
Brethren in Christ Church

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APPEAL FOR THE MOUNTAIN WORK.
We are now about to enter upon our mission work for the Summer and Fall in the mountains of Kentucky and North Carolina to supply the destitute with the Scriptures and other gospel truths. Quite a number have responded to my last appeal, yet we have received but a small amount of what is really needed to meet the demands and wants of the people.

The last Government report showed 2,600,000 people living in these mountains and one-half of this number being children. Many of these mountain homes have large families. We can truthfully say from observation that there is at least not less than 200,000 children that have scarcely any reading matter of any description and thousands of homes that have no part of the Scriptures.

The majority of these mountainers are very poor and must have help. The Christian public will have to supply them with such literature as they need or many of them will die almost as ignorant of the gospel as those now living in heathendom. Here is a field now ripe and ready for the sower. The destinies of these souls are depending largely upon our faithfulness in giving them the gospel.

These opportunities come to us from God, and they come to all alike. God is a field now ripe and ready for the sower. If done for Jesus' sake.

Will you kindly send me all you can get, or means to purchase six Bibles or twenty Testaments. Call on your friends and neighbors and collect all the gospel books, song books, Sabbath-school supplies, tracts, gospel papers and clothing for the poor you can.

It is sad to see so many little children who have scarcely sufficient clothing on them to cover their nakedness.

Please send the above named articles by freight, express or mail prepaid to McClure, Henry Co., Ohio. Pray for me and his blessing upon this work.

This is not denominational. Address J. B. Mitchell, McClure, Ohio, Henry County. Published by request.

“Carey entered India in 1793. He represents the best type of modern missionary, hero and reformer, translating the word of God; on a farm; in a factory; in the chair of Sanskrit and Bengalee; translating the Ramayana into the vernacular; founding a college; helping forward moral and political reforms; memorializing the government to suppress infanticide and the abominations of Suttee; protesting against the pilgrim tax of the government; establishing a botanical garden, he towers sublimely as the representative of the noblest and broadest philanthropy and aggressive Christianity.”—Dr. J. T. Gracey.

Lend a hand to young people whose homes are cold and repelling.

To-day's best can be bettered tomorrow.
GEORGE DETWILER, Harrisburg, Pa., Editor.

The Scripture record says that Jesus was crucified between two thieves. And some one has said, Jesus is still being crucified between two thieves. The names of the two thieves at Jerusalem we don't know, but the thieves of this later day are designated business and pleasure, and, we believe, considering their relative importance, pleasure should have first place, because, apparently, the purpose of business is to make pleasure or amusement possible.

However much we may deplore it, yet it is a fact that in the sinful human heart the craving is after sensual exciting pleasure which, if not kept under control, will go to the length of dissipation and the loss of moral rectitude. Who can estimate the loss of man heart the craving is after excitement and pleasure, and, we believe, considering their relative importance, pleasure should have first place, because, apparently, the purpose of business is to make pleasure or amusement possible.

Any one who observes closely the life of our times will be struck with the frivolity of large numbers of people. They seem to have no serious aims in life except to "make a living," and that not from choice but from necessity. Nor are they over-scrupulous as to whether the "living" is obtained honestly or otherwise. Many of these "make their living" simply by prying upon the credulity, the innocence, the stupidity or the weakness of other. Many seem not to care so much whether they "make a living" or not, but are solely bent upon "having a good time." This indeed is the sole ambition of millions. What they call "a good time" depends, of course, upon the viewpoint, but usually it means worldly pleasure, or amusement, of a more or less physical and sensual kind.

Now there is a large class who study how to furnish this "amusement" to these people—"for revenue only." Their ingenuity and their zeal are worthy of a better cause, and result in innumerable devices, some ingenious and truly wonderful, others grotesque and absolutely hollow, but all more or less calculated to furnish pleasurable sensations—pleasurable to the physical nature, as a rule. Large sums of money are invested in the paraphernalia of so-called pleasure resorts. Devices and contrivances of all sorts are provided, to stimulate desire, to awaken curiosity, to arouse the spirit of adventure, and, incidentally, to lure the money—much if it hard-earned money, too—out of the pockets of the people, so that they may experience these pleasurable or exciting sensations.

The result is, that the pleasure resorts stimulate and often create the desire for pleasure. For this "amusement," an extraordinary degree, thus in turn creating the need, or supposed need, of still other amusement features. The ingenuity of inventors is taxed to the utmost, and the electrical and mechanical wonders of our time are utilized in the service of popular pleasure. They are also rewarded by a large and liberal patronage.

The age, accordingly, seems to be going amusement-mad. The people are going into it with accelerated momentum. Their patronage, which, in the large cities taxes the transportation facilities to the utmost as well as the capacity of the amusement paraphernalia, has been stimulated by the "attractions" held out, and in turn stimulates the production of still other "attractions." A "permanent" owes its power to secure patronage, largely, to its novelty. The novelty soon wears off. People go through them once or twice and are done with them forever. They clamor for novelty. They want something new, and go where they get it.

Almost every city, large or small, now boasts of some such pleasure resort. They spring up like mushrooms. They blaze out in all the glory of electrical illumination. They are exploited by expensive and extensive advertisement judiciously circulated. They are open night and day, Sunday and week-days. Many of the amusement features, too, are in themselves innocent enough, that is to say, not at all immoral. But they are often associated with things that border on the rique, as the French say, and are found in an atmosphere that is charged with frivolity and potential immorality. It must be admitted, too, that familiarity with these things pushes back further and further the line of admittedly questionable indul-

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However much we may deplore it, yet it is a fact that in the sinful human heart the craving is after sensual exciting pleasure which, if not kept under control, will go to the length of dissipation and the loss of moral rectitude. Who can estimate the loss of morality that the community sustains through the mania for sports, say baseball, for instance. This game has its place, and is adapted to the needs of the school play ground, to which place it was largely confined forty years ago, but it has become an immense gambling machine, and daily, not only boys, but men, in stature at least, are becoming demoralized, if not demonized, through its influence. It ranks with the race course and other gambling institutions in encouraging the betting mania. That this is true any one can verify if he will note with what interest the bulletin boards are watched daily by both men and boys. If any-
gence. We are drifting far, far enough, certainly, from the old Puritan standard, which, while it was severe, was nevertheless safe. We are getting on thin ice, very thin ice, in this particular, in these days. We are not careful. We venture near the line and over the line with little or no scruples of conscience.

Our excuse is that we are jaded and tired out by our strenuous life, and must have relaxation—recognition. But is there any relaxation in this prevalent amusement craze? Is it no like everything else we do, strenuous, exhausting work? There must be people who toil through the day spend half the night in these excitements—is that recreation? Or when those who work all week spend the Lord's day in these places, wasting their money and their vitality in these exciting sensations—are they securing rest? The whole thing is vanity, and much of it is wickedness.

It is time that press and pulpit raise their voices in earnest protest against these excesses and abuses. The American people are spending a sinful amount of money in this sort of indulgence. And in nearly every one of these places there are dance halls, and other immoral features, where the inexperienced are led astray. There must be greater moderation in our amusements. There must be rigid censorship of the things we allow ourselves. There must be a determination to prevent the Sabbath from being trampled in the dust by the ruthless commercialism and sensationalism of our times. Christians must set an example of sobriety, moderation and consistency. We must not only talk; we must act. The amusement season is now on again in full force for the Summer. Let us watch and be sober.

The editor does not claim to a very extensive acquaintance with the people of the city in which he lives, but having had considerable opportunity for observation on the streets with its crowds of men, women and children, he has come to the conclusion that tobacco using is well-nigh universal with the male population. We suppose if the effort were made there could be a small company—in proportion to the whole population, very small—be gathered who are clean from this great and iniquitous evil. We are persuaded that such a company would be but a small—very small—part of men, young and old, who are Christians professedly and are members of the churches. If the testimony of physicians is true, and the effect on the health is detrimental as they say, then may we well have a concern for what will be the outcome of this, all but universal, habit. The drink evil is considered as holding first place in the ruin of the people, but it may well be questioned whether, since tobacco is so universally used, its use being commenced in nearly all cases long before manhood is reached, we say, it may well be questioned whether tobacco is not the greater evil of the two. We are persuaded that the tobacco store, with its adjuncts, the pool room, the sensational literature, the pictures which appeal to lust, the bulletin board giving the score of ball games, etc., thus encouraging the gambling mania, is the starter of more boys towards a dissipated and "don't care" life than the liquor saloon. Indeed, it becomes a feeder to that institution of Satan, and the two may be regarded allies in the work of destruction, since it is almost impossible to find a drinker who is not a tobacco user. Considering then, the enormity of this evil, we wonder how it is possible for a sincere follower of Christ to feel comfortable in being associated with and deriving revenue from this business, whether it be in handling it as goods in the store, or in its manufacture, or in its production from the soil. We believe, the late H. L. Hastings said once that, invariably the people who seek and obtain the "second work" give up their tobacco, and the same, we think, would hold good as regards its manufacture or production. That church whose members are all clean of tobacco occupies an enviable position in this respect. Of course, it is possible for a denomination to occupy such a position and be off on other lines, but we are persuaded that the body of Christ is clean, or will become clean on this line as well as on other lines.

Special Notice.

This special notice concerns the brethren who at the recent General Conference obligated themselves to pay certain amounts towards wiping out the remaining balance of the Des Moines Mission debt, which has been standing for several years. Consistently the sums pledged are yet unpaid. It will be remembered that Bro. A. B. Musser, of Harrisburg, Pa., was appointed treasurer of the fund, and he is anxiously waiting for the sums pledged to be paid in, so that he may settle up the affair. If any brethren should have sent the money to Des Moines or elsewhere by mistake, they should at once notify Bro. Musser. Address him at 68 North Twelfth street, Harrisburg, Pa. Let there be no further delay.

Our Special Red Letter Bible Offer.

Our Red Letter Combination Teacher's Bible is, in our estimation, an article of genuine merit, and we offer it on such favorable terms that we feel confident our readers cannot do better, or equally as good anywhere else. We offer the Bible in best binding, the catalogue price of which is $5.20, thumb index extra, for only $2.50 with thumb index, or $2.00 without thumb index, postage prepaid to any address in the United States or Canada. We would be pleased to send out hundreds of these Bibles. Write us for sample pages showing the print.

Little self-denials, the honesty, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threats of gold which, when woven together, gleam out brightly in the pattern of life.—Canon Farrar.

Money Received.

May 20 to June 20.

Eliza Shepler, $1.25; Mrs. W. F. Roth, $2.25; Jno. W. Stauffer, $2; H. F. Anglemoyer, 82; $1 each, Rachel Horner; Barbara Barnett; Anna M. Roeder; Solomon Marley; Sarah D. Crop; Wm. M. Asper; H. B. Brubaker; Mary Roush; Mary Berr; A. L. B. Martin; Ethel Wiles; John W. Heisey; Jno. M. Wolgemuth; Ella Edward; F. Elliott; J. Zook; Mary Lohnes (plus $2.25 for Bible); J. W. Brubaker; Jesse Wallace; Emma Musser; H. S. Brandt; Ellen M. Whitemoyer; Jno. Funk; Amos H. Heisey; H. H. Hostetter; Isa. S. Eby; E. D. Smith; Fanny S. Seal; Christ; Mrs Rebecca Crop; A. Brubaker; Levi Doser; Wm. Hess; Martha Bar; Leah O. Hawbaker; Phoebe Stover; J. R. Kaufman; Harrison Kauffman. Fifty cents each; Jno. L. Brandt; Jos. Kreiner; Mrs. Geo. M. Devi; Catherine Spair; R. O. Miller; B. S. C. Rolfson; Anna Horst; Mrs. Isaac Hoffman; Mrs. Harry Hocker; Jno. Tyson; Jacob Paulus; Wm. H. Hykes, $1.50; Sister Hoffman, 25 cents.
OUR CONTRIBUTORS.

Sometime, Somewhere.

"Unanswered yet, the prayer your lips have pleaded
In agony of heart these many years? Does faith begin to fail, is hope declining?
And think you all in vain those falling tears?
Say not the Father has not heard your prayer,
You shall have, your desire, sometime, somewhere!

"Unanswered yet—though when you first presented
This one petition at the Father's throne
It seemed you could not wait the time of asking.
So anxious was your heart to have it answered;
If years have passed since then, do not despair.
For God will answer you, sometime, somewhere.

"Unanswered yet? But you are not unheeded;
The promises of God forever stand;
To him our days and years alike are equal.
'Have faith in God!' It is your Lord's command.
Hold fast to Jacob's angel, and your prayer
Shall bring a blessing down, sometime, somewhere.

"Unanswered yet? Nay do not say unanswered;
Perhaps your part is not yet wholly done.
The work begun when first your prayer was uttered.
And God will finish what he has begun.
Keep incense burning at the shrine of prayer,
And glory shall descend, sometime, somewhere.

"Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the Rock,
Amidst the wildest storms she stands undaunted.
Nor quails before the loudest thunder shock.
And God will answer you, sometime, somewhere.

"Unanswered yet, though the thunder rolls around
And the tempest rage with stormy sound.
Yet in the hour of fright and fear, we hold
Our hands stretched out in prayer with a degree of faith.
And God will answer you, sometime, somewhere.

"Unanswered yet? Say not the Lord is deaf
Nor quails before the most tremendous shock.
And God will answer you, sometime, somewhere.

Annual Letter.
MATOPPO MISSION, BULAWAYO, S. A., March 28, 1905.

To all whom this may concern, Greet-
ing: Another year is now past, and as we look back, we must say amidst all the tests and trials, we have much reason to praise God. We praise him for courage and zeal in the work, for supplying all our needs, for a reasonable degree of health, and, above all, for souls.
The church has increased nine members in number. This now gives us a membership of sixteen (workers not included). Two, we are sorry to say, have not conducted themselves as they should. The one took a heathen wife, by heathen customs. We hold that a Christian should have a Christian marriage; consequently, we feel that he has stepped aside in this matter. The other was sent away from the Mission for misconduct, and ever since has shown by his conduct that he lost most of that love which binds Christians close together. While these brethren have both fallen yet, when last visited, still expressed their desire to renew their covenant. They should be subjects of prayer for all. The rest, as far as man is able to judge, we are pleased to say, have stood true and have been a help in the work, witnessing often of God's love and the power of Jesus to save. Several rumors reached us from the outside, as to their misconduct, but when sifted we found it to be false. The enemy is trying in every way to phuck them out of God's hands. Some are at the Mission learning, some have gone away to work, and others stay at their homes. We have not been able to visit them in their homes as often as we should like to have done, some are quite a distance away and difficult to reach. They manage to attend meetings occasionally and seem to be in earnest.
Services were held Sunday Thrusdays as usual, with a fair attendance and good attention.
Meetings were also held every three weeks (when weather permitted) at a karr five miles west. Here, the attendance, while not so large, was quite enough to continue the meeting, with the result that the number, as well as the interest, has increased. The Mapane out-station was also opened as a result of several visits made through that part the previous year. Work on this out-post was begun some time last August by Brother and Sister Doner and Sister Kreider. The place was cleaned up and huts built for living quarters. Brother and Sister Doner moved there later to take charge of the work, but, sad to say, Sister Doner was only permitted to enjoy the new home for five weeks, when the inevitable call came and the spirit took its flight to him who gave it. Why this sad loss should so soon come to this work we cannot understand. It is one of God's mysterious ways, so we do not wish to murmur. We are glad to say, her life ended in peace; she is now at rest.

We often wonder why so early,
Her work was finished here;
But He, who comforts all His children,
Helps us the loss to bear.

If only our life may be,
And end as hers did here:
Have grand shall be our meeting,
When Jesus shall appear.

It is one of the sad things which come to all Mission stations. The place is now in charge of a native teacher, Nhphalambi. This station is in its infancy, consequently there is not much to report. It is surely a large field for labor in which we have great hope.

Kraii visiting was not so extensive the latter part of the year, on account of no one being here, who was free to make this a special work. This was Sister Davidson's work, but on account of her being home, no one was left to take her place. Consequently, only such time as could be spared from other duties was given to this branch.
The school is also worthy of notice. It had a larger enrollment than in any previous year, reaching eighty-seven. As usual, however, these were not all regular attendants, but a good number attended regularly. At the close of each term, we had a very enjoyable time, inviting the parents in to enjoy the day with us. Hymns were sung and Scripture verses spoken by the scholars; following this came the usual treat of bread and tea; to all appearances all were well satisfied with the day. Since Sister Davidson left, Matsucha has had charge of the school. He has shown much patience in instructing these children, and we believe is well liked by most all who attend. Sister Kreider has taught the English to those who are far enough advanced to take it up.
The Christmas meeting was the largest ever held here; over six hundred were present, one hundred more than last year. While many of these are not regular attendants, they at least manage to get here on this day. Many, no doubt, come only for the tin cup of salt. We always make sure that they get a good portion of the Word of God before they leave. If only we found them as eager for salvation as salt, scores would be saved.

There is still a gradual growth of confidence and trust among the natives, both for work and workers. While this is not so much shown in a desire for what we teach, it is very evident in other ways. Several new families have moved on the farm and new krrals are being built. There were more pupils staying at the Mission during the past year than any previous one (and many applicants had to be turned away for lack of room). These, as usual, spent three and one-half hours in school; the remainder of the time was spent in work, such as farming, quarrying stone, and laying foundation for a church building. Also, made fifty thousand brick for the same building. The boys are cer-
tainly praiseworthy for the way in which they stood by us through all the hard work.

We have formed another class for those who have shown a desire to follow the Lord, where they are instructed in the Word of God every Sabbath morning. There were three Love feasts held during the year, which were a blessing to us all.

Brethren and sisters, we invite your earnest prayers for souls and for us workers.

H. P. STEIGERWAALD.

For the EVANGELICAL VISITOR.

Concerning Hygiene.

To the readers of the EVANGELICAL VISITOR: When, at General Conference I listened to the reports of work in the different missions, and the proposed Rest Home in South Africa, I was reminded of the minister who contemplated building a place of worship, but failed of receiving the encouragement from his congregation he should have had. A boy heard of it and early next morning came with a few bricks on his wheelbarrow. He said to the minister, "I heard you are going to build a church. So I brought you some brick." The minister went to his people and said, "The church is going up. The first load of brick is on the ground," and up went the church. Those were my feelings, but hope all the readers know that we can very easily be deceived by our feeling and smelting—Isaac was, and many since—and we are so apt to run into extremes and look at distant objects and not notice the little things nearby. So after serious consideration and meditation by day and wakeful hours by night, I came to the conclusion to advance some of my ideas, which are not of momentary impulse, but of years of study.

I will refer to the St. Louis, Chicago typhoid bacillus suit brought by the State of Missouri and city of St. Louis to restrain the operation of the Chicago drainage canal. It is said that the record will be the largest ever presented to the United States Supreme Court, and when printed will make between eight and ten volumes of one thousand pages each, or about four million, five hundred thousand words. But human life is at stake and so it is of vast import. Satan said in Job's case, "All that a man hath will he give for his life." And when the steamer Slocum was burning "Jim Wade, owner and Captain of a tug, ran his grimy little boat straight against the burning steamer. His tug represented the savings of ten years of hard work, but Jim Wade was a man, not a corporation," nor a slavish and careless committee or board of directors. "Let her burn," said he, "What's a tug-boat to human life," and a hundred people or more were helped across this tug-bridge to a place of safety. It is to be hoped none of those helped to a place of safety will ever forget Jim Wade.

The idea of home training in hygiene and sanitary living and mission work has been advanced, and I will again say it is a great risk for a number of missionaries to go to foreign fields without some in the number knowing how to treat fever and disease. All fevers come under one common head, while there are variations. Nearly sixty years ago the writer, with others, was converted to hygiene, then called Water Cure. Since then many things have been introduced that were then unknown. I well remember the time when night-air was excluded from the sick room, no water allowed to the fever patient, bleeding was a common practice. There were no screen windows or doors. Doctors gave little advice except bleeding and giving medicine.

At present we are far advanced of that time. Yet, after all, with the knowledge we have gained it seems almost harder for people to accept true hygiene than anything else.

But to the point, the idea I wish to advance is that the church in some way provide that our missionaries have all home improvements, at least on a small scale, that is, bath room, screen doors and windows to exclude not only rats, mice, flies and the female mosquito (which is believed to carry the infection), but also exclude and screen the disease germs from their sitting room and sleeping apartments to such an extent that the remaining disease germs can be overcome by disinfectants, absorbents and proper breathing, etc. And, in connection with the above, live strictly in accordance with Bible or Mosaic sanitary instruction.

I know very well that some will say with one of old, "Paul, thou art beside thyself." But Paul became a fool for Christ's sake and should we not also be willing to bear some of the reproaches of the world, and, if need be, from false brethren? I hope we have some Jim Wades among us who are willing to risk part of a tug if not ten years' hard work. How can we sleep and rest in our comfortable and well improved houses and know that some of our members are exposed to extreme danger, and must inhale the stench of disease which will enter into the circulation and gender disease and death?

Some, no doubt, will say the writer has none or little experience. I will say, many years ago I was with our beloved and now deceased Bro. Jesse Engle, among not only the raw, uncivilized Indians, but among the raw Indians corrupted by the low, degraded white man. Squaw men, corrupting not only women, but men and children. So I do imagine through the eye of the Spirit and inspiration to see the real needs at our foreign mission stations, and I hope this imperfect proposal may stir the pure mind of at least some one that the lives of our workers may be spared for usefulness, and the Lord may be glorified in my prayer.

In my next I may try to show some of the traps that claim death victims.


(To be continued.)

For the EVANGELICAL VISITOR.

Experience of Divine Healing.

Dear Readers of the VISITOR: I feel impressed to write to the dear readers whoever may read this, but especially to the afflicted ones.

I praise the dear Lord this morning for the experience of trusting ourselves in his hands, both soul and body. It is so wonderful what the blessed Jesus is unto us and what he will do for us if we will give our bodies "a living sacrifice, holy and acceptable unto God which is our reasonable service." We are so afraid if we do this he will ask us to do something that we are not able; but that is not the case. He will not put anything upon us that we are not able to do, and I don't believe that he will heal our bodies until we are wholly given up to his will, and are willing to die if it is his will. So, for myself, that is where I had to come to, and I can say to the praise of Jesus some years ago I had an attack of cramp in my stomach and had such hard spells that sometimes the cold sweat would come on my body, and the Lord undertook for me and I am entirely healed and Jesus has the praise. It was nothing good that I could do more than to obey and trust and believe his promises in the word. And a year ago this Spring I was healed of blood poison that came from a cut on my hand. By prayer it was healed, praise God, and a few weeks after I took cold in my body, in which I
suffered intense pain for some days, and when the pain had ceased I was so weak that I was not able to raise myself up in bed. I laid in that way for five days; so then a voice came, if you want to be healed you must believe and I said, Lord, I believe, and in less than half an hour I was down stairs and went alone. But in this time James' command was obeyed. But after all this there was still something else back yet, but through that last healing I felt so confident that the Lord could do all things. I had a lump in my right side immediately below the ribs. I knew it was there for a few months and my mother died with the same thing. She died a few months after I found out that I had this. It was quite a test for me. At first the devil came and said, now you will go the same way, and I just had to stick up, and I can’t say to the praise of Jesus, it is gone, and it was he alone who did it, for I never had done a thing to it. I never felt that way, but, dear ones, I can’t tell how I feel. I don’t feel that I am worthy of it. It is all in obedience and believing.

Oh I am so glad for the word. It is such a blessing to the soul to be healed of the Lord. But the devil is all in obedience and believing. I had some trials and I had almost thought I would keep quiet, but only to the praise of God and the good for others. Oh I feel blessed in my soul. Perhaps some cannot understand this, but if you desire to write to me I will gladly write again to any one. I would have much to write yet, but I see I am getting too lengthy. So much from your sister.

Lizzie Wenger.
Shippensburg, Franklin Co., Pa.

He who, forgetting self, makes the object of his life service, helpfulness and kindness to others, finds his whole nature growing and expanding, himself becoming large-hearted, magnanimous, kind, sympathetic, jovious and happy; his life becoming rich and beautiful. —Ralph Waldo Trine.

To-day is, for all that we know, the opportunity and occasion of our lives. On what we do to-day may depend the success and completeness of our entire life struggle. It is for us, therefore, to use every moment of to-day as if our very eternity were dependent on its words and deeds.

For the Evangelical Visitor.

A Brother’s Concern.

To the readers of the Visitor, greeting: When we look about us we see the Scripture fulfilled where Jesus said, "The harvest truly is great but the laborers are few." As we see this we are impressed with the injunction of our Savior where he commands his children to pray the Lord of the harvest to send forth laborers into his harvest. Then if we pray the prayer of our Master, where are the laborers largely to come from?

As we look out into the world we see the youth of our land very active; they are going to do something, whether it be good or evil. Sad it is to think that seventy-five per cent. of the prisoners in our penitentiary are young men. This surely is enough to show us that we should be doing more to induce the young to accept the Savior of mankind.

I appeal to you; are we, as a church, doing all we can to get the youth of our land to believe in the salvation which is able to save us from all sin? While we, as a body of Christians carry out the commands of the Bible, the question arises, have we the works to show to the world that we believe what we practice? Friends, remember our lives, as our efforts to spread the gospel to those who know it not, will be more convincing than what we may say.

Being somewhat acquainted with our young people in several different States and Canada, I see the possibility of a great work to be done for Christ. In the above named places there are a number of workers that could be used to spread the gospel, not only at home, but in foreign fields, if they were only as the clay in the potter’s hands, ready to be moulded to the will of the great potter, Jesus Christ.

I fear too many of us have too much of the spirit which the old gentleman had when he prayed, "Lord, save me, my wife, my son John, and his wife, us four and no more.”

With me it is an evident fact that our young people do not get the encouragement they should from those who are older in the work of soul-saving. You will pardon me for referring to myself, but I can speak from experience along this line. Had I not received special encouragement to launch out more on the promises of God, I would not be where I am to-day. I am thankful to God that he called a dear brother and sister, who took special pains to get the young into the service and then have them interested in the spread of the good tidings of salvation.

I fear too often our young people get words of discouragement instead of words of encouragement when they desire to branch out more in the Christian work. I would say with the Scripture, "My brethren, these things ought not so to be.”

Then in order that this material may be "meet for the Master’s use" the work must begin in the hearts of the young. I would suggest that the older ones in the service encourage them to launch out more into the depths of God’s love, knowing that as we do this our lives will be filled with that which is more pleasure than the world can give.

Do not think that you must wait until God gives you a special blessing, but be child-like and take God at his word, realizing as you do it he will give you a joy unspeakable.

We are living in a fast age; if we desire to accomplish anything in the service of our Master, we must be up and working "while it is day, for the night cometh wherein no man can work.”

Dear young people, do not be afraid that Jesus will call you to foreign fields or to some city work. "Have faith in God.” If he does call you to a special work as his child, it will be a pleasure to obey.

One may say, I have not the talent, another, I am not qualified to do Christian work. Dear one, God wonderfully helps those who help themselves, although it requires an effort on our part; remember God will not do for us what we can do for ourselves.

I desire that you give this important question some thought and prayer; the future of the Church of Jesus Christ depends upon the young.

While some may differ as regards this subject, I hope it will be in love. It matters not so much just how this work is brought about; the thing is to get the light to those who have it not. I am so glad for the beautiful examples in the life of Christ after his resurrection, when he talked with Mary, we notice as soon as Mary knew that it was Jesus, he told her to "go tell my disciples that I am risen from the dead.” Thus we see that Jesus had a missionary spirit. Let us follow his example.

Levi Cassel.

Following Christ is a giving up, a taking up, a rising up, and a lifting up.
Growth in Grace.

We are persuaded that there is no end to the possibilities of a soul in grace. The love of God is measureless, and we may ever know more and more of his boundless grace. The enlargement and transfiguration which awaits us ever cheer and draw us on to further attainments in the divine life. But entire sanctification is not obtained by growth. This is a washing, cleansing, crucifying process. "The blood of Jesus Christ, his Son, cleanseth us from all sin." "The very God of Peace—Himself—sanctify you wholly." This is a supernatural work done by God himself, a work of purification.

Sanctification has respect to quality, and growth to quantity. A pure or an impure nature may grow and it will not effect the quality. It has been truly said, "There is no gradual growing out of sin." The impurity of sin must be washed away by the blood of Jesus.——Selected by B. M. Byer.

For the Evangelical Visitor.

Communication from Brother and Sister Long.

"To do good and communicate, forget not, for with such sacrifices God is well pleased" (Heb. xiii. 16).

It has been the custom of peoples of all ages and nations to sacrifice; this does not only apply to the people who have learned the Bible requirements, but to the Indians, heathen and savages of all the different tribes we have any knowledge of. In some way it appears as though the work or act of sacrificing was God-implanted in the human being. But in order to be blessed of God, requires more than to engage in the act. To do good in itself, is laudable in whatever way it may be done, and some one will reap the benefit, but even this may be only mechanical, for Paul very positively declares, "Though I bestow all my goods to feed the poor and though I give my body to be burned and have not charity (love) it profiteth me nothing." Thus we are enabled to see the only sacrifice which is of great value in the estimation of God, its being wrought by and through the same spirit which led our dear Master to sacrifice himself, viz., LOVE.

The above thought was very forcibly impressed upon the writer a few weeks ago. When the quarterly meeting of the directors was held, one of the members of the Board said, "fill out a check." To whom and what amount was asked, and the reply, "to yourself or home," was the answer, the sum, fifty dollars. Shortly after the same brother offered fifty dollars for the work, which he gave since. The thought was thrown out as it being quite a liberal gift. "Well," said he, "I sold my farm and I promised God the tenth and I must do something with the money." It seems some people promise and obey God, and believe fully in doing good and communicating with words and acts, and when love prompts the giver, God is well pleased.

Were it not for the love of God shed abroad in our hearts we would not be in a work of this kind, for it requires much that is not agreeable to the taste or self. If one would be inclined to look for results of sowing soon after doing the work, it would lead to discouragement, but, "to do good and communicate" is our business, believing beyond the shadow of a doubt that God is well pleased when love prompts us to do the work leaving the results with him.

We have nothing special to report at this time from the Home. Our large family is much reduced at this time, as some are home on a visit, others are out among the farmers during the busy season. God has been very good to us. A short time ago a very heavy thunder-storm was raging, and, for the first time, we saw the formation of a Western cyclone. For some time children and all watched the movements with the greatest of interest, and in our own way of reasoning expected that houses, barns, trees and, in fact everything in its way, would be laid low, when suddenly it seemed a bolt of lightning turned it all to atoms, and very little damage was done. Since then another very severe storm passed by us with a light sprinkling of hail, but a short distance from us. Much damage was done to oats and wheat, also fruits, so much so that much grain is entirely ruined and will not be harvested. Thus far no disease, plague or storm has come to us, and we want to praise God for it all.

There is room for consecrated workers and teachers here, both sisters and brethren. Should God lead this way, we kindly urge to obey. One brother who has given hundreds of dollars and about six years time to the Home, feels called to other work for the present, also one sister who has been here for some time, contemplates leaving soon, which will leave the help much reduced. The more help the more can be done for the homeless, and we feel sure God will speak to hearts to come to the work. The only question is who will obey. Pray that God will get honor and glory to himself out of this place, so that from here such may go forth that will do good and communicate to others what they have learned while here.

Yours in the work for souls,

T. A. Long and wife.

Hillsboro, Kansas, June 16, 1905.

For the Evangelical Visitor.

A Young Sister's Letter.

While reading God's word and meditating thereon, I felt impressed to write a few lines for the VISITOR. I do so much enjoy to read the blessed experiences of the dear brethren and sisters, and to know what the Lord is doing for them.

I have not very much of an experience to tell, but I know God has called me from a life of bondage into a life of freedom. Praise his dear name.

What a wonderful way has been laid out for us to follow. It is so easy if we are only willing to obey. I praise God that he has given me a will to do his will. The nearer we live to our dear Savior the more Satan will try to take us captive. The greater the blessing the more he tempts us. But Jesus is ever ready to help us. Behind the darkest cloud the brightest sun shines. He will lead us in green pastures and beside still waters. How beautiful are the paths of peace.

I cannot express my gratitude and praise to my dear Redeemer. He has been so precious to me. So much more the past year than ever before.

"Though I walk through the valley of shadow of death, I will fear no evil, for thy rod and staff, they comfort me." The angel of death visited our home and carried away our dear, precious "mother." How much I miss her. Her gentle words and a love that never grows cold as long as life exists. "In the midst of life there is death." We cannot understand God's dealings with us, but some time we shall understand when we shall know as we are known.

How glad I am that I gave my heart to God while mother was here, and could give us her loving advice, though not always heeded, which brings sadness to my heart. Those that have mothers should much appreciate their concern for them. Mothers keep on praying, your prayers will not fall to the ground. If you cannot see them answered while
Power Better Than Knowledge.

Unnecessary knowledge is promised to none of God's children; power for the work just ahead is promised to all. Just before Christ's ascension, when he was giving the Eleven their last instructions, they asked him with a natural desire to know when to expect the fulfillment of his purposes, whether the time had now come when he would restore the kingdom to Israel. But they would have done their work no better for knowing—probably not so well, therefore his answer: "It is not for you to know times or seasons, which the Father has set within his own authority. But ye shall receive power." That same denial, and that same pledge, are made to us to-day. They are sufficient.—The Sunday School Times.

For the Evangelical Visitor.

As to Lost Opportunities.

Jude i. 6, "What meanest thou, O sleeper? Arise and call upon thy God, if so be that God will think upon us that we perish not." We are not informed who was the author of our text, yet we can well understand that he was a believer in God, though perhaps not having as much knowledge of the true God as some of us have. However, his danger warning came in at the proper time, and was not only a warning for sleeping Jonah, fleeing from the presence of the Lord, regardless of duty and many precious souls at the verge of destruction. But the warning is written for every sleeper at the present time, and especially to those that have a special calling and duty from God and the church, including moderators, Home and Foreign Mission Boards, elders, ministers, deacons, and all lay members that are not awake to righteousness or judgment, justice and equity. There was a time when the Lord God which gathereth the outcast of Israel, said, his watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber, yea they are greedy dogs which can never have enough, and they are shepherds that cannot understand, they all look to their own way, every one for gain from his quarters. Solomon said, there is no new thing under the sun, and the saying is, history repeats itself.

Our text is plain and expressive in itself and to comment on it more it might go as the preacher said, "I am going to confound the text." However, to give reason of the hope that is in us with meekness and fear, having a good conscience that whereas they speak evil of you as evil doers, they may be ashamed that falsely accuse your good conversation in Christ. Let a man examine himself, in the light of God and his word, where he stands. When I read the editorials of the Visaros and Sister Boulter's letter, I was stirred, as often before, to the innermost soul, heart or nerve center, that seemingly, as Christ said, if these hold still the very stones will cry out. Must the isolated members preach judgment to the house of Israel! as when the ark was taken from Israel when the priesthood was corrupt, a woman in travail and in anguish of soul for the ark and glory of Israel, said in her dying breath, "The glory of Israel is departed because the ark is taken." I was vividly reminded of my own experience in the past year, knowing well how the dying sister felt and also Sister Boulter, when we must see the glory of Israel waning or departing and the many precious opportunities for doing good pass by unimproved. Lost, lost, forever lost! and how can we:

"Can we whose souls are lighted
With wisdom from on high,
Shall we to men, benighted
The lamp of life deny?"

We believe in Church and Church organization, and spend thousands of dollars every year for direct General Council work or legislation, but let us heed the warning remarks of our editor. We also know that there are some consecrated members that are willing to forsake all, family, home, with all its comforts, and are willing to be exposed to perils of every kind, with the Apostle, for Christ's sake and waiting for the Church to do as the Spirit testified in the Apostolic time. "Separate me, Barnabas and Saul, for the work whereunto I have called them." It seems as though James and John are needed. Yea, Jude, and the sons of thunder. Read all well, pray, think and ponder. Amen.

Your weak brother,
Abilene, Kan. BENJ. GISH.

Time can take nothing from us that is of essential importance to our well-being; it can touch only the carnal; while it is plundering us with one hand, it is enriching us with the other. Being confident of this, we calmly abide the coming of night; there will be a short sleep and then—the long Summer which has no sunset hour.—Dr. Jos. Parker.
OUR BIBLE READING CIRCLE.

Bible Study.

Dear Bible Readers: If we desire to receive the greatest benefit from these studies, we must determine to learn: There are too many who read a chapter or two every day and are glad when they are through, and immediately forget what they have read. If we desire to learn history, or arithmetic or grammar, we take an interest in what we study. We meditate upon the same and often review what we studied before. Let us apply the same rule to Scripture. I know the Holy Ghost will reveal the Scriptures unto us, but if we desire him to do this, we must place ourselves where he can, and do what he says, "Search the Scriptures." Let every one ask himself, do I need to study God's word? A dear brother in the ministry recently said to me thus, "I greatly felt my need last night of a more thorough knowledge of the Bible. I gave out that hymn, 'The year of Jubilee is come,' and I just wished I understood what the Bible said about that subject, then I could have explained it and made it very interesting. But I could not do it." How many that read these words can explain fully in regard to the year of jubilee, and other subjects more important? The writer many times in his preaching has thought of similar good things he might have given to throw light on certain subjects, but he could not because he did not sufficiently understand them.

Then, again, there are many who pray over and over again, "O Lord, make thy word very plain unto me." But they do not search, and their prayers go unanswered. God says, "Study to shew thyself approved." II Tim. ii. 15. The Bereans were more noble because they searched the Scriptures daily. Not only read some, but searched. God help us to do it. Again, in the study of God's word, especially the historical part as we are studying now, we need a map. If possible get a Bible that has a map in it. We can scarcely understand Abraham's journey from Ur of the Chaldees to the plains of Mamre without a map. We need to trace on the map where Jacob's sons went to buy corn. See also in what part of Egypt the land of Goshen is.

On Jacob's way from Padan-aram where he had married his wives, he stopped at Succoth. See on the map that is east of the Jordan or west. Trace on the map where he went next, and so on. Find out also in what country the promised land is, what direction it is from America and how far. You cannot know what a help this will be to you until you try it. Nearly every map has a scale of miles. Use this scale in finding distances. If you do not know how to use it, ask some one that does. This will be a great help to you.

One thing understand explicitly that the writer makes no pretensions of any great knowledge of the Scriptures. Indeed he is humiliated that he knows so little. Any suggestions therefore given by any one interested would be gratefully received. Understand, also, that these questions are not intended to cover the subject minutely, but only to touch on a few points to arouse our interest. My great desire is that the readers may gain a knowledge not only of the literal word, but also search out the deep spiritual truths.

The questions given are my own, but I cheerfully acknowledge having received suggestions for some of them from other sources, especially from W. R. Newell's book, "Old Testament Studies." Again choose your chapter names and divide the book into subjects as suggested in last issue. Review the whole of Genesis.

QUESTIONS.

From Genesis xxv. 11 to end of book.

Including Isaac and Jacob and Joseph:

What were Isaac's two sons? Why did Esau sell his birthright? Could he recover it again? Where was God's promise to Isaac? What did Isaac build at Beer-sheba? Where afterward did he build an altar? Do you have a family altar? How did Jacob deceive his father? What spake with Jacob at Bethel? Ch. xxxviii. 10-22. What vow did Jacob make there? Is it good for us to give the tenth to God? Where did Laban and Jacob do the right thing toward each other? What contrast between this and Abram and Lot? Ch. xiiii. What wrestled with Jacob at Peniel? What brought the blessing? For what is the difference in meaning between the name Jacob and his second name Israel? Ch. xxvii. 35 and xxxii. 28. What difference in Jacob's life afterward? Where did Esau dwell? Ch. xxxii. 35. Where is Edom? See map. How did Edom afterward treat Israel? Num. xx. 14-24. Where did Jacob move from Padan-aram? Where? Ch. xxxiii. 17, 18. See map. Name Jacob's sons. Why did Joseph's brethren sell him? Ch. xxxvii. Do we have envy and hatred in our hearts? What were Joseph's dreams? What became of Joseph afterward? For how much less than Christ was Joseph sold? How did the chief butler repay Joseph? Ch. lxxx. What were Pharaoh's two dreams, with their meaning?

Where did Joseph get his wisdom? How did good come from Joseph's being sold? Can the wrath of man please God? Psa. lxxvi. 10. In how many ways did Joseph resemble Christ? (There is a deep study here. But it is profitable.) Why did Joseph deal severely with his brethren at first? Was this right? Does Christ deal this way with us? Hosea v. 15.

What different characteristics do you notice in Jacob's children? Ch. xxv. Which one was in our Lord's genealogy? What kind of a man was he? Ch. xxxviii. What lesson here? What prophecy did Joseph make before he died? Ch. l. 25 and Heb. xi. 23. How many beginnings in Genesis? At least twelve. See if you can find them. Diligent search will pay here. How many types? Search them out. How long time from beginning to end of Genesis? See chronology.

Did it pay you to study Genesis?

I now have the names of one hundred and eighty-two who have promised to read with us. I think that is good. If these faithfully read the blessed book, who can tell the results? And yet, should not the number be doubled? A number of others promised to send in names of at least make an effort, from what I have yet heard. Their lists may be on the way now, however, and may be received before this is published. If any are careless, however, allow me kindly to stir up your pure minds by way of remembrance.

The highest list was sent in by Bro. D. B. Martin, of Coleta, III. His list numbered twenty-six. These names he received from various preaching points. If this brother, with only a few members, could do so much, what could those do who have larger congregations? Remember this is not to take the place of any other Bible study, but in almost every congregation there are many who are not studying the Bible as they ought to. Ministers, can you not interest them in this plan? I pray that old and young alike may be interested in this work. I have the names of people ranging in age from 8 years to 72. Thousands of middle-aged people have never read half the Bible contains.

At the love feast following General Conference, twelve young ladies came to me at one time, saying, we desire to read the Bible through. As I looked upon their earnest countenances, I could not help thinking what a power they can be for God if they earnestly study his word and obey it

May the Lord bless you all. To-morrow, we expect to sail for the dark land. Pray for us, and a letter from any of you would be very cheering.

If any desire to send in names,
send them direct to me or to George Detwiler. Good-bye,
Harvey Frey.
Bulawayo, S. Africa, Matoppo Mission.

Those of Bro. Frey's Bible Reading Circle who are puzzled over the question, "When was God created?" need not to be afraid to give the only possible answer, that he is eternally existent.—Editor.

Answering a sister's inquiry we may say, that, so far as we have information, Bro. Frey expects the members of the Circle to correspond with him in regard to lessons, answers to questions, etc. His address is Matoppo Mission, Bulawayo, South Africa. The postage is five cents for each half ounce. Be sure and pay postage in full.—Editor.

The Lamentable Death of Polly Yost.
A true incident of a hundred years ago which occurred in the Southern part of York county, Pa.

Young people who delight in sin, I tell you what has lately been; A woman who was young and fair, Who died in sin and sad despair.

She'd go to frolics, dance and play, And he will then receive my soul.
I'll turn to God when I get old, To see her child to hell depart;
John x. 44.) Therefore I know that God called me and that I took heed to his calling. Christ said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture." (John x. 9.)

What a precious promise that is to those of us who know that we entered through him. I know that I could not have entered through Christ if I had not been drawn to him by the Father. For Jesus said, too, "No man can come to me except the Father which hath sent me, draw him." (John vi. 44.)

She called her mother to her bed— "Oh! mother, mother, fare you well.
Her stubborn heart began to break; "My soul is lost I plainly see;
And she closed her eyes and left the world, "My soul, O my Polly's dead, And for your dying bed prepare; "My soul is lost I plainly see.”

In order to find out what his will is, we should read the Word carefully, and we should willingly obey it. Because he says, "He that hath my commandments and keepeth them, he that loveth me, and he that loveth me shall be loved of my Father, and I will love him and manifest myself to him." (John xiv. 21.)

Oh what a love I received when I came to Christ Jesus and realized that he loved even me, and what a desire to read his Word. "Search the Scriptures; for in them ye think he have testified of me." (John v. 39.)

I have been much encouraged on this beautiful Sabbath morning to read his Word. "Oh! you who are vexed with fears, Young people who delight in sin,
For the EVANGELICAL VISITOR.
Words of Encouragement.
This beautiful Sabbath morning while I was alone in my room, reading the Word of God, I felt the presence of his Spirit, and as I have felt impressed for some time to write for the Visitor, I will obey and have asked God for his assistance.

A woman who was young and fair,
Her stubborn heart began to break;
In spite of all her friends would say;
For the EVANGELICAL VISITOR.

She rolled and groaned and screamed and
She gnawed her tongue before she died,
I'll turn to God when I get old,
She closed her eyes and left the world,
And I will ever look to Jesus in faith, and believe that what he has promised he will also do.

Oh what a love I received when I came to Christ Jesus and realized that he loved even me, and what a desire to read his Word. "Search the Scriptures; for in them ye think he have testified of me." (John v. 39.)

It is intended that we shall accomplish all, through law, that we can accomplish for ourselves. God gives every bird its food, but does not throw it into the nest. He does not unearth the good that the earth contains, but he puts it in our way and gives us the means of getting it out selves.—J. G. Holland.

Remember well your dying day.
And seek salvation while you may:
Forsake your sin and follies too,
Or they will prove your overthrow.

Reprint from VIENNA of September 1, 1903, by request of C. T. and Cora Heisey.

For the EVANGELICAL VISITOR.

Please keep on doing his will day after day and year after year until our natural lives end. "If ye endure to the end shall be saved." (Matt. xvi. 22.) We must not be discouraged or grow weary on the narrow way, "for in due season we shall reap if we faint not." (Gal. vi. 9.)

Often since I started in the Christian life, when I felt discouraged and took the Bible to read, I found words that gave me new strength and hope. By the help of God I mean to lead such a life that when it ends in this world I may live with God forever.

Christ said, "They shall come from the East, and from the West, and from the North and from the South and shall sit down in the kingdom of God." (Luke xxi. 22.)

My prayer is that we may all be among that number, and not of those of whom he said, "There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob and all the prophets in the kingdom of God and you yourselves thrust out." To-day the invitation is yet, "Whosoever will, let him take the water of life freely." (Rev. xxii. 17.) Remember me at a throne of grace. Your sister in faith,
M. Alice Keefer.
Millersburg, Pa.

God is manifested to the children of men in the person of his Son Jesus Christ. "He that hath seen me hath seen my Father," said the Man of Calvary. John said as he looked upon the visible manifestations of the deity, "Behold the Lamb of God which taketh away the sin of the world."
Our Boy's Companions.

With the rapid material growth of our country, and with the deepening of separating lines between the different classes, there has sprung into being a certain air of unfriendliness. Competition exists, and patronage, neither of which is the same as simple, equal friendship.

The mother whose little son is her pride, clean, sturdy, refined, thoroughbred, seeks for him companionship among his peers. In school and on the playground she cannot tolerate an admixture of baser metals, her boy being, in her view, of the finest gold. No Brahmin of the purest caste looks down from a loftier height on the Pariath than many a Christian woman in America on the little Irish and Italian and Swedish laddies whom her son finds charming comrades in the street. Her dislike and exclusiveness sometimes reach the point of absolute prohibition, or she deprives her boy of the wholesome rough-and-tumble of school life, and has him educated at home, so that his manners and morals may escape unsnatched in the contact inseparable from republican mingling of the mass; your boy, my boy, everybody's boy, all reciting together, shouting together on the ball-ground, running races together in the first contests of their careers.

Now it is right to watch sedulously over a boy. A boy, in good clothes or in rags, should be fearless, brave, truth-telling, magnanimous, and obedient. The Senator's son, or the President's, may be this sort of boy. So may the washer-woman's and the day-laborer's son. Every boy should be polite, lifting his cap to women, assisting old age, defending the weak. I have seen a newsboy, brought up in the slums, who illustrated, in his commonplace daily life, this gracious courtesy, and I have also found the same urbane and lovable demeanor in the child of a luxurious home. It is a question, one sees, of the boy and the stuff that is in him.

Boys are neither snobs nor toadies unless they are made so, and, left to themselves, they have a democratic simplicity of nature, and a magical way of piercing through the surface and getting at the core of things. A boy trained in the amenities of a Christian home, and early taught the fear of God and the love of his fellows, will, intuitively, choose his intimates from boys of his own kind. But he will receive no detriment from tilting in the daily lists with boys of all kinds.—Margaret E. Sangster, in Good Housekeeping.

How a Little Girl Utilized the Telephone.

A mother living not very far from the post-office in the city of New York, tired with watching over a sick child, came down stairs for a moment's rest. She heard the voice of her little four-year-old girl in the hall by herself, and, curious to know to whom she was talking, stopped at the half-open door. She saw that the little child had pulled a chair in front of the telephone, and stood upon it, with the piece against the side of her head. The earnestness of the child showed that she was in no playful mood, and this was the conversation the mother heard, while the tears stood thick in her eyes, the little one carrying on both sides, as if she were repeating the answers: "Hello." "Well, who's there?" "Is God there?" "Yes." "Is Jesus there?" "Yes." "Tell Jesus I want to speak to him." "Well? Is that you Jesus?" "Yes; what is it?" "Our baby is sick and we want you to let it get well. Won't you, now?"

No answer, and statement and question repeated, and finally answered by a "yes." The little one put the ear-piece back on its hook, clambered down from her chair, and with a radiant face, went for her mother, who caught her in her arms.

The baby, whose life had been spared, began to amend that day and got well.—Sel.

Sure and Faithful.

"Charlie! Charlie!" clear and sweet as a note struck from a silver bell the voice rippled over the common.

"That's mother!" cried one of the boys and he instantly threw down his hat and picked up his jacket and cap.

"Don't go yet!" "Have it out!"

"Finish the game!" "Try it again!" cried the players in noisy chorus.

"I must go, right off this minute. I told her I'd come when ever she called."

"Make believe that you didn't hear!" they exclaimed.

"But I did hear."

"She won't know that you did."

"But I know and—"

"Let him go," said a bystander.

"You can't do anything with him; he is tied to his mother's apron strings."

"That's so," said Charlie, 'and it's what every boy ought to be tied to, and in a hard knot, too."

"But I wouldn't be such a baby as to run the minute she called," said one.

"I don't call it babyish to keep one's word to his mother. I call it manly, and the boy who don't keep it to her will never keep it to anyone else—you see if he does," and he hurried away to his cottage home.

Thirty years have passed since those boys played on the common. Charlie Gray is a prosperous business man in a great city, and his mercantile friends say of him that his "word is a bond."

We asked how he acquired such a reputation. His reply was: "I never broke my word when a boy, no matter how great the temptation, and the habits formed then have clung to me through life."—Selected by B. M. Byer.

How would sorrow be soothed and softened, if the Comforter, instead of being an occasional guest, dwell in our homes an abiding, real presence! If the beautiful fruits of the Spirit were manifest there, we should have constant foretastes of heaven. God has placed us here, and we are always seeking our own and trying to get along without him. We scarcely know it, but we regret the past and reach into the future, preparing and planning for its emergencies, and forecasting its cares, apart from him that careth for us.

All salvation is from God. All damnation is from man. "Ye shall not come unto me that ye might have life."
PUBLISHERS' NOTICE.

To Subscribers—Our terms are cash in advance.

2. When writing to have your address changed, be sure to give both old and new address.

3. The date on the printed label will show when the subscription expires.

4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

To the Poor—who are unable to pay, we send the paper free on the recommendation of a friend or a minister.

Individual requests must be renewed every six months as a matter of good faith.

To Correspondents—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

2. Communications without the author's name will receive no recognition.

3. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post-office Money Order, Registered Letter, or Bank Draft.

G. Detwiler, 1909 Forster St., Harrisburg, Pa.

Canadian Currency is discounted with us.

HARRISBURG, PA.

July 1, 1905.

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Address, EVANGELICAL VISITOR, 1909 Forster St., Harrisburg, Pa.

Our City Missions

Philadelphia, 3425 N. Second street, in charge of Brother Peter Stover and Sister Sarah V. Stover.

Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother and Sister B. Brooker, and Brother Sister Shirk.

Chicago Mission, 1905 Peoria street, in charge of Brother and Sister B. Brooker, Sisters Anna and Sarah Bert and Brother C. C. Cross, pastor.

Des Moines, Iowa, Mission, 237 Ninth street. Church, Thirteenth and University Avenue. In charge of: Ben, J. R. and Sister Anna Zook. Residence, 1226 Eleventh street, N.

CHURCH WORK.

Chicago Mission.

Report for month ending June 15, 1905.

DONATIONS.

Charles James, $1; C. C. Burkholder, $1; A. Zook, $2; J. Sheetz, $2; Edith Hoffman, $2; Jacob Misenheder, $1; Sister Hamill, $3; P. H. Bert, $1; D. H. Bert, $2; M. M. Shirk, $2; Sister Smith, $2 cents; J. O. Winger, $5; rent for Hall, $4; offering box, $2; Sunday School, $2.35; Bessie Grove, $1.90; Bessie Weber, $5; Mrs. Stevens, $1; E. Dodson, $1; B. L. Brubaker, $4; Sister D. Book, $5; in His Name, $3; Young People's collection, $2.15. Total, $26.92.

EXPENSES.

Groceries, $11.95; rent, $35; gas, $1.60; deficit last report, $9.47; Total, $54.92.

Due mission, $1.06.

We also received, from: Bro. Peter Buecher, Ind., one bbl. potatoes, from Sister Smith, Ind., butter and lard; from Hoover, Ill., butter, eggs.

We sincerely express our thanks to the dear saints for their love expressed by giving of their surplus to God's work, thereby our needs being supplied.

We feel both grateful and humble before God because he has again sustained us through another month free from encumbrances.

We also need our spiritual needs, so also doth he supply our spiritual needs if we keep humble before him.

Bless his name.

Continue to pray for us.

In him, Sarah Bert.

Love Feast at Markham, Ont.

According to announcement, the love-feast in Markham, Ont., was held June 11-11, and proved to be true to name, and while we regretted that Elder Samuel Baker was not permitted to be with us on account of poor health, yet it was manifest that the Holy Spirit was present, for we heard the brethren and sisters speak with tongues and magnify God, and we could realize that we were sitting together in heavenly places. On Christ Jesus, William Kligpert, of Nottawa, was with us and exhorted us to be steadfast in the faith, stirring up our pure minds by way of remembrance.

We were also favored with a godly meeting of brethren and sisters from surrounding districts, for which we felt to praise God.

H. R. HERSHEY.

Love Feast at Mansfield, Ohio.

The Chestnut Grove, Ohio, Love feast meeting commenced on Saturday, June 3, at a.m. There was a goodly number of brethren and sisters from other districts present. Among them were J. W. Hoover and wife, of Toronto, Canada; Noah Zook and wife, traveling evangelists; J. H. Smith and wife, of Wellersville, Ohio; M. M. Shirk, of Goshen, Ind.; David H. Rohrer, of Louisville, Ohio; M. L. Hoffman, of Alysbeke, Kansas; and Earn Mohler and wife, of Sippo, Ohio.

The meeting was opened by prayer and reading of Scripture lesson by J. W. Hoover and singing of a few old-time hymns, followed with exhortation by M. M. Shirk, after which brief testimonies were given.

The Holy Spirit pervaded the assembly, and our Lord and Master, the Son of God, was made manifest, for truly we were fresh from the last Supper and the blessings of the House of God.

Praise the Lord.

We were glad to note the freedom and power with which many of the dear saints witnessed to the power of God unto full salvation and deliverance from sin through our Lord and Savior Jesus Christ as Paul testified in Rom. vii. 25, first clause. And then we rejoiced greatly in the messages delivered by Holy Ghost men filled with the Spirit; for truly we were uplifted upon the good things of the House of God.

The Conference sessions were also very profitable, while the Holy Ghost was at the helm. We do feel that God is preparing for the onward move of the foreign missionary work, and pray that the interest may still increase while the Lord, who told us to occupy till he come, tarries.

Our hearts were much broken up when the four outgoing missionaries were ordained by the laying on of the hands of the Presbytery, to go and carry the gospel to the heathen, one of whom was laid away in the Same Grove mission, South Africa, in February, 1900, and another in Calcutta, India, in December, 1900, to await the return of our Lord, who, at the sound of the trump of God, will come forth as the Chief of the house of Israel, and will come to sit upon the throne of David, where the Savior himself will serve us. Amen. B. F. HERSHEY.

On Our Mission.

To all the readers of the Visitor, and to as many as love the Lord with a pure heart fervently, grace and peace be multiplied and Isa. liv. 17, verified. Amen!

Since our last communication we have passed through various experiences, among which was the time and services attendant to General Conference, which was a joyful time in the Lord. We would rejoice thus to dwell below in fellowship and love. On these occasions we meet with so many of God's dear children with whom we are acquainted, that it seems marvelous communion with the saints. Praise the Lord.

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Mansfield, Ohio.
think, would have been so very appropriate and no doubt would have been helpful to those going forth, and inspiring to those who remained. We hope when the summer comes we will hold on to the ropes while those who go down to the front of the battle to bear the heat and burden of the day. Our prayer is that these dear, consecrated workers may go forward in the Name of Jehovah, and that we, whose privilege it is to remain at home, keep in touch with them by our prayers and backing up our prayers with some of the means the Lord puts into our hands to put to sacred uses until he comes to reckon with us. It will not do for us to say to the missionary, be ye fed and clothed without giving them on this line, but will forbear and pray the Lord to provide for the substantialities of this natural life. Surely they are worthy of our sympathy and support. We feel like writing pages on this line, but will forbear and pray the dear Lord to wake us all up on all lines of duty, for Jesus has himself declared that “not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.”

At Cincinnati we spent about a week in the vicinity of Smithville. After which we went to Pavoia, Ohio, and met with the brethren in worship at the Chestnut Grove church, where, on Sunday, May 28th, several of the converts of late period were baptized as we understand, by the Apostolic mode, trine immersion, by immersion after what we feel safe to be certain was the Apostolic mode of trine immersion. The waters were a little rough, owing to the wind blowing, but all passed through very nicely and came from the watery grave with smiling faces, and no doubt the smiles of God were upon them for making this public profession of their faith in the presence of a large crowd of witnesses.

In the evening at 7 the Young People’s meeting was addressed by a young Christian girl on Acts xix. She gave an interesting talk on the incidents of the chapter and the experience of one of the servants gave the message from Heb. xi. 24-26. At the close of the service two souls came forward for special prayer.

We are here to do what we find to do for the Iowa, Indiana, and Illinois the Lord may direct. Yours in him.

Noah and Mary Zook.

Chicago Mission, June 19, 1905.

Permanent address, Harrisburg, Pa.

Philadelphia Letter.

Greeting, in the name of him who never sleeps nor slumbers; but his eye is ever watching over his little ones.

I feel glad that I am home again from my trip. After leaving Conference I made an extended visit through Western Ohio. I visited my two brothers according to the flesh, with whom I had my desire for a number of years. The oldest one I had not seen for twenty-four years, and the other one not for nine years. We did not recognize each other when we first met, their being such a great change in time. I know the visit I made with them will not soon be forgotten, praise the Lord for it. Also wish to praise the Lord for the good feeling that prevailed at Conference, I must believe our Brethren were endowed with wisdom from above.

Now a few thoughts concerning the work. I feel at my place since I came home. No matter where I go or among what people I work, I am not at home in the work. It is only when we are together enjoying ourselves with spiritual blessings, and the temporal blessings will also be enjoyed by our missionaries, for when our brethren and sisters were converted, it also converted their pocketbooks. I am so glad and thank God, although our brethren here are all poor, and must work hard for what they get, they always says to help along the good cause everywhere. - Bro. Frey gave us quite an interesting talk on missionary work, taking his thoughts from the first chapter of Acts.

Sister Davidson also gave us an interesting talk on missionary work, taking his thoughts from the first chapter of Acts, and we have such blessed times together enjoying ourselves with spiritual blessings, and the temporal blessings will also be enjoyed by our missionaries, for when our brethren and sisters were converted, it also converted their pocketbooks.

I am so glad and thank God, although our brethren here are all poor, and must work hard for what they get, they always says to help along the good cause everywhere.

We have a little baby girl going to the Harbor Orphan Home, Chicago Mission this week; so you see our work is laboring among the poor and fallen—trying to provide homes for them and teaching them to be men and women. We feel glad they have been obedient to their call and wish them all God speed.
work is a noble one and much to be praised, and I praise God for the worthyladies, Hannah Baker (matron) and Mary Stover; they are indeed uniring in their efforts and have much care upon them in nearly all things that these children. Let us not forget them.

As we have not had any response to the plea I made in the Visitor some time ago, wish to say the door is still open for a sister wishing to obey God in this calling. Yours in Christian fellowship, Peter Stover and Wife.

An Ohio Letter.

Prairie Depot, Ohio, June 14, 1905.

Dear readers of the Visitor,-I will try and write a few lines for the Visitor which we now receive through the kindness of my uncle, Peter Stover, of Philadelphia Mission. We were very much pleased to receive a visit from him—the first visit in twenty-three years. He arrived Conference at Smithville, Ohio, and arrived at our home, which is three miles west of Prairie Depot, on May 22. We had not received the word that he would arrive on that day, and I had gone to Fostoria, a city about twelve miles from our home. When he reached the place papa was away at work and my brother was lying in bed suffering from a fracture of the limb. When I returned home, the house had an air of mystery, and upon investigation I found a man aged about fifty years, wearing a heavy beard, who was sitting by my brother's bed. Although I had never seen him, I intuitively knew it was Uncle Pete. He spent two weeks with us, and during that time papa went with him to visit another uncle in Toledo and some cousins in Findlay and Fostoria. He left our place on Monday, June 5th, and I accompanied him as far as Tiffin, Ohio. He went from there to Mansfield, to visit some of the Brethren.

Our home is in the northeastern part of Ohio, about thirty miles from Toledo. The country is very level and farming and oil producing are the principal occupations.

We are having very rainy weather, although the Spring set in dry. The nights are cold and very little corn is up, but hay and wheat are going to be immense crops.

We have three churches within a radius of a mile and a-half, and a good school only a quarter of a mile distant.

Hoping the Visitor will be a power for good.

I am yours sincerely,

Mamie Stover.

Prairie Depot, O.

Plan for achievement not for ease. Think more of the spot which you wish to reach than of the road by which you climb. No one ever made a success of life who set his heart on a point of avoiding the hard places which he knew he must climb. No one ever made a success of life who set his heart on the life which counts is not the life which is praised, and I praise God for the worthy, and I accompanied him as far as Tiffin, Ohio. He went from there to Mansfield, to visit some of the Brethren.

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Plan for achievement not for ease. Think more of the spot which you wish to reach than of the road by which you climb. No one ever made a success of life who set his heart on having a comfortable time; who made a point of avoiding the hard places and escaping the heavy burdens. The life that counts is not the life which puts comfort first.—Selected.

God made man without his consent, but he cannot save him without his consent.
When Shall I Answer, No?

When FALSEHOOD fair entices thee
Against the truth to go,
No matter what the pretext be,
Be firm, and answer No!

When RASHNESS would thy tongue profane
With language vile and low,
Oh, guard thy tongue against temptation's vain,
By answering manfully, No!

When PRIDE, the silly, wish, declares
That thou shalt suppress fashion,
And lifts thy head with empty airs,
Be wise, and answer, No!

When ENVY would thy spirit choke,
That others prosper so,
On calm contentment resting safe,
Expel her with a No!

When MALICE foul, or deadly HATE,
Would turn thee on a fee,
And dark, revengeful thistl e create,
In horror answer, No!

When sluggish SLEEP, with folded arms,
Would make thee health forgo,
Rise up once at once, resist their charms;
Act out the answer, No!

When AVARICE would, with heartless greed,
Shut out the sight of woe,
And whisper joy from Mammon's greed,
Keep wisdom's words before thine eyes,
And firmly answer, No!

When MAD AMBITION would seduce,
The right to overthrow,
And turn the selfish passions loose,
In mercy answer, No!

When foul CONTTEMPT of Holy Writ
Would in thy bosom sow,
The wish to be where scorners sit,
Let Conscience answer, No!

When SIN, indeed, whatever her style,
Would have thee surety go,
When filthy LUCRE lifts her hand,
Ungodly gains to show,
Be thy prompt answer, No!

When filthy LUCRE lifts her hand,
Ungodly gains to show,
When filthy LUCRE lifts her hand,
Ungodly gains to show,
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And whisper joy from Mammon's greed,
The wish to be where scorners sit,
In mercy answer, No!

When would LUCRE lift her hand,
With heartless greed,
When filthy LUCRE lifts her hand,
Ungodly gains to show,
Be thy prompt answer, No!

When mould AMBITION would seduce,
The right to overthrow,
And turn the selfish passions lose,
In mercy answer, No!

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Would in thy bosom sow,
The wish to be where scorners sit,
Let Conscience answer, No!

When MAD AMBITION would seduce,
The right to overthrow,
And turn the selfish passions lose,
In mercy answer, No!

A Poor Soul.

"It was on the day of judgment."

To a poor soul, united to the Lord in quiet confidence; not that she was bold or unruly in her conversation, but that she was strengthened and made brighter by the grace of God in no uncertain way. There seems so much brotherly love and genuine, heart­felt religion in its columns. It does one good to read it. One's faith in the goodness of God and the power of general prayer is strengthened and made brighter by the reading of the Visitor. May God bless it and spread it to the far corners of the world, and may it save many precious souls, is my heartfelt prayer! Just at this time I am somewhat wor­ried. I am not selling many books. Never do in summer time, but what makes it more serious is the fact that I have or­dered a new edition of "Ideas of An In­valid." This greatly reduced my funds, and I will soon need editions of my other two books. Must raise money in some way, so I thought my troubles might help me to share some of my troubles to your readers, thinking poss­ibly that those who hadn't ordered my books would do so at once. I will give you a copy of each copy of "His Mysterious Way" for foreign missions, and five cents each on the other two, "Seventeen Years in a Mattress Grave" and "Ideas of an Invalid." The first book mentioned is an illustrated story, price 50 cents. The second is the story of my life, containing my picture, showing my position, a posture of the grave, that I have kept for twenty years, fifteen cents. The third and last is just what its name implies, thirty cents. I feel especially thankful for this book because it has helped so many. My books have saved three different women from self­murder, converted a helpless infidel, who is now well and preaching the gospel, reunited two brothers who hadn't spoken for twenty years, and turned many thoughtless ones to God. I am alone and helpless in the world, without a kind nurse, and have no other way of earning a living. If you desire me to give part of price for foreign missions, be sure and mention the fact when you order. May God bless you all! Yours truly.

THOS. F. LOCKHART.
Wellington, Me.

The Hymns My Father Sang.

The melodies of childhood's days
Upon my memory throng,
I hear the dear old tunes again—
Those tender notes so dear.
I hear my father sing once more,
With glad, triumphant tones
In sweetest tenor, high and clear.
With fervor all his own,
How firm a foundation, ye saints of the Lord.

I heard him in the dewy morn,
While roaming o'er the farm;
I heard him at the family meal,
Close sheltered in his arm;
Some gentle, tender, sweet refrain
In clear notes read so true.
Then on the air came ringing out
The hymn so sweet and true,
"How happy is the man who has chosen wisdom's ways."

Around the altar, morn and eve,
Throughout those childish days,
Their rose like holy incense fire,
Those lyrics of love and praise.
I heard them in the house of God.
Where multitudes would throng.
How loud and old Corruption sang.
In notes both loud and long.
"All hail the power of Jesus' name!"

With whitening hair he still sang on.
His minor strains would thrill.
They swerved off—then silent grew.
The silver voice was still.
There sang a hush in his silent form.
The words he loved so well;
Like music from the better land
Upon the ear they fell.
"I'm going home! I'm going home!
I'm going home to die no more."

"All hail the power of Jesus' name!"
—Mrs. Mary B. Wingate, in Morning.

Hark! I hear the sweetest music.
Crystal streams and fields elysian,
Is raging.

than great riches.

is an obscure darkness.—Selected by Susan.

his sermons tells a pretty anecdote of

his mother, his lamp shall be put out in

the early life of Louis Agassiz, the

great scientist. As a child, Agassiz

if he thirst, give him drink.

where he was converted and united with the church of

the Brethren at large.

regretted and united with the church of

her church nearby. Elder B. F. Hoover, of

brothers, four sisters, and a large number

of relatives to mourn their loss. The

attendant at the funeral was very large, and the
dear family and elder brother the sym-

pathy of the Brethren at large.

NIGH.—Sister Susan Nigh died on

June 12, 1905, at the home of her daugh-
ter, Mrs. Ed. Morningstar, in Berne, On-
tario. Her parents moved to Elkhart county. Indiana, about the year 1864. On

October 14, 1878, she was married to Elder

John A. Stump, of Union township, Elkh-

court, Ind., where she resided until her death.

To this union were born twelve children,
nine sons and three daughters, who are all surviving her. She was con-

verted and united with the church of

her church in the year 1879, being then 16 years old, and remained faithful until death, notwithstanding

the many home duties which came to

her by the calling to which they, as com-

mitments, were chosen by their Master.

A short time before her death she was

sick and with much prayer, she departed this life May 26, 1905, aged 45 years, 2

months and 27 days. She leaves husband,
mother, nine sons, three daughters, three

brothers, four sisters, and a large number

of relatives to mourn their loss. The

funeral took place May 30th in the brick

church nearby. Elder B. F. Hoover, of

Ohio, conducted the service, assisted by

the home brethren. Text, Rev. xxi. 1-7.

BAPTISM

This is a far cry from the

one and Christ are a sufficient

vanta, and was held in the German Bap-

tist Brethren church. Text Rev. xxi.

12-14.

KAUFFMAN.—Sarah Kauffman died

May 12, 1905, at the home of her

sister, Mary Haines, sister of Millerstown,
Perry county, Pa., aged 65 years, 6

months and 21 days. She was a daugh-

ter of Brother Philip and Sister Catherine

Kauffman, who preceded her to the

blessed land of peace, when only in her young years and was a consistent member of the

Brethren church. Her death was due to

cancer of the stomach. Sister Kauffman bore

affection by trusting in him who doeth all things well. Funeral and burial were

in the Mennonite church, at Lost Creek Valley, Juniata county, Pa., conducted by the Brethren Solomon Longaker and

Bro. and Sister George Detwiler, all of Har-

dent to her and in her last months of afflic-

General. She leaves husband, nine sons,

three daughters, five sisters, and a large number

of relatives to mourn her loss. The

funeral took place May 30th in the brick

church nearby. Elder B. F. Hoover, of

Ohio, conducted the service, assisted by

the home brethren. Text, Rev. xxi. 1-7.

BAPTISM

This is a far cry from the

one and Christ are a sufficient

vanta, and was held in the German Bap-

tist Brethren church. Text Rev. xxi.

12-14.