The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea

VOL. XIX.
HARRISBURG, PA., JULY 1, 1906.
NO. 13.

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MISSIONARY—
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 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.

MISSIONARIES AT HOME ON FURLONGH.
Levi Doner, Dunroon, Ont.
Issac O. and A. Alice Lehman, Hamlin, Kansas.

S. H. and Lizzie Zook, Floresville, Texas.

Special.
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 2,500,000 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 500,000 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 sickle. 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 so loved the world that he gave his only begotten Son.

O beloved, is it possible for finite mind to comprehend or have any real conception of his great love for a lost world?
Go take the ocean water and tell each drop—Go count all the sands on the seashore—Go count all the forest leaves—Go count all the stars in the heavens, then when you have done this you can tell something of his love for a lost world.

Now will you not manifest your love to him by helping to give the gospel to these poor people that are perishing for the bread of life? Surely, if each of you knew the blessings that have come to the thousands of mountain homes through the agency of this gospel truth which has been given them, it would certainly stir you to greater action to help to rescue these poor souls from sin and death—it may mean many stars to your crown if done for Jesus' sake.

We are making a great effort to supply every destitute home with a copy of the Bible, and every child that can read with a copy of the New Testament. Surely we ought to give them the word of God first.

Will you kindly send me all you have or can get, or means to purchase them with. One dollar will purchase six Bibles or twenty Testaments. Call on your friends and neighbors and collect all the gospel books, school 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.

“Some trust in chariots and some in horses; but we will remember the name of the Lord our God.”—Psa. xx. 7.
EDITORIAL.

Amusement Mad.

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 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.

The result is, that the pleasure resorts stimulate and often create the desire for pleasures. For this "attraction" 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 them selves innocent enough, that is to say, not at all immoral. But they are often associated with things that border on the racy 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-
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 compunctions of conscience.

Our excuse is that we are jaded and tired out by our strenuous life, and must have relaxation—recreation. But is there any relaxation in this prevalent amusement craze? Is it not like everything else we do, strenuous, exhausting, overwhelming. When must be people who toil through the day spend half the night in these excitement—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 sensualism 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 ignominious evil. We are persuaded that that small 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. Considerable of 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 can 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.

**Notice.**

The minutes of General Conference of 1905 are now published and all orders so far received have been filled. Any one wishing to obtain one or more should address the permanent Conference Secretary, S. R. Smith, 36 N. Cameron street, Harrisburg, Pa., enclosing the price, which is four cents per copy.

**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 honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out brightly in the pattern of life.—Canon Farrar.

**Money Received.**

May 20 to June 20.

Eliza Shepherd, $2.25; Mrs. W. F. Roth, $2.25; Jno. W. Stauffer, $2; H. F. Angle­moyer, $2; $1 each, Rachel Horner; Barb­ara Barnett; Anna M. Rodes; Solomon Marley; Sarah D. Coop; Wm. M. Asper; H. B. Brubaker; Mary Rohn; Mary Bert; A. L. Martin; Edith Wiles; John W. Heisey; Jno. M. Wolgemuth; Ella Ed­wards; F. Elliott; J. S. Zook; Mary Lohres (plus $2.25 for Bible); J. W. Bru­baker; Jesse Wallace; Emma Musser; H. S. Brandt; Ellen M. Whitemoyer; Jno. Funk; Amos H. Heisey; H. M. Hostetter; Lla. S. Eby; E. D. Smith; Fanny S. Sea­christ; Mrs Rebecca Coop; A. Brubaker; Levi Dozer; Wm. Hess; Martha Barr; Leah O. Hawbaker; Pho. Stover; Mrs. J. R. Kauffman; Harrison Kaufman. Fifty cents each; Jno. L. Brandt; Jos. Kreiner; Mrs. Geo. M. Dewiler; Catherine Spair; R. O. Middleton; Mrs. S. C. Rollison; 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 unchallenged.
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer.
And lo, 'It shall be done, sometime, somewhere.'"
—Ophelia G. Browning.

Annual Letter.


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, 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 pluck 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, Thursdays as usual, with a fair attendance and good attention. Meetings were also held every three weeks (when weather permitted) at a kraal 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:
How grand shall be our meeting,
When Jesus shall appear.

No more toil, no more sorrow,
No more pain on earth to bear.
Safe at home with Jesus resting,
Awaiting the resurrection there.

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

Krall 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 goodly 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, Matschuba 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 kraals 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-
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 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

posed 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 is my prayer.

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


(To be continued.)
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 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 such a blessing to the soul to be healed of the Lord. But the devil who did it, my dear one, I will gladly write again to you. 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 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.

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, jovous 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.
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 transformation 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 struck 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 trees, so much so that much grain is destroyed, and the result of the same, is well pleased. 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 and 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 Visitor 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 comfort, 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.

Bent. 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.
learn: There are too many who read what we studied before. Let us apply a chapter or two every day and are brothers in the ministry recently said: A dear need to study him to do this, we must place our state upon the same and often review our 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 to learn history, or arithmetic or grammar, we take an interest in what we study. We meditate upon the same and often review. 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 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:

Who 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 Beerseba? Where afterward did he build an altar? Do you have a family altar? How did Jacob deceive his father? How did Jacob's wives speak with Jacob at Bethel? Ch. xxvii. 10-22. What vow did Jacob make there? Is it good for us to give the tenth today? Did Laban and Jacob do the right thing toward each other? What contrast between this and Abram and Lot? Ch. xiii. Who wrestled with Jacob at Peniel? What brought the blessing? What is the difference in meaning between the name Jacob and his second name Israel? Ch. xxvii. 35 and xxviii. 28. What difference in Jacob's life afterward? Where did Esau dwell? Ch. xxxiii. 35. Where is Edom? See map. How did Edom afterward treat Israel? Num. xx. 14-21. Where did Jacob move from Padan-aram? Where next? 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. lxxvii. What were Pharaoh's two dreams, with their meaning?


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? Hos. v. 15.

What different characteristics do you notice in Jacob's children? Ch. lxxvii. Which one was in our Lord's genealogy? What kind of a man was he? Ch. lxxvii.

What lesson here? What prophecy did Joseph make before he died? Ch. l. 25 and Heb. xi. 22.

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 or at least make an effort, from whom I have not 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, Ill. 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. Tomorrow, 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.


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 existant. — 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'll tell you what has lately been. A woman who was young and fair, had not been drawn to him by the 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, "Whoever will, let him take the water of life freely." (Rev. xxi. 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."

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 for ourselves.—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 Visitor of September 1, 1903, by request of C. T. and Cora Heisey.

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.

I have been much encouraged on my way heavenward, through the love feast that was held at our home recently. I can rejoice in the Lord this morning. I am very thankful 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 is that 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.) Therefore I know that God called me. Now it is my desire to serve God acceptably all the days of my life, and to know and do his will, and that I may ever look to Jesus in faith, and believe that what he has promised he will also do.

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 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 eternal life; and they are they which testify of me." (John v. 39.) This is a commandment too, "and his commandments are not grievous." (1 John v. 3.) If we have the right spirit they are not grievous, for he says, "My yoke is easy and my burden is light." (Matt. xi. 30.)

If we belong to God we should bear the fruit of the Spirit, which we read in Gal. v. 22, 23, is, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temper-
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. Compassion 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 on the playground she cannot tolerate an admixture of baser metals, her boy.

No Brahmin of the purest caste looks down on a loiterer height on the Pariah 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 unscathed 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 loveable 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. Sanger, 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 get 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.
PUBLISHERS' NOTICE.

To Subscribers,—Our terms are cash in advance.

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

2. The date on the printed label will show when the Bible was sent out, not when it actually arrived.

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Harrisburg, Pa., July 1, 1905.

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Chicago Mission, 1959 Peoria street, in charge of Brother and Sister B. B. Brocker, Sisters Anna and Sarah Bert and Brother C. W. Cross, pastor.


CHURCH WORK.

Chicago Mission.

Report for month ending June 15, 1905.

DONATIONS.

Charles James, $1; C. C. Burkholder, $1; J. Zook, $2; J. Shinn, $2; Keith Hoffman, $2; Jacob Menshulder, $1; Sister Hamill, $3; P. H. Bert, $1; D. Bert, $2; J. G. Bert, $2; Sister D. Bert, 50 cents; J. O. Winger, $5; rent for Hall, $4; offering Box in Markham, Ont., $4; Elaine 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, $52.96.

EXPENSES.

Governing Board, $11.95; rent, $33.50; gas, $1.60; deficit last report, $4.47. Total, $54.92.

Love Feast at Markham, Ont.

According to announcement, the love feast in Markham, Ont., was held June 10-11, 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 in Christ Jesus. William Klipper, 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 goodly number of brethren and sisters from other districts, for which we felt to praise God.

H. R. HERSE.

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 Ashland, Kansas; and Earl Mohler and wife, of Sippo, Ohio. The forenoon was spent by opening prayer and reading of Scripture lesson by J. W. Hoover and some testimonials on the love feast, followed with exhortation by M. M. Shirk, after which brief testimonies were given. The Holy Spirit pervaded the assembly and was felt by all. After partaking of some refreshments, a number went down the stream where the ordinance of baptism was administered unto two sisters, making in all fifteen that have been buried this year. In the afternoon the Scripture was read and explained. The remainder of the time was spent in testifying. In the evening communion services were held in which all the members partook of the emblems of the broken body and shed blood of our Lord and Savior Jesus Christ.

The meetings were continued over Sunday and Monday, and well attended. All seemed to be doing the Lord's work joyfully, and were doing meetings throughout. We feel grateful to the brethren and sisters who visited us. May the Lord abundantly bless them along the way and create a desire to return some future time. One brother said he has a desire to come again, if the Lord permits. May we all be kept by the power of God and be gathered around the throne of grace, in whose name, the Savior himself will serve us.

Amen.

E. BR. HERSEY.

Mansfield, Ohio.

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 increased. 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.

1. How pleasant it was 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 more like a reunion with the saints. Praise the Lord.

2. 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; truly a true feast to all 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 as if God sends forth as many as love the Lord with a pure heart fervently, grace and peace be multiplied and increased. Amen.

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14. The Conference sessions were also very profitable, while the Holy Ghost was at the helm. We do feel as if God sends forth as many as love the Lord with a pure heart fervently, grace and peace be multiplied and increased. Amen.

15. 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.
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 may well hold on to the ropes while these 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 and Strength 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 in our hands to minister need 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 the means the Lord has promised us for the day’s work. We feel like writing pages of this nature a few months hence in the hopes that the days of rest and burden of the day. Our prayer is that the efforts put forth in our Sabbath-school. We should not hesitate a moment, but boldly launch out in this grand and noble work of bringing the light into the heathen lands, and we all of us who have the welfare of souls at heart (and if we have not, we should be made aware that we do have), should be earnestly engaged in doing something towards this good cause if it is only to take your own children and try to encourage some one else’s child to learn about Jesus the blessed Savior who died for us all. One soul is worth more than the whole world, even if it is born in Sunday-school. On June 15, in the evening the outing missionaries for Africa were with us and we had a glorious time that many will not soon forget. I am so glad that they always do have on their trip, and we always 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 con- verted, 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 say ready 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 interest- talk, as did also the other missionaries. We feel glad they have been obedient to their call and wish them all God speed. We have a little baby girl going to the Harrisburg Orphan Home this week; so you see our work is laboring among the poor and fallen—trying to provide homes for them and teaching them how to better come to God. We thank God for the Orphanage in Harrisburg. Having been there and seen for myself, I can truly say the
work is a noble one and much to be praised, and I praise God for the worthy sisters, Hannah Baker (matron) and Mary Stover; they are indeed uniting in their efforts and have much care upon them in early days to do so with 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 13, 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— 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 people 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 to visit another uncle in Toledo and some cousins in Findlay and Fostoria. He left our place on Monday, June 4th, 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 cool and very little corn is up, but hay though the Spring set in dry. The nights were disturbed by a snake on the brush were melted together.

Here were those who had given us words of encouragement and help in trial. Also dear, precious lambs who had wandered their hearts to the Lord even during our ministry. "Tis here our own brothers and sisters of the flesh come together to worship. Here too we laid to rest our own precious ones. But these ties must all be severed that the heathen might hear the blessed gospel. At noon, Tuesday, April 25th, as the train pulled out from the San Francisco depot at Ahlene, we waved a last farewell to loved ones, and if we never more meet on earth, we expect to meet on yonder shore where together we will praise him forever and ever. What a meeting that will be. Coming up from every land and from every nation.

After this we visited the remaining churches of Kansas, also in Iowa, Illinois, Indiana, before General Conference, which we attended, and which we are pleased to say, was filled with missionary interest. From here we came to Pennsylvania and visited and held meetings as much as possible, but our time was too short to visit all the districts. We did not have time to get to Canada, much as we desired to; but received many well wishes and encouraging words from the Canada brethren. In more ways than one they have shown their interest.

At some of these places all the missionaries were together, at some places part of us and others I alone.

We certainly rejoice for the missionary interest manifest everywhere. At some places, of course, the interest is very much greater than at others. But interest everywhere. God grant that it may continue to grow, and grow, and keep on growing, until every member of the body realizes that it is not only his duty, but also his blessed privilege to be a real missionary, either at home or abroad.

Read Matt. ix, 38, "Pray ye the Lord of the harvest," etc. Pare ye well.

HARVEY and EMMA FREY.
When Shall I Answer, No?

When FALSEHOOD fair entices thee, of this kind; and be firm, answer No!

When RASHNESS would thy tongue profane, or with language vile and low, be wise, and answer, No!

When PRIDE, the silly wish, declares of it; and be firm, answer No!

When ENVY would thy spirit choke, of it; and be firm, answer No!

When MALICE soul, or deadly HATE, would turn thee on a foe, of it; and be firm, answer No!

And dark, revengeful thirst create. of it; and be firm, answer No!

In horror answer, No! of it; and be firm, answer No!

In mercy answer, No! of it; and be firm, answer No!

In pity answer, No! of it; and be firm, answer No!

When foolish SLEEP, with folded arms, to have its fill of joy from Mammon's greed, of it; and be firm, answer No!

When greedy GAIN, or rash EMPIRISM, of it; and be firm, answer No!

When MAD AMBITION would seduce, of it; and be firm, answer No!

When foul CONTEMPT of Holy Writ, of it; and be firm, answer No!

When mad AMBITION would seduce, of it; and be firm, answer No!

When mad AMBITION would seduce, of it; and be firm, answer No!

A Poor Soul.

"It was on the day of judgment." of it; and be firm, answer No!

She went up to the Lord's in quiet confidence; not that she was bold or vain—oh, all her earthly life-long she had pictured herself standing by the Lord's side on the latter day. of it; and be firm, answer No!

"Who art thou?" of it; and be firm, answer No!

Then the soul was startled by this question of the Lord, and said timidly, "Oh, my dear Lord, knowest thou me not?" of it; and be firm, answer No!

"No," said the Lord, "I know thee not." of it; and be firm, answer No!

"Oh, my Lord, and God," said now the poor soul, "dost thou not remember how I went every Monday thou gavest me to the Band of Hope, and Thursdays to the temperance meeting, and Wednesdays to the Band of Hope, and Thursdays to the Missionary meeting, and Fridays to the choir practice, and Saturdays to the "free and easy" for working girls, and Sundays to the Guild?" of it; and be firm, answer No!

Sobbing and fluttered she repeated of this kind; and be firm, answer No!

"O Lord, rememberest thou really nothing at all?" of this kind; and be firm, answer No!

"Seal," said the Lord, "when ever I came and knocked at thy door, thou wast not at home."—Herman Oeser in Zion's Herald. Selected by Noah Zook.

A Letter from Thomas F. Lockhart.

Dear Editor:— Have you room for me to say a word to your readers? I think the Vis- tor the cleanest, purest paper I know of. There is no "clap trap" and foolishness about it. It is the cause of God in no uncertain way. There seems so much brotherly love and genuine, heart­ felt religion in its columns. It does one good to read it. One's faith in the good­ ness of God and the goodness of General is strengthened and made brighter by the reading of the Vis­ tor. 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 or­ dered a new edition of "Ideas of An In­ valid." This greatly reduced my funds, and I will soon need editions of my other two books. Must raise money in some way. I thought my book would help me to pay my troubles to your readers, thinking pos­ sibly that those who hadn't ordered my books would do so at once. I will give 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 about 25 cents. The second is the story of my life, containing my picture, my position in 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 self-murder, 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, I have no close 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,

Thomas F. Lockhart.

Wellington, Mo.

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 of song.

But the Lord looked earnestly into her face and said: "Who art thou?"

Then I heard him at the evening hour,
In sweetest tenor, high and clear,
They rose like holy incense fire,

I hear my father sing once more,
Wellington, Mo.

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 of song.

...
Those lyrics of love and praise,
I heard them in the house of God
Where multitudes would throng.
How bright and old Coronation rang
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 wavered oft—then silent grew—
The words he loved so well;
Like music from the better land
Where the singer waits for me.

They sang in his silent form
Where the singer waits for me.
"I'm going home to die no more."
"I'm going home! I'm going home!
Like music from the better land
I heard them in the house of God
All hail the power of Jesus' name!"

Hark! I hear the sweetest music
Crystal streams and fields elyssian,
Than great riches.
Where the singer waits for me.
Where multitudes would throng.
Those hymns of love and praise.
Through my tears I still can see—
Where the singer waits for me.

A wise son maketh a glad father.
He that oppresseth the poor re­
whom he loved so well;
"The silvery voice was still.
Where the singer waits for me.
Those anthems in that world so fair?
"Where the singer waits for me.
To sing with saints his praises,
I long to be with Jesus.
To sing with saints his praises,
I long to be with Jesus.
"I long to be with Jesus.
Meek, loving, lowly, mild,
I long to be like Jesus,
To sing with saints his praises.
Meek, loving, lowly, mild,
I long to be with Jesus.
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