salvation," selected from the 'Evangelical Messenger.' We speak for it a careful reading. While the methods of dealing with souls as outlined by the author of "Fishers of Men," may be technically correct, and we are not criticizing it nor finding fault with it, yet we believe that the dangers which Dr. Ducks points out are real, and it is well in the winning of souls that the change goes deeper than the mind, yea, that the faith lays hold on Jesus Christ and that HE alone becomes our salvation: that we can say with the poet:

"My hope is built on nothing less, Than Jesus' blood and righteousness; I dare not trust the sweetest frame, But wholly lean on Jesus' name. On Christ the solid Rock I stand, All other ground is sinking sand."

Smithville Station on the Pittsburg, Fort Wayne and Chicago railroad is the place to go to reach Conference. And is also the telegraph office nearest to Conference, while the name of the post-office is Wellersville, Ohio. Telegraphic messages, as also all mail matter, should be marked, care of General Conference, in order to reach destination promptly. Again notice, post-office, Wellersville, Ohio, care General Conference; railroad station and telegraph office, Smithville Station.

"Observant" noticed a mistake in a letter on page 9 of last "Evangelical Visitor." He says that instead of Mr. MacDonald being the first one to speak the words of Jesus Christ in the Lhasa region, as stated in the item, it was Brother Lenecheur, of the "Christian and Missionary Alliance," who about seven years ago with a companion got to that ancient capital and told of Christ there.

So far we have not learned the real address of the Mission band recently gone to India. They are located at Arrah, but we have not been informed in what Province it is located.

Our friends and brethren will please notice that the date of the Mechanicsburg, Pa., love feast is changed from June 7-8, to May 24-25.
Now, all mission policy exists primarily for the effective preaching of the gospel. It follows, therefore, that, other things being equal, the better the policy, the greater is the effectiveness of that preaching. The Great Commission is, "Go ye and preach the gospel." Clearly, the manner of the "going" is not circumscribed at all. Why then circumscribe, as some do, the method of "preaching?" The "going" is possible only through the intervention of agencies or means. That is, the out-going missionary gathers the necessary data, the various routes and modes of travel that God, through civilization, has placed at his disposal. He chooses that mode and route which commend themselves to his judgment. Likewise, his judgment should not be fettered in seeking to decide upon the most effective means of preaching. Or rather, in direct contrast to the necessary selection of only one route in the going, can he not select many effective ways of preaching the gospel, so long as these ways are in harmony with the spirit of the Bible? (The word "preaching" is used here in its widest application—the message being preached through word and deed and in every detail and avenue of life). The choice of the method of "preaching," as in the choice of the route for "going," presupposes a study of the persons to receive the message. The missionary must ascertain what are the conditions, social, economic, religious and political, obtaining all about him. Only then can he ask himself intelligently how persons in that condition can be induced most readily to receive the message. Shall it be by ordinary church and pastoral work alone? Shall it be, as often in India, largely through education, college and otherwise? Or, shall it be, as Booker T. Washington has suggested for the elevation of the negro, partially through industrial training? Or, again, shall it be by several or all of these methods, with the emphasis laid chiefly on the first? A detailed study of the needs of a mission field and of adaptation to those needs would seem, therefore, to be one of the prerequisites for successful "preaching." Different countries, or even different parts of the same country, exhibiting different social, economic and religious conditions, would necessitate different ways of "preaching" the gospel. A missionary in any of the civilized countries, where the social and economic fabric is founded largely upon Christian principles, would employ some methods quite different from those in use in some parts of India and Africa. Paul, himself, recognized this. He was a Roman in Rome, a Jew in Jerusalem,—not in a worldly sense, but in a spiritual. True, we have no record of what he did other than of preaching and establishing churches. But he confined his labors altogether to the most civilized nations of his day. His work in these places cannot be taken, therefore, as evidence that, among a barbarous people, he would not have used some new channel of communication. Would he, in some parts of India, for example, have possibly hit upon an industrial school as the chiefest handmaiden of evangelism? Here some one may interpose the remark: "First convert the man; his daily work and his environment will then take care of themselves." This is true, and yet not wholly true, and for these two reasons. Firstly, the man may not want to get converted. What then? Could he not be reached perhaps through such a mission school? Gratitude for having been given a good trade may but pave the way of his benefactor's gospel to his heart. Secondly, If the man gets converted, he may be unable to engage in work conducive to Christian growth, for the simple reason that his country affords him no work that transforms his pagan idleness into Christian diligence. Here then is the question: "Shall the missionary seek to create an environment wherein the convert and the pagan alike can be prepared more effectively for spiritual truth, and being converted, enabled the better by that environment to stand?" In other words, shall the missionary, in certain regions, train the convert and the pagan to learn and practice certain trades, in order, thereby, to sow more effectively the gospel and to establish firmly the Christian graces? Our beloved Bro. Jesse Engle, who laid down his life for the work he loved, held pronounced views upon the question of mission methods. To the task of a possible solution of the problem, he brought a loving, consecrated heart and an intelligent mind, stored with a knowledge accumulated through long years of ardent study of mission needs. In the transmission of the gospel, he steadily kept in view both the transmitter and the receiver. He was as important, and that the missionary should be a man of God, consecrated in mind, soul and body, preaches zealously his gospel of love in word and deed. His attitude was to be out-reaching, positive. And as a positive force, he was to seek to change the attitude of the native. From the
negative attitude of indifference or hostility, the native was to be led, not only into an attitude of passivity, where he might receive the gospel, but also into a positive attitude of forward-moving energy. That is, the missionary, by using all lawful means, such as secular instruction, domestic and industrial training, might be able to detach the native from his heathenish moorings and incline his heart the more readily to receive the gospel, and having led him into the Christian life, to furnish him channels of honest education, wherein the convert could develop aright the new life within.

It would be interesting to ascertain why this policy was not fully carried out, and if abandoned, why? Several reasons suggest themselves at once why this policy, as such, was not perfectly successful. The lack of money, the absence of whole-hearted support and of earnest prayer in the Church at home, the manifold difficulties of planting the mission, an imperfect appreciation of the peculiar social and climatic conditions of the mission field, and, finally, the early death of the founder all prevented the successful adoption of these means. Granted, however, that the above adverse conditions had been favorable instead, would even an unusually successful employment of the industrial system, as a compliment to the purely missionary system, justify the great expenditure of time, money and energy necessary to maintain it? Or, in other words, would the industrial system be rather an in-cumbrance than a help?

Aside from its expediency, there arises also this question: "What factor, in addition to favoring circumstances, would alone ensure the success of the system?" The answer is not far to seek. Only practical experts should be employed as heads of the different industrial or domestic departments. That is, if the mission establishes a carpentering or tailoring or bakery department, only men who have a thorough knowledge of everything pertaining to the successful management of such a department should be placed at its head. They must be practical men, of sound judgment, able both to superintend the work of the students and to create a market for the products, and competent to put the department on a self-supporting basis. And last, but quite first in importance, men who are thoroughly imbued with the missionary spirit, co-operating heartily with the missionaries for the salvation and uplift of the heathen.

Many such industrial missions exist throughout the world. Some are purely secular, some almost so, while some few have a purely evangelistic basis. Among the latter, is one begun some two years ago by Mr. and Mrs. Lawson, of Philibhit, Upper India. It is conducted on purely faith principles. Having labored twenty-two years in India under the Methodist Episcopal Board, they concluded to adopt a more effective missionary policy. Their reasons for this change are given in The Industrial Mission Herald, February, 1904, Vol. I, page i., as follows: "After a few years in India, God very definitely led us to see that all head-work and no hand-work was a wrong system. We saw that without training to habits of industry, there could be in the converts no moral nor spiritual development. This reason alone is sufficient for introducing manual labor. Those we helped most, without requiring anything in return, were the most disappointing and the least spiritual. A missionary of the London Society recently reported that less than two per cent. of the children in all the missions of India are receiving anything in the way of industrial training. This means that ninety-eight per cent. are receiving only book education or are growing up in idleness, and idleness in any land means ruination." It is interesting to note that these zealous missionaries believe that an industrial mission can be successfully conducted only by having sensible, consecrated experts at the head of each department. Another matter worthy of note is that certain departments possible in that India mission would be impossible in Central Africa.

This last statement suggests the conclusion of the whole matter. How ascertain whether the industrial mission system is a good, perhaps the best, way to conduct mission work in the less uncivilized countries? How ascertain what industrial departments could be successfully conducted? How ascertain the right relation of the industrial and the evangelistic features of the school? How ascertain the necessary conditions of success? And, finally, how prepare and select men and women to become heads of these departments? To all of these questions—seeing that no one individual or group of individuals, can lay claim to the necessary knowledge on these subjects—there is, for our Church, only one answer. Let General Conference, after the Foreign Mission Board, with the authorization of Conference, appoint a committee to secure from far near and the necessary data concerning the conditions and needs of mission stations, concerning the merits and defects of the industrial system, concerning its management and adaptation, both to existing environments and to true evangelical principles; and let the committee submit their conclusions to some future Conference as a working basis for the confirmation, or, it may be, the reconstruction of the existing policy. Bro. Gish's timely contribution in the Visitor some time ago upon Japanese sanitary precautions, and the editor's very sensible comments thereupon, would suggest another fruitful subject for investigation, viz., "How can missionaries best protect themselves from the attacks of the deady fever?" We owe it to our brave, faithful missionaries that we secure, likewise, as soon as possible, all the necessary data on this subject. If General Conference can see its way clear to gather information in some way or other upon these two subjects, and submit its report to some future Conference, and publish the same, it will have partially cleared away the hazy knowledge shrouding these mooted subjects and have earned, at the same time, the gratitude of the ever growing missionary section of the Church.
course, it is understood that those who are called to foreign work have a love for the natives and are prepared to endure hardship as good soldiers; if they are otherwise, they will be disappointed of their anticipated romance, and their mission will prove a failure.

I am glad that there are some who have forsaken all to go out this Spring with Sister Frances Davidson. The Lord go with them. My prayer is that others may be prepared to go by another Spring. As I expect to have some rebate on my return ticket, I may return not later than next March.

Your brother in the work,
LEVI DONER.

Home address, Duntroon, Ontario, Canada.

May 5, 1905.

For the Evangelical Visitor.
The "Cup."

"He took the cup and gave thanks, and said, take this, and divide it among yourselves" (Luke xxii. 17).

These words were spoken concerning the Lord at the last repast to which he sat down with his disciples, on that memorable night before his crucifixion.

The cup spoken of was a cup containing the fruit of the vine. He took it and gave thanks. Was there anything special in this? Was it not his custom, while on earth, first to thank God before partaking of food or before serving it to others? Ah, yes, but there is a special significance in his taking the cup and giving thanks at this time, for "the cup" and its contents meant far more than the mere literal contents and drink it up, but how little they realized that it really signified Christ's delivering to them and to the church the cup of his suffering, that they might be partakers of the same (I. Peter iv. 13). This fact is easily ascertained when it is remembered that Jesus at one time said to John and James, "Are ye able to drink of the cup that I shall drink of?" and they answered, "We are able." Yet on the night of his betrayal they "forsook him and fled." It takes a thorough consecration, a complete death to self to be able to drink of this cup, for only-as a soul takes on the fullness of Christ is he able for this, and the latter can only be done subsequent to death to self. The Apostles had not yet died out to themselves (See Luke xi. 33-37), and while with their mouths they said, "We are able," when the test came they failed.

Many of God's children to-day sing, "I'll go with him to the garden, I'll go with him all the way," but when the fire is a little hotter than they had anticipated, or the water a little deeper, they cry, "Lord, I didn't bargain for this," and forsaking him, flee.

The "cup" which was to be divided signified that his followers were to share his sorrows as well as his joys, and the dividing of it that each one was to have his portion of this. Jesus gave his followers various commissions at various times, and at this time it was a commission to suffer for his name.

In the early church the suffering for him was one of the prominent features. How many were beaten, stoned, slain, evilly entreated on the right hand and on the left. Paul said, "I fill up that which is behind of the sufferings of Christ." Again he says, "All that will live godly in Christ Jesus shall suffer persecution." Peter says, "Forasmuch, then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." Beloved, if Jesus "took the cup and gave thanks," if Paul could count it a privilege to suffer for his name, if "others were tortured, not accepting deliverance; that they might obtain a better resurrection," and if "others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:.... were stoned,.... were sawn asunder, were tempted, were slain with the sword; wandered about in sheepskins and goatskins, being destitute, afflicted, tormented," and if "they wandered in deserts, and in mountains, and in dens and caves of the earth," shall not we, too, take our portion of the same "cup" and give thanks for it? We may not be called upon to pour out our life blood, but there is a portion in the "cup" for every child of God. Beloved, take your portion. "Drink ye all of it," for "If we suffer, we shall also reign with him." Yours, etc. Christ's.

RHODA Z. MARTEN.

For the Evangelical Visitor.

Thoughts on I. Cor. xi.

A long while ago I was very much impressed with I. Cor. xi., and I felt as though I ought to write a little about it. So I commenced to write and this brought me to study about it a little more. Trusting that "all things work together for good to them that love the Lord," I will write what I believe, to the best of my knowledge.

In the first part we read that Christ is the head of the man and the man the head of the woman. Then we read, "every man praying or prophesying having his head covered dishonors his head." "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head, for that is even all one as if she were shaven." Then we read, "Doth not even nature itself teach you that if a man have long hair it is a shame unto him, But if a woman have long hair it is a glory to her, for her hair is given for a covering?" Now, some people combine this all together and say the hair is given for the first covering which is mentioned in this chapter. I cannot agree with them. I believe the first means a covering which shows that the woman is under subjection, and when praying or prophesying shows her subjection. But if a woman wants to teach and have authority over the man, she would look better uncovered, the same as feet washing, which shows our submission or willingness to hold still and be told. Baptism is the answering of a good conscience.

Paul did not say the hair was given for the covering but for a covering. And nature also teaches us that a man's hair will not grow to the length of a woman's unless trained. I don't believe any one would say the woman was to cover up the man or the man uncover Christ, as it might be drawn from the first part.

"Let us take up our cross Till we the crown obtain,"

"The crowning day is coming by and by."
For the Evangelical Visitor.

Self-Denial.

To deny ourselves and take up the cross daily and follow the commandments of God and walk in his holy ways, requires a fixedness of purpose that only those who are sustained by divine grace endure. The temptations and allurements of this world are very enticing and often promise personal comfort and pleasure that for the time being involve happiness and, perhaps, profit. In some cases fidelity to the dictates of conscience awakes contempt upon the part of others and puts the man of God into great straits, but steady to his purpose, he proceeds on the even tenor of his way, counting it gain, if need be, to suffer rather than to sacrifice the eternal principles of right.

The true Christian is called upon to perform acts of self-denial every day of his life and counts it all joy to suffer for the cause of Christ, "knowing that tribulation worketh patience; and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in their hearts by the Holy Ghost which is given unto them." Neither murmur nor complain beneath the chastening rod, but in the hour of grief and pain they lean hard upon God with as sublime a faith as those young men did in the fiery furnace, or as Daniel did in the den of lions. The occasion may not have been marked by such peculiar circumstances, but the principle is as fully emphasized and grandly maintained, with the manner of success to glorify God for the wonderful grace that abounded in them.

Self-denial does not always require the fires of Whitefield to test it, or the stake, such as Polycarp was bound to, that the spirit of martyrdom may be evinced to that of self-denial. But by patient continuance in well-doing we grow in grace and the further knowledge of our Lord and Savior Jesus Christ, whose whole life was one continuous course of self-denial. He became poor that we might be rich. He made himself of no reputation, but taking the form of a servant, being made in the likeness of men, and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. These great manifestations of self-denial which Jesus Christ has done for an example unto his followers, is a trial of faith which must be shown unto the person in adversity and tells the story of his doing the will of the Father, without hesitation, marching with steady steps to the cross upon which his mutilated body was hung as a trophy of cruel hate and universal scorn. Yet, after he descended to the lowest depths of earthly sorrow, ignominy and death, he also ascended, and has obtained gifts for humanity, who may, if not in like manner and measure, but in spirit and purpose, practice self-denial and thereby bring glory and honor to him who suffered and died on the cross to redeem us.

So he bore our griefs, and carried our sorrows, and we in turn bear one another's burdens and so fulfill the law of Christ. Denying ourselves of all ungodliness and fleshly lusts, we live soberly and righteously in this present evil world. Geo. S. Grim. Louisville, Ohio.

For the Evangelical Visitor.

From Sister Myers.

Our dear Savior's commission is, "Go, lo! I am with you always."

Dear readers,—What blessed company we have to go with us, even to the end of the world! His command to us is to go out and bring the people in. Now here we are, in this strange land, among these strange people, here with our dear Mission workers who have gone forth in the Master's command and they have been blessed in their labors of love in the salvation of precious souls, and their influence is gone forth to others who are longing to know the way and be brought to the light of God's word, and to be taught to sew and do housework. Here is a grand opening for some one who may read this article, who may not have courage to say, "Here am I, send me." Send some brother and sister or some maiden lady or ladies who are consecrated wholly to God and his service to a work of this kind, to open a home to gather in these poor native girls, and give them Christian training. Our Christian brethren need Christian training so as to be established in and on the way they should go, and when they reach to manhood they should not marry heathen girls, but should find faithful Christian girls. But how can they when we don't do our duty in training some for them! This is one of our great needs in this land—a girl's Christian training home. Some time ago there were four bright young girls came to the Mission to stay and learn to do housework, but our dear people were not prepared to keep them; and it would not be advisable to have a girl's school and a boys' school so near together one yard. These girls begged and cried to stay, and yesterday another came. They had to tell her she could not stay as they have all they need at present, but they told her she might come next term of school. At present there are three native girls in the home helping and going to school. They need to be taught, you may say, everything; but they are teachable, if the teacher has grace and patience. Every consecrated child of God should be filled with much love and patience before entering a work of this kind. I am sure these girls can be trained to do almost any kind of work, as we have been to different schools where they have been educated and know how to live clean and decent. They have their homes like as if they knew how to live, and have their children brought up in a Christian training.

I doubt not, some people who read this will think me out of place to write this, but, let me tell you, if you had seen what we have seen and heard what we have heard, you would say the same. Jesus is coming, and what is to be done must be done quickly, so let us see what we can do for these poor lost souls. Dear reader, we read in Luke about the excuses that were brought in by those that were invited to the Great Supper, but the Master of the house said, "Go out quickly—go out into highways and hedges and compel them to come in, that my house may be filled." Then comes the 24th verse, "for I say unto you, that none of those men which were bidden shall taste of my supper." Sad it is that many people will never know what it is to be a soul winner because they will not go at the bidding of God's command. And how said that it is that we fail so many opportunities pass by that we can never recall again! We are commanded to sow beside all waters, and be helpers in every good word and work. Let us think what God has promised to the faithful children who trust and obey! No good thing will he withhold from them who love the truth, and the willing and obedient shall eat the good of the land. Let us go on praising the Lord and obeying his command in every little corner he puts us, for he says, "I will be with you, I will never leave you nor forsake you." Well may we say, "I will trust and obey, for there's no other way to be happy in Jesus, but to trust and obey." Then in fellowship sweet, we will sit at his feet or we will walk by his side in the way, what he says we will do, where he sends we will go, never fear, only trust and obey." This is what makes those that are willing so happy that the work the dear Lord
gives them to do is a real love service and their only desire is to live in the will of God. If I know my heart, I mean by the grace of God to be obedient in all things.

Some people say the missionaries are lazy people, they don't like to work; and some people say the heathen need not to be saved. Well here we can prove to you that not all missionaries are lazy. Some time ago Bro. Steigerwald got a message to come and visit a native boy. The message was from a white man by the name of Wilson, a distance of about eight miles to walk. He started off to walk all the way to visit this poor native boy who had been shot by a native, the white man's native helper. It was rather an accident, but it was very serious. When he arrived and went into the hut where the poor boy lay on his blanket, he smiled to see the Umfon-...misionaries are lazy. Some time ago Bro. S. message was from a white man by the help of God to be obedient in all things.

When he arrived and went into the hut where the poor boy lay on his blanket, he smiled to see the Umfon-disie, whom he had heard preach the gospel, come to see him. Bro. S. asked him if he should pray. He said, "Yes," and turned himself around and got his Testament, and Bro. Steigerwald had his Testament and hymn book along and read and sang and prayed with him and committed him to God and so came home. Do you think he could do that if he was lazy? I think not. Well, the white man, Mr. Wilson, took the poor native boy to the hospital and in a few weeks he was able to come home, and as soon as he could he came to the Mission to service with his head tied up, walked the eight miles to hear the blessed gospel preached by the Umfon-disie; and when opportunity was given for any to come forward for prayer he came forward and said he wished to give his whole life to God. Another little boy also came forward.

And so we praise God, the class of converts is increasing, and you, dear readers, keep on praying the Lord to send forth more workers into his vineyard for the harvest truly is great and the laborers are few.

I was in one mission school where the evangelist teacher had quite a large school, and as I looked on I saw a class of twelve girls that appeared quite bright. I was led to go and talk to them and asked them what is your lesson? They showed me. I told them to read and looked after them till they had finished the last five chapters of Matthew. Then they wondered how it was that I could read so well in the Zulu Testament. Then I showed them my Testament, and how I mark what I read what I know, and they seemed so pleased. Then I showed them my precious Bible song which I love to sing to the natives and to the white people. It contains a great deal. If we were to be without the Bible we would not know what God commands us to do, and if we were in a place where we had never heard of a blessed Savior who has left his shining courts of glory and come here in this world to save the poor, lost sinner, don't you think we would be glad if some consecrated children of God would bring us the blessed light of the gospel and tell us of a Jesus that saves us and makes new creatures out of us?

Dear reader, you need not wonder that some say they are a wonder to themselves when they think and see what God has done for them. We could tell you much of the need of sending the gospel to these heathen and what we have learned on our mis­sion tour in this year. Yes, and the half can't be told. We have been to twenty-five or more mission stations, and I do praise God for the love I can feel for the cause and to help in the work. I don't think it so hard to be engaged in mission work. I can say to the praise of God it is a real pleasure for me to do the little things that I can do for the dear missionaries.

We are very glad this work here is growing, and the old huts are crumbling down and some have been burned down, and so the boys must have a new house built to sleep in, and so there is always something to do. The boys do a good lot of work before they go to school, and after their school hours they work till night, and then they have their supper and when the prayer bell rings they all come quickly into the dining-room and a chapter is read and some pray; then we sing some hymns and they go their way rejoicing. Papa and Sister Sallie Kreider and one of the native boys went krall visiting yesterday. They were made happy to find some that wanted prayer, and there need be a going out after the people and bring them into the light. Let us all with one accord seek to know and do God's will.

We need your earnest prayer in our behalf that we may be kept by the power of God, and in his will to go where he wants us to go and do what he wants us to do. Thus I have written by the help of God. May God bless every effort that is put forth in his name to win precious souls to Christ. Amen. CATHER A. MYERS.

If you want to be interesting, don't talk much about yourself.

The Ordinance of Man Uncovered.

Romans xiii. 1 to 7.

Dear Brethren, I am impressed, with the spirit of truth, to offer my service on the above Scripture. Now let us have the mysterious veil or covering lifted off it. There are many of God's dear children who want to know how to reconcile these words of Paul with other Scriptures.

The higher powers are first the ordinances, and secondly, the officers of the church. Many read the first sentence with thought of emperors, or the pope, or some other earthly power. Thus they look at the face of Paul's leading thought and mistake it for earthly governments which is ordained of men and not of God. Peter will help us to see they are of man. (I. Peter ii. 13, 14). Now Paul and Peter agree, but many have not found their agreement. "For there is no power but of God: the powers that be are ordained of God." How true that is, when we roll back the higher powers curtain it will only leave to our view Peter's ordinance of man—the earthly governments that come to naught. If Paul meant that all are ordained of God, then where will Peter find the ordinance of man, of which he speaks? Peter's writing is plain enough that they are of man, and to find a harmony with Paul we must understand that Paul was not investing them with any power at all, neither did the Savior, nor God the Father, for he gave all power to the Son, both in heaven and in earth, and he denied the power of Pilate to crucify him, and despised the principalities and powers, that were of wickedness, by the blood of his cross.

We must remember there are two kinds of power: One of light, the other of darkness, and it is not good to get them mixed up. The third verse says, "rulers are not a terror to good works." I would to God that were always true of the ordinances of men. But, dear reader, remember their history, but I praise God it is with every ordinance of God's house, the church. How many ministers of God do you think could be found in the political kingdoms? If they were the ordinances of God he would ordain good ministers for them, but men and money put them in. Either Russia or Japan is bearing their sword in vain according to God's cause. But the true minister of the gospel has the word of God for his sword; with it he executes the wrath of God on evil doers. To them let us be subject and pay tribute.

W. B. OGDEN.
Faith—Its Place in Individual Salvation.

The condition of salvation is faith in Christ. The ground of faith is Christ. The object of faith is Christ. The purpose of faith is Christ. The ground of faith is Christ. The victory of faith is Christ. Saving faith embraces the assent of the mind to the truth that Christ can and will save; the consent of the heart (Rom. x. 10) to the claims of the Gospel upon us, and to the concurrence of the will in the will of God. All this embraces repentance, a self-surrender to the conditions of salvation and to the Savior and trust in Christ. If we stop with the first, viz., the assent of the mind, we rest in an intellectual faith, and not in Christ, and there can be no salvation in such a mental effort. An individual may assent to the whole Bible as God’s truth and yet be unsaved. As President Smith says in an excellent treatise on faith: “The fullest assent to the truth, the strongest conviction can never amount to evangelical faith. The truth of God may make a deep impression, may excite the emotions to the highest degree, and still there be no faith.”

“The devils believe” and even “tremble.” They believe what God says in his word is true. Many people stop in seeking salvation by simply assenting to the truth of the promises of God, but there is no salvation in that. The object of faith in personal salvation is not the word of God, but first, last and forever Jesus Christ. There can be no substitute for Christ, not even the word of God, as precious as that is. No promise of Christ can save us, neither faith in the promise, for promises are not a Savior; Christ alone can save—the person to whom the promises refer and imply can save, and he alone.

Take that precious promise: “If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” There is no saving virtue in that promise, we may assent to it without any reservation and yet remain unsaved. The faith that instrumentally saves must go through and beyond the word and rest in Christ. It requires more than an intellectual assent to the truth to be saved. It requires the consent of the heart and the concurrence of the will, and all this presupposes Scriptural repentance, an irrevered self-surrender to Christ and an appropriation by faith of the merits of the atonement of Jesus Christ to the heart, to the blotting out of all transgressions. The faith that appropriates salvation is the belief of the heart in Christ, not only a faith in God’s word; that belongs to it, but it is not the most essential. Men have been saved who knew precious little about the word of God, what it contains, etc., because they believed in Christ.

Faith in Christ gives us something to rest on, build on, to grow in, to fight with and to overcome by, because it brings pardon, reconciliation, adoption, assurance of salvation and a living hope of a future blessed immortality. It puts a new life principle within us. It gives us the elements of firmness and of endurance.

In these days of superficiality great care must be exercised by us ministers that people are not deceived by taking an intellectual assent to the truth as sufficient unto salvation. There can be no substitute for Christ. The word of God is intended to guide, encourage and inspire faith, but it cannot save, it is not its province to save, but it points to the Savior, and in him faith must rest for salvation, and in him alone. The reason why so many so-called converts do not remain faithful—backslide—is, as the sainted Reuben Yeakol once said in my presence, they never foresaw, and hence backsliding with them was out of the question. There was a time in the history of our church when we could truthful say that we had no unconverted church members, but alas! that day is past. If people genuinely repent of their sins and are really born from above, they will not so easily backslide.

A great deal of this superficiality in the work of soul-saving has come from modern evangelists who care more for numbers than for real conversions. They tell seekers if you believe the word of God you are saved. The seekers accept the evangelist’s word for it and stop right there, but they stop outside of the kingdom of grace. Years ago, when I was pastor in a certain city, an evangelist came to hold a two weeks’ meeting. He instructed the pastor to tell the people one week before his arrival that in those two weeks he would have 500 conversions. I attended his meetings four or five nights until I could no longer countenance the work that was very superficial, even with my presence. When seekers came to the altar he took his Bible and read a few promises to them, had them read them, and then asked the question: Do you believe those promises? and upon the answer that they did, he declared them saved. Poor souls, the majority of them rested in an intellectual assent to the truth, and they had no root in them, and they withered, and out of the so-called 500 converts there could not be found ten who were faithful after the lapse of one year.

To instruct seekers of salvation is a very responsible thing, and nowhere is superficiality more out of place and more disastrous. In a city in Ohio there was a great awakening in a Baptist church conducted by an evangelist. Many professed conversion and united with that church. After the lapse of a year I inquired of the pastor how the converts of that revival were doing. His reply was, “My brother, that revival was the greatest curse that ever came upon this church.” I asked why he thought so. He replied that the evangelist got his converts no further than believing in the word of God, and the deceived people had no Christ. I sincerely hope that the new evangelism of which we read so much in some religious papers will give us more thorough work in soul-saving than some evangelists of to-day give us, and will at least emphasize more thoroughly and Scripturally three things: thorough repentance, a heart-faith as the only instrument of salvation, and the judgments of God upon incorrigible sinners. God help us as ministers to build solidly for eternity that the material that shall enter into the warp and woof of Christian experience, character and life may be substantial, such as will stand the life-tests, and will prove death and judgment-proof. Rather build more slowly and do thorough work, than make a big show on earth in numbers, and eternity discover and reveal to us that we have gathered nothing but leaves.—Rev. W. H. Bucks, in Evangelical Messenger.
Fashion.

No heathen god or goddess has ever had more zealous devotees than fash-
ion, or a more absurd and humiliating ritual, or more mortifying and cruel
penances. Her laws must be implicitly obeyed, and change as the moon.
They are rarely founded in reason, usually violate common sense, some-
times common decency, and uniformly common comfort.

Fashion rules the world, and a most tyrannical mistress she is,—compelling
people to submit to the most incon-
venient things imaginable for her sake.
She pinches our feet with tight
shoes, or chokes us with a tight neck-
chief, or squeezes the breath out of
our body by tight lacing. She
makes people sit up by night, when
they ought to be in bed, and keeps
them in bed in the morning when
they ought to be up and doing.
She makes it vulgar to wait upon
one's self, and genteel to live idly and
uselessly.

She makes people visit when they
would rather stay at home, eat when
they are not hungry, and drink when
they are not thirsty. She invades our
pleasures and interrupts our business.
She compels people to dress gaily,
whether upon their own property or
that of others,—whether agreeable to
the word of God or the dictates of
reason rather paradoxical, but most
graciously received. Semblance and
shade are among her attributes. It is
of more importance for her worship-
pers to appear happy than to be so.

Fashion taxes without reason and
collects without mercy. She first in-
fatuates the court and aristocracy,
and then ridicules the poor if they do
not follow in the wake, although they
die in the ditch. It is said because
Richard III. was hump-backed, it be-
described his life, a man who does not walk
perpendicular in a standing collar, and
sport a watch-fob and twirl a cane.
And then, then to marry him would be
death. He would be just as likely
to sit down in the kitchen as in the
parlor; and might get hold of the
wood-saw as often as the guitar; and
very likely he would have the baby
right up in his arms, and feed it and
rock it to sleep. A man who will make
himself useful about his own home is
so exceedingly unfashionable that it
would never do for a lady to marry
him. She would lose caste at once. Abused
women generally outlive fashionable ones. Crushed and care-
worn women see the pampered daugh-
ters of fashion wither and die around
them, and wonder why death in kind-
ness does not come to take them away
instead. The reason is plain; fashion
kills more women than toil and sor-
row. Obedience to fashion is a greater
transgression of the laws of woman's
nature, a greater injury to her phy-
sical and mental constitution, than
hardships of poverty and neglect.

The slave-woman at her tasks will
live longer; yea—see two or three
generations of her mistresses fade
away. The washerwoman, with scarce
a ray of hope to cheer her up in her
toils, will live to see all her fashion-
able sisters die around her.

The kitchen maid is hearty and
strong, and when her lady has to be
nursed like a sick baby. It is a sad
truth, that fashion-panstered women
are almost worthless for all the great
ends of human life. They have but
little force of character; they have
still less power of moral will, and
quite as little physical energy. They
live for no great purpose in life; they
accomplish no worthy ends, they are
only doll-forms in the hands of milli-
by a majority to remain always in force; but it does mean that when the churches meet once in three years and decide on any course to be pursued for the next three years, that all the churches, ministers and societies yield to the will of the majority; and in no way hinder the carrying out of the will of the majority. Any other course means ruin.

The majority always makes concessions to the minority, or, at least, it should. It should try and please as many as possible. It should consider the needs of all; but once it has registered its will, that will should be enforced. To do otherwise would ruin the body and destroy all government.

—Selected from Church Advocate.

Additional Love Feast.

Lebanon and Dauphin Love Feast
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A brother, Clarence Centre, N. Y., 50

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MISSIONARY.

Letter from Bro. Steigerwald to Sister Davidson.

MATOPPO MISSION, BULAWAYO,
March 22, 1905.

Dear Sister in Jesus, Greeting: I take pleasure in answering your most welcome letter which reached us a few weeks ago. I should have had the opportunity of writing to you before, but have been too busy that I have scarcely time to write more than must be done. I have had the reports to make out, and also made an attempt at an annual letter. We were rather late with financial report.

Many thanks for the money order of $50 for the Teachers' Fund. Surely those tempt at an annual letter. We were rather pleasure in answering your most welcome mighty ingathering follow.

for prayer last Sunday. Pray for them that past the middle of the term, we don't want along the way. I feel sure It will stir up more than must be done. I have had the Xietter from Bro. Steigerwald to Sister.

weeks ago Jonas was down a whole week. a

They seem' to be in good condition for many years and for that rea­

my dear Sister Lydia. It is somewhat of a

of God's children would be so filled with'

fied with her condition. As yet we are un­

but we hope by and by we will be able, the

brother, and also Christ's brother. We told him

sire to follow the Lord. Kolisa is staying

work with us. He is so well pleased that

is sure of heaven. Terrible delusion. He, what many of these people have to go

two other missionaries were to Benares, the Ganges river. Along the river we saw

When traveling on the railroad it is our sword, and in the lonely solitude hour it is our comfort to soothe our sorrows. It so fully equips us that we can reach more of our good and happy friends at home, at whose homes we have often been refreshed both spiritually and temporally.

May our Father who is rich in blessings continue to bless them all, but our prayer is that they may all know the way. To bless others is to give of that the Lord has blessed them, and by and by they that sowed and they that reaped shall rejoice together.

Yours in much Christian love,
John H. Myers and Wife.


A Word From India.

Bless the name of the Lord for his watchful care over us. How glad we can be that we were among Christian land. We do not need to go through what many of these people have to go through when they accept Christ. They are at once cast out and persecuted. Here we have met a Catholic lady who is satisfied with her condition. As yet we are able to talk to the people in their tongue, but we hope by and by we will be able, the Lord will. A man came to our place the last day of March who has accepted Christ. He desires baptism and wants to work with us. He is so well pleased that we treat him as a brother. He asked us in such a child-like way whether we would accept him as a brother. We told him every one that would do the will of God was our brother, and also Christ's brother.

We do appreciate to be here in this land to work for the Lord. We find that it takes perseverance in taking up a new tongue.

On March 10, Bro. Musser and I and two other missionaries went to the supposed holy city. Here they claim, if any one dies within the city limits, he is sure of heaven. Terrible delusion. He, the devil, indeed has the people blinded. Our guide first took us in a boat on the Ganges river. Along the river we saw many bathing, expecting to get purified. They bathe every day; Winter and Sum­mer, and we are told they have done it for thousands of years. We also saw eight
dead bodies brought to the river to be cremated. Then we visited what they call the Golden Temple, the Cow Temple, the Monkey Temple. We saw the aged and the young go through the form of worship. Many people love in word and in tongue, and in heart and in truth. But I hope it will not be so with us in the day of judgment. Dear friends and brethren, we hope you will take the work of the Lord to heart more and more from day to day.

The Bubonic plague here in India is taking its millions out of time to eternity unprepared to meet their God. We are still praying that the means may be supplied for it, until he receive the early and latter rain;" and we take fresh courage and inspiration for the work. We thank God we are here, knowing that while we cannot save people, and do not pretend to, God can work through us to the pulling down of the strongholds of Satan.

Father graciously supplies our needs. Not long ago when floods ran low, we did not know from just where we were going to get supplies, but kept trusting, and a Hindu gentleman sent in a nice basket of tomatoes, cabbage and greens. So while he was unconscious of it our God used him for the supplying of our needs.

Time fails us to tell of Father's signal care over us on every line, but just here we wish to express our thanks for the large consignment of splendid goods, donated by many readers of the Visitor. We cannot fully express our appreciation, but pray God to pour boundless blessings upon the heart of each one who had any part in this.

It is now time for our Sunday morning English service. There are only three of us in session while I write. - It would no doubt do the hearts of you dear ones good to hear them repeating Scripture verses and singing "Nothing but the blood of Jesus." These are seed sowing times. Sometimes Satan suggests, "Why persist in going out among these people? You see none turning to God." But we remember "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain;" and we take fresh courage and inspiration for the work. We thank God we are here, knowing that while we cannot save people, and do not pretend to, God can work through us to the pulling down of the strongholds of Satan.

Father graciously supplies our needs. Not long ago when floods ran low, we did not know from just where we were going to get supplies, but kept trusting. But remember when after the floodwaters had receded, the spirit of the Lord had filled the temple, and people were gathered there and sitting in the dirt and the mud, we took a little basket of tomatoes and cabbage. It was a blessing as they put heart and hand to work, Bless God for a given up will to do God's will.

No doubt many of these people will have a hard time because of the wheat famine. We see so many crippled people; shall we pray that the means may be supplied that the work may be forwarded. Those praying that the means may be supplied prepared to meet their God. We are still waiting for the right way, he led me to the Levite; or will we be a good Samaritan? So we are praying that the way may be opened that we can be a help to these people.

In his service!

April 5, 1905. — Henry Angene.

From Brother and Sister Martin.

MANISHOM BAZ, INDIA, March 26, 1905.

Dear readers of the Visitor: "His compassion fail not." Amen. After an interval of some months we again address you in the name of Jesus, the above text being our testimony. Since we last wrote you we have learned more of his tender compassion and great grace extended toward his children, having been called upon to pass through deep sorrow in the loss of our precious baby boy, in which the angel of his presence saved us, comforted and sustained us, and lifted us above the disappointment and loss. We could praise the Lord that we had met just such things in our consecration, when we surrendered all to Jesus for time and eternity, and that he took away all that made us hard to say, "Thy will be done." So when this trial came, we could praise the Lord for yielded wills. Praise the Lord! When we are wholly his he makes us, through his grace, equal to every occasion. Hallelujah!

Since our last writing we have taken up the work at Raghunathpur, in the stead of Bro. and Sister Sparrow, now on their way to England. The Lord is very good and smiles upon us here, making us feel at home and in the center of his blessed will.

These are very busy days. Building work, village work, the study of the language and many other little things, together with the care of the seven children now here; one being less than a year old, quite of the fever variety. Quarrels for girls at Premnanda are being erected here, and we hope will shortly be completed. God has wonderfully supplied the means needed for the same.

The outside work is moving, but not as rapidly as we would like to see. The colporter is working, selling many Gospels, distributing other literature, doing this mostly at the trains, and also preaching the gospel. Zanzibar and village work is also being carried on. Every Sunday a lot of little boys and children, mostly clothed only in the garments supplied by nature (their brown skins) come to our bungalow for Sunday-school. It is now in session while I write. It would do no doubt do the hearts of you dear ones good to hear them repeating Scripture verses and singing "Nothing but the blood of Jesus.

The Lord had many things for me to learn. I withheld the doctrine of sanctification and divine healing and those deeper things. I thought those who advocated them were extremists. And when such brethren would come through our neighborhood, I wished in my heart they would stay away, because I thought we were all right and they would only bring division. And yet I would often feel dissatisfied with myself. The things he would give to do would sometimes be such a cross. And I felt that his service should be more of a delight. I began to search for the One who found out who was right, and I saw that it was his will even our sanctification, that our joy might be full. And as I prayed and sought the One who found out who was right, I led me to the very things that I had withstood. I yielded to him as far as I had light, and I attained to heights and depths that I had never reached before, and the Lord did great things for me. I took him for my physician, and I enjoyed precious seasons in communion and fellowship with the Lord, for which I still praise him. But I know now that I did not attain to real victory on all lines, and this means so much.

EXPERIENCE.

To the dear readers of the Visitor: It is with pleasure that I obey God in telling what great things he has done for me. I pray God to use me to show that it may all prove to his own glory.

I will begin where the Lord began with me. I was only eleven years old when I first felt the drawing of the Father. I wanted to be a Christian, but I was not willing at once. So I asked the Lord that he should not withdraw his Spirit until I would become willing, and he did strive with me until I yielded to him. I had only a few little things to confess and make right, which I did. And one evening while I was alone in the kitchen, he gave me such a blessed little evidence of my acceptance with him. While I was thinking of those things, I looked up and I saw a straight and narrow way from where I stood up to heaven's gate. And about the gate there was a bright light, and it lit up the whole way to heaven with nothing between me and the gate. And I felt very happy. This evidence has often helped me to overcome the enemy.

I have often been thankful for the help and care of a praying father and mother. The Lord led me on step by step as I was able to follow. When I would obey him, I would be happy, but sometimes I would yield to the devil. I was then less than a year old, and therefore I could not learn. I withstood the doctrine of sanctification and divine healing and those deeper things. I thought those who advocated them were extremists. And when such brethren would come through our neighborhood, I wished in my heart they would stay away, because I thought we were all right and they would only bring division. And yet I would often feel dissatisfied with myself. The things he would give to do would sometimes be such a cross. And I felt that his service should be more of a delight. I began to search for the One who found out who was right, and I saw that it was his will even our sanctification, that our joy might be full. And as I prayed and sought the One who found out who was right, I led me to the very things that I had withstood. I yielded to him as far as I had light, and I attained to heights and depths that I had never reached before, and the Lord did great things for me. I took him for my physician, and I enjoyed precious seasons in communion and fellowship with the Lord, for which I still praise him. But I know now that I did not attain to real victory on all lines, and this means so much.
It is often said, "claim it and you have it." This is all right. When you are sure that you are praying in the right conditions, there is a clean and pure heart.

A heart resigned, submissive, meek, My great Redeemer's throne;
Where Christ alone is heard to speak,
Where Jesus reigns alone.

But during the last year or more we have had severe trials and tests, and I began to look for the billows around me and my faith to give way. I began to look at others who claimed victory and sanctification, and we know the enemy is very successful in magnifying other people's faults and hiding our own, and while we look at others, we forget ourselves. I began to doubt whether there was such a thing as real victory in this life, and the way became very dark; I felt that I could not live in this way any longer, and I asked the Lord that he should give me his Holy Spirit. I felt very needy, and I needed a real cleansing and the fullness of his Spirit. I felt that I could not go on like this any longer, and I asked the Lord that he should let his light into my heart and show me his will concerning me. I then felt that I needed a real cleansing and the fullness of his Holy Spirit. I felt very needy, and I became wonderfully burdened with my need so that I often had to groan beneath the burden. I would often go and breathe out the longings of my heart to God in prayer. I would go to the church and worship for his own glory, so that I could live the real Christ-life. My burden became still heavier, until one day in a little meeting I felt entirely crushed. And I told the brethren I wanted them to pray for me at once. That I could not live in that way any longer. I felt that the Lord was laying his hand upon me, and I became helpless. This came so unexpectedly that I did not know what it meant. But I soon saw that he had his eyes upon me, and that he meant to put me through the refining fire. 'No one can imagine the suffering and the agony of soul that I went through. It seemed as if my very life would be crushed out; and all that was wrong in my life came up before me, until I had confessed out my whole being. I was like a sinner who was such things as are common among God's children, and yet they are sin. It was the day of judgment for me, but I am so glad it came in the day of grace.

There were only a few who really knew the power of the self-life and with what agonizing struggles it died. Many I believe, have their sins forgiven, but have never really died to self, and Jesus has the same name for place as for sin, that is, on the cross. There is nothing new; our forefathers, the Apostles, knew what it was to be crucified with Christ, and it is not until self is all gone, that he can at all times have his cross. There's where we all must come. There was wonderful power, my full soul could hold no more; and, how I loved him, he was my own precious Saviour! Truly he is the "Fair-est among ten thousand to my soul!" And such love for lost souls and his children I never had. I could only compare it to an artistian well that flows itself. I could not help but love others. I told him that I would do anything or go anywhere with him, and such a blessing as he gave me, it was wonderful, my full soul could hold no more. I had to do all I could to give vent to my joy. Oh, I thought if only every one would shout and praise the Lord with a loud voice.

He did not give me this blessed fullness for only a day. No, but

"Praise the Lord the fire still burns,
With Pentecostal flame.
The altar of my soul aglow,
All glory to his name.

I am not beyond temptation, but the enemy storms in upon me in a dreadful way, so that I often go to the mercy seat for refuge, and when I look up to him I can see that he is hiding me under the hollow of his hand, and he tells me that, "He that toucheth the head of my eye." He is just resting in him. I praise him for his keeping power, and I know so long as I obey him well he will keep me. I dare not draw back; the transition is done for time and eternity. And all I am and all I hope to be, I have laid at his feet to be used as he chooses. It is so blessed to be all the Lord's. I often long to give it to others of his children; especially to the watchman on the walls of Zion. Oh, that God might anoint them with a double portion of his Spirit that they might have real power for service, so that those who are looking up to them might be led out on the highway of holiness. Then Christ would be lifted up by his children, and all men would be drawn unto him. I stop writing as my article is getting too lengthy; only I want the prayers of God's children, because I feel my insignificance and the utter helplessness of myself so much that I would say with the poet:

"Savior, lead me lest I stray,
Gently lead me all the way,
I am safe when by thy side
I would in thy love abide."

From your unworthy sister in Christ,
Anna M. Sher.
Perry Station, Ont.

Dear readers of the Visitor: I felt impressed to write something for the Visitor by the help of our great God. We know that of ourselves we can do nothing, but only as our God helps us.

O, how my heart delights in this Great Salvation! for I was the chief of sinners, and was also a murderer of my own soul. O, dear reader, if you have not yet that perfect peace in your heart, now is the day of grace, to-day is the day of salvation; do not delay and go down into the pit of hell. I trod that way once myself and will give you a brief outline of my life.

I was a drunkard; my wife left me and turned out to be a drunkard and I had to earn my own living and support two children. Then at times he would steal all my earnings and I was left without anything again, sometimes I had not must to eat.

At last he left me and the children; and I also could hear no more from my parents, as he used to take the letters from the post-office and I did not see them, so of course I had to look after the children. I then took in washing and sewing and lived with my children till he broke into my house several nights; then I got discouraged and put my little girl out and paid her board by the week, which was two dollars per week and kept the boy with me at a hotel. Then I was desolate and went to the bad (O how sad). I, of course, went to dances night after night, and then when a set was danced we would go down to the saloon and have a drink, women as well as men. I went on in that state for some time till the good lady of the house spoke to me about this matter. I answered that no one cares for me. She said Christ did and talked to me wonderfully, so that I got to thinking, and in a few months my own old and parents heard where I was and came to visit me and then took me home, hallelujah!

Now I have been in Kansas for over four years, and, not quite a year ago Christ found me. Praise his holy name that he ever accepted me as his own. I can truly say to-day I am now standing on the Rock, Christ Jesus, and I mean by the grace of God to press on. I have trials and at times darkening of the mind. But I always give it to Jesus and he has delivered me from evil to say of me now, but it only drives me closer to the wounded side of Jesus, hallelujah!

O, how my heart goes out for the sinner—that God may let his rod of iron down yet upon many who have the gospel of Jesus Christ so richly preached to them, but seem to be dead. O, friends, put all pride away and come to the Rock! Christ would be lifted up by his children, and all men would be drawn unto him. I am safe when by thy side. I would in thy love abide.
of death." O how blessed! Is not this world worth living for? Yes, for if we are true we can enjoy the glory and salvation of God. This evening, as I was washing my dishes, the glory of God came upon me so strongly that I could shout. O, how joyous it is to trust in God! We must not cast our anchor into quicksands or we will lose it. This teaches us to be very careful where we cast our anchor. O, that the scales might fall off many more eyes so that we can see more clearly! Would to God that every soul might be saved in these last, dark days! O how wonderful it is for us to stand true to our leader! So far as I can, I am ready to do what the apostle says, "Bear ye one another's burdens." (Gal. vi. 20.) O, that the Lord would again allow his sun to shine after the rain.

Dear readers, ought not the sun to shine after the dark hours pass over our lives, after our trials in this world? Let us all be prepared to meet our Lord at the judgment seat of God, for we know that we must all give an account of our living here. I pray that many more may yet be awakened. A true sense of their condition fore it is forever too late. Just think, sin­ner friend, if you have loved ones over there at rest and you do not repent, what will it be. O, if you were to awaken in hell and view your friends in the bosom of Abraham, and also ask for a drop of cold water to cool your tongue, O what a sad state!

I would again encourage you to turn to Christ before it is forever too late. It is glorious to be in the hands of a living Gor for I can now lay my tired body down at an evening and give myself in the hands of God, so if I never again arise I know I have a building not made with hands eternal in the heavens. God be praised. Amen. Your sister in Christ's service. I would ask an interest in the prayers of all God's children.

MARIAA CHESSMAN.

Ramas, Kan., April 24, 1905.

Dear brethren and sisters in Christ, greeting: I have been impressed for some time to write an epistle for the VISITOR, and as God has directed me to do this I will look entirely to him for grace to dis­charge my duty, and trust it may be of some benefit to the many readers of the same.

I removed with my parents from Pola, Ill., to our present home in the Fall of 1901, and since I came here have not been permitted to hear one of our dear ministers expound the gospel, and as I was dependent on my own hands for support, I thought it best to go in an educational pursuit.

I taught school the first Winter, and then decided after I closed my school to make preparations to attend the Northwestern Territorial Normal school, but as I tell my experience it is with a sad regret, as I did not obey Jesus and this brought me trouble I never shall forget, although Jesus has forgiven my proud and sinful condi­tion; and am rejoicing in a dear Sa­lor's love continually. I never left off praying, but Jesus showed me that I was too proud. Bless his dear name, for it is so sweet to trust in Jesus. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" I have been wonderfully afflicted ever since a year ago, the fifth of last March, and have been confined to my bed about half of that time, but I thank Jesus for it, and to-day I feel if Jesus' sees fit for me to yet suffer more I am willing for his name to be glorified. I believe it is good for us to be afflicted, for it shows us how little, dependent and nothing we are. I feel like the poet says,

"O! to be nothing, nothing,
Only to be the glad feet;
An empty and broken vessel,
For the Master's use made meet."

Bro. Elder Jacob Engle visited us last March on his way to the Thomas love feast, and I am sure his visit was much enjoyed by us all. O! may God bless him in his work is my prayer.

During the Summer, while I was so af­flicted I desired very much to be anointed, and as there was none of our ministers, I decided to ask the German Baptist elder to officiate, but to my surprise he said it was out of order to anoint any one ex­cept their own members. I told him all right and tried to rest easy, knowing that Jesus knew all, and as soon as I could have it done would willingly obey. Our love feast was held at Thomas the fifteenth and sixteenth inst, and two of our min­istering brethren from Abilene, Kans., at­tended and one of them decided to stop and make us a visit. O! I praise God for his visit with us, for it did us all so much good, and especially me. I had the holy ordinance of anointing administered, hands laid on, and earnest prayers for my re­storations if it is in accordance with God's holy will.

I feel and know that God has wonder­fully blessed my soul. Praise his holy name. I have a stronger desire to serve my dear Savior than ever, let life be long or short, for while I live I will serve him and at last meet all of God's children around his throne.

Now, if my experience in any way may bring, or keep an erring soul from falling into sin, pride, or destruction, give God the praise for he is all in all. We should continually watch and pray. I feel to say like Rom. xii. 1, 2, for then I have only offered a reasonable service.

O! that I may at least always be found faithful, doing his will. Pray for me, dear brethren and sisters of the Vissron, as I need the encouragement of God's people so much.

Your sister in Christ.

MRS. BEULAH or BARBARA MARTIN.

Ames, Ohio, April 24, 1905.

Again, darkness or adversity is an essential to growth. It is the road with curves in it that makes a skilled engineer; the sea with its storms that trains and toughens the sailors for successful voyages. George Steven­son, inventor of the locomotive, was a miner; James Watt, a poor sickly child, not strong enough to attend school; John Calvin was tortured by diseases most of his life, and even the peasant girl of Arc was rocked in the cradle of poverty. So it was with Pascal, George Fox the Quaker, Spinoza and Milton. They were pil­lowed on hardship, taught by poverty, made strong by neglect, made pure by meditation and loneliness, and made holy by communing with God. And in the New Testament we read:

"They subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, es­caped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens. They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wan­dered about in sheep-skins and goat skins; being destitute, afflicted, tor­mented." Yet these all grew up for God into temples of honor.

EDITORIAL NOTE.

We go to press early this issue so that the paper may reach most of the readers before the end of the week preceding Conference, which we hope D. V. to attend. We are therefore unable to give all matter that the writers intended for this issue. Bro. T. A. Long's report of the Orphanage work at Hillsboro, Kans., has to wait for next issue. He says he would much appreciate to be present at Con­ference but he is very employed. Sister Long writes of the gen­erous response by those at Kansas State Council in support of the Orphanage work. A cash collection resulted in twenty-six dollars, and a Sunday-school collection of twelve dollars also came, and also a barrel of apples, sheets, pillow slips, three new chaff ticks, towels, etc. She hopes others may be encouraged to also come to the assistance of the work.

MARRIAGES.

EVERETT—BAKER. — Married on April 26, 1905, at the home of the bride, at Sister Catherine Baker's, in Bertie, by A. Bearss, Mr. John Everett, of Bridgeburg, to Miss Theoda Baker, all of Welland county, Ont.

NUGENT—STICKLE. — At the same place and date, by A. Bearss, Mr. John Nugent, of Niagara Falls, to Miss Lottie Sickle, of Ridgeway, all of Welland county, Ont.

OBITUARIES.

SHIELD.—Henry Shield (colored), who died on the 17th of April in Hamburgoes township, Welland county, Ont., was in his seventy-fifth year. The subject of our no­tice was born in Maryland, U. S. A., and came to Canada fifty years ago, and settled as a farmer, and was a very honest and up­right man and a good neighbor, like our African race, of a pure type. Funeral on the 17th to many friends and neighbors, who gathered at the house. Obsequies im­proved by A. Bearss. Subject, "God's Ap­pointment," from Eph. ix. 27. Interment in Donehouse cemetery at Limestone Ridge.