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

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

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How the Lord Healed Him.
I had not been at all well for a number of months, and this and other causes led me to seek another climate, thinking it might be a benefit to my health and the health of my family as well. It was a hard struggle for me to turn my back upon that "sun-kissed land,"—California—especially Glenoora, the gem of the foothills, where I had lived and labored for fifteen years.

After arriving here my health seemed to improve for a while, but I did not gain any in flesh, and in a few months I began to grow leaner and weaker, and I fully realized that something was robbing me of my strength and energy, so I went to the doctor, and after giving me two critical examinations he pronounced my aliment sugar diabetes and said that it was beyond the reach of medical aid, that nothing outside of proper diet, climate, and proper exercise could in any way impede its progress. He requested me to come to his office every week or so and be examined that he might know better how to regulate my diet. I am glad the doctor was frank with me even if it did rob me of hope, the sunshine of life.

This made me think of my condition, yes, of my hopeless condition so far as human help is concerned. So I thought of that Great Physician who understands the patient, who understands the disease and its cause, who understands the importance of the cure and the difficulties in the way, and who makes no mistakes in administering the remedies, who never fails to cure his patient and who makes no charges for his services, and as I had reached man's 'extremity' I felt surely this is "God's opportunity." Then I asked myself, will I give God a chance? I answered my own question by saying, Yes, I will! I then and there committed my case to Bro. Carl's folks and their answer was, "Yes, it is a right nice morning." I still was not satisfied, so telephoned to Bro. Carl's folks and their answer was about the same. I hardly knew what had come over me, so in a day or so, according to previous arrangements, I went back to the doctor for an examination. He seemed wonderfully puzzled, but did not say much, however requested me to come in again. I felt that the Lord had in great mercy remembered me, but as the Lord has urged us to try him and prove him, I had another examination, after which the doctor said, "Mr. Norcross, you are well. It is so strange! It showed up so strongly, and there is now no indication of diabetes whatever. What have you done?" I said to him, "You robbed me of all hope of ever being any better, so I committed my case to the Great Physician and here is the result." His reply was, "You surely acted wisely." Nearly six months have passed away since God visited me with his healing power and I am still feeling and looking well. Praise his holy name.—D. A. Norcross, in Gospel Messenger.

Newberg, Oregon, May 20.

The British Government has lately issued a "Blue Book" on the condition of native races in South Africa. The book contains the details of a study of these races in all the provinces of South Africa by a commission of hard-headed laymen appointed by the Government. It recommends among other things recognition of the utility of the work of the churches which have undertaken the duty of evangelizing the heathen, declaring that the weight of evidence shows improved morality among the Christian section of the native population.
by the force of circumstances, she is that she is an aggressive body, and as illustrating the proper attitude of drawn tight, and only loosening a little doors. It appears to us that our Con­ tion wisely for the future, and be the church in being in a condition of preparedness to step into these open doors as opportunity offers, yea, even to have an aggressive mis­ ness should be addressed to Geo. Det­ of the church planning wisely, and being in a general unpreparedness of the church. There are many instances of wonder­ as given in a recent number of...
evening pray. You would be the most unthankful of men if you did not thank the Lord for all the benefits he has showed you. Begin all your work with prayer; and when the storm rises, prayer and when the billows rave round the ship, pray; and when sin comes, pray; and when the devil tempts you, pray. So long as you pray, it will go well with you, body and soul." And with such counsels as this, on the 28th of October, 1853, the "Candace" turned her bow to find the coast of far-off Africa; and Pastor Harms and his flock went home.

"When the hurry of departure was over, and the parish life returned into its old channel, it felt somewhat dull. The first brood had gone, and the nests were empty, as Harms said. The old places were vacant, the children missed their teachers, and the peasants looked in vain for the kindly men who walked across the moor to read the Bible in their cottages. This did not last long. Three weeks and then the billows of putting things to rights, and by that time twelve new candidates were waiting to enter the mission house. There were two tailors, four carpenters, and six yoemen or peasants, one of whom, long restrained by his father, whose farm he had now inherited, came, giving farm and all to the missionary work.

So the training of the missionaries began anew. A mission paper was started, the "Candace" went and came, new missionaries and colonists went forth, and in seven years' time they had a mission house and farm, a reformatory for criminals, a theologial school, a printing-press and paper, eight mission stations among the heathen, one hundred settlers there, and fifty heathen converted.

And how did Pastor Harms get all the money? His entire regular income would not amount to one-tenth part of these expenses. Did he write begging letters? Not at all. Did he induce people to give that their names may be published to the world? He never published the names of contributors, nor asked any for a donation; "when he is in urgent difficulty about money he perists in silence. He trusts in God, and he prays to God. And the money comes, comes when needed, and from those whose hearts the Lord has opened to bestow it."}

Is not this enough? Rashness and presumption will soon find their level if this be the rule of action, but faith in God will live and thrive and grow exceedingly. Lord, increase our faith.—H. L. H.

**Sailing of the Missionaries.**

The recent sailing of the outgoing band of missionaries was an event of much interest and importance. We therefore have gathered some items of interest connected with their last days in the homeland and their final departure from those who accompanied them to the coast.

The band consisted of the following persons: Harvey Frey and wife, and infant son, and Sister H. Frances Davidson, who was formerly in the mission field in South Africa, and Sister Ada G. Engle, formerly of Marietta, Pa., and Abbie Bert, of Moonlight, Kansas, who contemplate locating at Matopposs Mission, near Bulawayo, South Africa. They sailed from New York on June 17, at 7 p.m., on the steamer St. Louis, American Line, from Pier 14. A farewell meeting was held at the Messiah Home, Harrisburg, Pa., on June 11, at 7 p.m., which was well attended by brethren and sisters, as well as friends and others from near and far. The exercises were very impressive. On June 15, in the evening, they had their last farewell meeting at the Philadelphia Mission, which, according to information, was also very impressive. The party left Philadelphia Friday morning, June 16, for New York, stopping at the Alliance House, 250 W. Forty-fourth street. This is a temperance hotel, and is mostly frequented by religious workers from all over the country. In connection with this hotel is an auditorium, called the Gospel Temple, where services are held nearly every day, afternoon and evening, as well as all day on Sundays. It is a desirable place for people who do not care to mingle with the throng and bustle of every day life in a city like New York, to stop at while in the city. During Friday, the party was joined by Sisters Mary Hoffinan and Fanny M. Wolgemuth, of Mt. Joy, Pa., and Sister Zook, widow of the late Bishop Samuel Zook, and sister to Ada G. Engle, one of the missionaries, as well as Brother Eli M. Engle and wife and daughter, and Bishop C. C. Burkholder, of Upland, Cal, and Brother S. R. Smith, Harrisburg, Pa. During Friday afternoon previous to sailing, the members of the party did some preliminary shopping for their voyage. During Friday evening, some of the missionaries and visitors attended a gospel tent meeting, and some another meeting on Broadway. The testimony of all was that the Holy Spirit is doing some work, even in New York, impregnated as it is with all manner of wickedness.

Those who had been entrusted with making arrangements for the transportation of the goods, consisting of ten large boxes weighing about 3,300 pounds, fortunately succeeded in securing free transportation of these goods from the Messiah Home, Harrisburg, Pa., to Southampton, England. The P. R. Co., Transportation Companies and Steamship Co. are certainly worthy of praise for so courteously extending this favor to us. However, we are informed that the undertaking was not without considerable exertion and anxiety on the part of those who had charge of forwarding the goods, but that after the formal arrangements were completed everything seemed to work like clock work, and rapid and timely action to that admit circumstances of such size, as one of the visitors witnessed on going on the vessel, when people were jumming themselves in the narrow hallway, each one trying to get in first. It is impossible for those who never saw an ocean steamer leave the pier, to conceive by description the majestic condition surrounding such an occasion. Imagine, for instance, a vessel about 625 feet long, fully as long, wide and high as seven large Pennsylvania barns, loaded with thousands of people, starting out to move
slowly, with a throng of people hooting, yelling, crying, waving flags, handkerchiefs, hats and anything they can handle. Such a throng of humanity huddled together, floating out to what could, in a few moments, be a watery grave, and who yet, under all these conditions, are seemingly unconcerned and consider very lightly the dangerous undertaking. While some are cursing and using profane language, others are enjoying themselves in various sorts of amusement; others are already sick on account of their proposed voyage. However, it is praiseworthy to note that some seriously considered the solemn undertaking, and evidently committed themselves to God and his protecting care. While it seems sad for dear ones to leave on such occasions, in a Christ spirit filled heart, it creates an unbounded joy to think that their undertaking may possibly be the means of saving thousands of others from an infidel and heathen grave. After the vessel was out of sight, those accompanying the missionaries to the steamer, left for Philadelphia and Silverdale, where they were in attendance at a love feast, which was well attended and where evidently the Holy Spirit prevailed. After the love feast some remained for services at Silverdale and Souderon on Sunday evening, while others journeyed to the Philadelphia Mission, were services were conducted by Brother Eli M. Engle.

Notice to Those on the Charity List.

When those who receive the Visitor free, because of being unable to pay, fail to write us for several years, we feel at liberty to drop their names since they fail to comply with the conditions laid down for them as stated in column one, page 12. If you appreciate the paper and wish it continued you ought to say so sometimes.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II. Tim. ii. 15.)

Lend a hand to souls in the shadow.

Correction.

In the report of the treasurer of the foreign mission funds, in issue of June 15, Nappanee, Ind., is credited with $18.31 by mistake. We are informed that the credit belongs to Illinois, but to which district our informant does not say.

Harvest Meetings.

At the home of Bro. H. O. Musser, near Elizabethtown, Pa., Saturday, July 22.

At the home of Bro. A. B. Niesley, near Carlisle, Pa., Saturday, July 29.

At the home of Bro. Christian Eishman, near New Kingston, Cumberland county, Pa., Saturday, August 5.

At the home of Bro. A. O. Brandt, near Lebanon, Pa., August 5.

At the home of Sister D. B. Bru- baker, Lebanon county, Saturday, August 27, instead of July 23, as at first proposed.

To Our Subscribers. We would be very glad if you would again notice our offer of a splendid Red Letter, Combination Teacher's Bible for $3 (with Thumb Index, $3.50), the catalogue price of which is $5.20 (with Thumb Index $5.50), as given in last issue. We would be glad to supply them to hundreds of our subscribers. The type is Bourgois and the print is the nicest we have seen. Write for sample page.

Brother John G. Light, Jonestown, Pa., wishes to express his thanks to the one who has been sending him the Visitor. No doubt there are others who wish to express the same would they know the name of the donor. Are their not others who would be in a position to make some one happy by sending him or her the Visitor, even if it would be only for six months?

The Heavenly Father is graciously blessing the labors of the husbandman this year and he is busily engaged in gathering in an abundant crop of the products of the soil. Appropriately harvest meetings are already announced in different districts, and we cannot but wish that these meetings would become general throughout the Brotherhood.

The latest word from the missionaries enroute for Africa is that they were all well and at the point of embarking for Cape Town on July 1.

P. M. Climenhaga, Stevensville, Ont., is Treasurer of all foreign mission funds.

There is more than one girl who does not seem to know the value of money. Every cent that comes into her hands must be spent for something; and that something is very often an unnecessary, useless article. Girls who thus form the habit of spending money become wastefully extravagant and often work hardship to parents or a loving husband. Many a man has been led to increase his income by sinful practices, simply because he could not meet home expenses and live like his neighbor. Usually the young wife has much to do with this, by her injudicious management and unrestrained, expensive habits.

Young women, whether they have little or much money, who practice frugality, who cultivate the habit of "making every cent count," will have a decided advantage over a spendthrift in after years.

Extravagance is already a most heinous sin in this country. It leads to self-indulgence, pride, sinful appetites and passions. Unchecked, it often brings poverty, misery, untold suffering and sometimes suicide. Economy—not stinginess—is a virtue. It leads to judicious habits, restrained desires, carefulness, planning for "the rainy day," and is indispensable in any character. We need more young women who have the economic side of their nature well developed. My young woman friend, think of this.—Soul Winner.

According to Ability.

It is no unusual thing for one who has but little of this world's goods to say that if he were as well off as some one else he would give far more liberally than that particular person is giving, meanwhile giving little or nothing himself, thus justifying his own shortcoming. No one has a right to excuse his own failure to give up to the measure of his ability, on the ground that some one else of larger ability fails to do his part. The question is not, How much does my neighbor give? but, Am I giving in proportion to my own ability? If a man is able to give $100 and gives but $50, it does not justify another man in giving but $1 when he is able to give $5. "Who art thou that judgest another man's servant? To his own master he standeth or falleth."—World-Wide Missions.

Only when out and out for Christ can we be in and in with Christ.
I've found in thee, Lord Jesus, the satisfy­
And resting in thy finished work, I find
I've found in thee, Lord Jesus, the place
No more in chains and bondage, thy truth
That quiets every longing, and stills the
Thy smile lights up my pathway, thy voice
Thine arms are underneath me, my times
Once dead in sins and trespasses, but now
but I have chosen you and ordained
name. But mark his answer of warn­
with joy they said that the devils even
"When the seventy rehirned
Thyself, O Perfect Person, shalt bring us
Thy work has brought salvation, thy word
We bow in adoration, accept the praise we
And soon in clouds of glory, thou wilt for
The EVANGELICAL VISITOR.
makes no mistakes in calling; his cru­
the harvest field. But what are the
"And we know that all things work
who are called according to his purpose,
preached in all heathen lands is so
While the need that the gospel be
said, “in this rejoice not.” See
Christ said, “Ye have not chosen me but
I have chosen you and ordained you. When the seventy returned
They delivered when, he smote the Egyptian.
forty years, and he felt like a strong
Our work here is commendable, but
Our work is a good order and attention prevail. We
made no mistakes in calling; his cru­
big and strong deliverer when he smote the Egyptian.
Ah, but what did he do? Why, he
Abide your preparation. Moses had
Moravian Church missionaries had the
Moravian church stands foremost in mission
The church who had the purging and

tune: “So We Walk Together.”
I've found in thee, Lord Jesus, the satisfy­
And resting in thy finished work, I find
I've found in thee, Lord Jesus, the place
No more in chains and bondage, thy truth
That quiets every longing, and stills the
Thy smile lights up my pathway, thy voice
Thine arms are underneath me, my times
Once dead in sins and trespasses, but now
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The church who had the purging and

CHRIST, says, "And this gospel of the
kingdom shall be preached in all the
world for a witness unto all nations,
and then shall the end come" (Matt.
xxiv. 14). And there must be those
who will go and carry the message,
and we would that there were those in
the church who had the purging and
were ready to say, “Here am I, send me.” I feel sure that the way would
open speedily. Oh, dear brethren and
sisters, do be willing to be made ready
to be called. Could I in words tell
you how I feel and how I was im­
pressed yesterday in giving the mes­sage from Mark i. 15. Brother Mat­
shuba interpreted and the Holy Spirit
convicted, and after Elder Steiger­
wald gave a short exhortation we sang
for an invitation, in Zulu, “Almost
persuaded,” when six came forward
to the altar for prayer, one mother
with her child tied on her back and
three other females and two young
men. Oh, dear brethren, how we need
to pray for the work. The one young
man came about thirty miles, a place
where there is an opening for a sta­tion,
and I feel brethren, willing to go
but I know I am not able, neither do
I feel that the Lord is laying it upon me.
I am past the meridian of life, yet I
must be true to my trust, therefore I am
here to do what I can, if I know my­
self. While we have not the language
we still feel we can be used a little
sometimes to water the little, and then
at other times to stand for the old
paths, or the faith once delivered to
the saints.
The services are well attended and
good order and attention prevail. We
had communion services (love feast)
on the 21st of this month. Fourteen
communed, four sisters and ten breth­
ren. Eight of the native brethren
partook with us of the broken emblems
of Christ’s body and engaged in the
ordinance of feet-washing and the
greeting of the kiss. Jesus said, “If
ye know these things, happy are ye if
ye do them.” But he also said to
Peter, “If I wash thee not thou hast
no part with me.” He, Jesus, says,
“For I have given you an example,
that ye should do as I have done to
you.” To the new born and regen­
erated child of God his commands are
not grievous but joyous, and it gives
us the happiness that Jesus speaks of.
Our work here is commendable, but
we look with patience for the return
of Sister Davidson and those coming
with her, and pray the Lord to get
more ready.
This writing leaves us all well and
about our Master’s business. The
laying of the brick for the new church
house is about half completed. The
weather is fine, some hot days, but
mostly cool; a good breeze of air as
this is the dry or Winter season, there
has been very little rain since the mid­
dle of March, and there will likely not
be for the five next months. We had
thunder and lightning on Saturday night, but only a few little showers, and now you look on the bright sun day after day, and those towering rocks that look so picturesque and beautiful, and the trees green all the year. Well, this country is better seen than told, and while we look not for the present but for the unseen, yet we are in the world but not of the world. We look for Jesus who will come the next time without sin unto salvation to them who look for him. Let us all hasten his coming by our earnest consecration to his service, to be found of him in peace.

Your co-workers till he comes.

J. H. Myers and Wife.

For the Evangelical Visitor.

An Admonition.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans xii. 1).

Present your body a living sacrifice, not dead. When you get light obey it; walk in it, "the light." It may be to give up which is pleasant to the flesh, if so, away! away with it, away with the old man, he that is of the devil. Serve God wholly and him only, then you are alive unto God, and dead to self.

"Be not conformed to this world," the forms of the world, its fashions, its enjoyments, the lusts of the world. Away, away with it; the grace of God will help you to overcome, Christ himself will be your overcomer. And when he, Christ, gives you victory, don't get proud over it, don't get high-minded, and think you are more than some one else; don't esteem yourself above your brother or sister. If you do, you will surely fall into the bottomless pit, which is hell.

When we are born of God we are all one in Christ, some are larger members, some are smaller, yet we are all of like importance. It takes many small bolts and rivets to hold large iron beams in position in a structure, and you all know that these smaller parts (rivets and bolts) are the most important parts, for they hold the main body in its place. Therefore, boast not thyself my brother that thou hast attained to a something more important than thy lesser brother, for we are all one in Christ. "Ye are the temple of the living God; and him that defileth the temple, will God destroy." If you think you are more than some one else you esteem yourself above others, get high-minded, and you will be destroyed in hell for ever and ever. If you have a gift, make use of it to the honor and glory of God, and God will increase you. Do not boast thyself when thou givest out what God hath given thee. Present your body a living sacrifice and God will accept it (your body) wholly if he accepts it at all, and you do nothing in that only what is your reasonable service.

You are nothing more in the hands of Almighty God than what a garden hose is in the hands of a gardener. He, the gardener, holds that hose in his hand turns on the water and thus sprinkles the refreshing waters over the parched ground and thirsty plants and grass. The people are likened as unto grass in the word of God. You are something like that gardener; you get connected with God, his Holy Spirit flows through you and it falls upon others. God is using you (if not, there is something wrong) as an instrument, that is all you are and ever will be until your final reward, which will be the crown of life. When the gardener disconnects the garden hose, then it is of no use to him, only that he has it for future use. The hose, of itself, can do nothing, it has no life, but it is the water that runs through it that gives life; so in like manner you and I have no life unless the Holy Spirit flows through us as channels in God's hand. When you say you love Jesus and acknowledge him as your Lord and Master, then you must do (and you will delight to do) as he tells you, for if you don't, then you are boss (?) or lord and master because you are your own boss (you think you are), but remember if you do not what Jesus tells you, then the devil is boss over you and you are led captive at his will (the devil's will) and hell is your doom.

Perfection is to love God just as he loved us. It is the Holy Spirit that quickeneth. Have kind affection toward all, whether they be good or evil, for all have a never dying soul to save, and that soul is just as precious as your own. It is worth just as much to God as yours is, and when you get high-minded you cannot turn the refreshing sprays of the Holy Ghost on that soul, and it may die and you will be out of touch with God. Always prefer your brother in the Lord before yourself. Yes, honor him above yourself. Self must be dead or God can not use you. Then, be very meek and patient in order to win souls, and let us, brethren, be all of one mind; be riveted and welded together in love and unity, which God alone can do through the power of the Holy Ghost if we let him.

Your brother in Jesus.

John Bock.
184 Carolina St., Buffalo, N. Y.

For the Evangelical Visitor.

What is Right and Good.

Hosea xiv. 9:—"The ways of the Lord are right and the just shall walk in them." Psalm xix. 8: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." David asked God to create in him a clean heart and renew a right spirit within him. Now this is what we want to learn—to do right in all things. I. Cor. x. 23, also xiv. 26: "Let all things be done to edifying."

Dear readers of the Visor, if all God's dear children would all live right in all things, how helpful we would all be one to the other; if all would do to others as we would that others should do to us. We all like to read the Visor, and we like to read something that is encouraging to our spiritual welfare—something that will help us on in the Christian life—something that will help us to go forth in the Master's service, let it be at home or abroad. Now if any lack wisdom let him ask God, who giveth liberally and upbraideth not. I am so glad that God's word has so many good things for us to meditate upon, that if we want to apply our hearts unto wisdom we can, and we will have the benefit of it in this life, and be a blessing to many. It tells us to live holy lives, to be perfect, not slothful or indifferent, but to be fervent in the spirit; and since God is so good that he leaves none in the dark that comes to him for light, we should be very thankful for this and the many blessings he showers upon us from time to time. Is it not right then that we should send forth this blessed gospel to those who sit in darkness? Yes, if we are right with God we will do all the good we can to our neighbor, to the brethren and sisters in the faith, yes, to the missionaries. And who are our neighbors? Let us ask God. There are many dear readers that could do more good writing for the Visor if they would take time and be more interested in it. The selected articles would not take so much room if we were all right as we ought to be. I often think since we are here in Africa, "O for a thousand tongues to sing my great Redeemer's praise!" There are so many open doors, so many missionaries needed in so many
places I beg of you get right with God so he can use you for the good of others. I am so glad Jesus' last com-
mission was, "Go... and lo, I am with you always." What blessed company we have when we have Jesus al-
ways with us. These heathen need the light, and it is right that we deny
ourselves of the enjoyment of a self-
fish life and live right. We should
live for others. I can of a truth sing,
I'd give them all to God." Well, this
is saying much, but God knows what
we say. I am glad the dear Lord has
sent us here in this strange land and
that we have seen and heard much of
the good that has been done, and we
see that much good can be done in
many places. Please read hymn 640, Gospel Hymns, "Hark! the voice of
Jesus crying." Yes, hark! So many
people are so wrapped up with the
things of this world that they do not
hear the voice of Jesus.

Well, dear ones, you have conse-
crated your lives wholly to God for
service. Obey him wherever he leads
you; he will never leave nor forsake
you and no good thing will he with-
hold from you, for the "willing and
obedient shall eat the good of the
land." What precious promises in the
good book. There are many of these
poor natives that would do right if
they had the right teaching and the
right influence around them. That
is what they need, to get confidence
of those that are teaching them. The
clean, pure gospel is what they need.
Come Christian brother and sister, pray as never before, the time is short
to do the right thing in the right time.

"There's no time for idle scorning,
When the days are going by;
Let your face be like the morning,
While the days are going by.
Oh, the world is full of sighs,
Help your fallen brother rise,
While the days are going by."

and help the sisters also. O the good
that might be done here if we had a
training school for girls, to teach and
train them for God. This is the one
great need we see. There might be
much good done by having a separate
place for teaching and training for the
girls to do all kinds of house work,
and help them to live right lives. This
will be a blessed work for some con-
scrated children of God. Let us pray
on, let us all get right with God so he
can entrust his work and work to us.
How long to see the season come
when many will come and say, what
shall we do to be saved?

Dear readers, we hope the time is
not far distant when the songs of Zion
will be heard all over these Matoppo
hills. We see a marked change here.
To-day, while the gospel was preached
to the people, conviction took hold of
some and when the invitation was
given, two boys and four girls or wo-
men came forward for prayer. So we
take courage, believing that God will
yet do wonders in heathen lands.

"Oh, the good we all may do." Can
any of us excuse ourselves before God
and say we had no opportunity. Let
every one of us stop arguing about the
Scripture. The best way is search the
word, obey the commands, show your
love by your willingness to do God's
will.

"O sweet will of God I soon hast girded
me round,
Like the deep moving currents that
girdle the sea;
With omnipotent love is my poor na-
ture bound,
And this bondage to love sets me
perfectly free."

So dear reader, let every one of us
get right with God and he will fill us
with his sweet will, that all his service
will be a love service. We will then be
willing to do all the good we can at home and abroad, in heathen
lands as well. So many could en-
courage the readers of the Visit.
or if they would do as they think others
should do.

I. Tim. iv. 12: "Let no man despise
thy youth." God bless the young and
rising generation that delight in read-
ing the Visitor. Please read Psalm
lxxi. Take all the good out of it you
can, then you will want to read it
again, and every time you will see
more beauty in it. There are some
young brethren and sisters that will
do well to stir up their pure minds
and tell of the goodness of God to
them. In this way you can witness
for Jesus and you can be an encour-
gagement to others. Do you do right
if you do not encourage others? No,
you will have to say, "I have not done
my duty." Would to God we could
all get right with God. Fathers and
mothers, encourage your children to
do all the good they can. Here in
Africa many of the old people say they
can't learn and many will not try. So
dear readers, let us all do all the good
we can, and I believe we can then go
our way rejoicing; and when our work
is done here we shall hear that welcome
voice, "Well done, good and faithful
servant, enter into the joy of thy
Lord." Our Master is coming most
surely to reckon with every one. Shall
we then count our toil or our sorrow
if his sentence be well done?

I have much to praise God for in
this strange land. We feel we are
just as near to God here as anywhere
and he is just as able to help us in
every trial here as anywhere, and it is
just as needful to watch and pray here
as anywhere, for Satan has many
ways to lead souls into error if they
do not watch and obey. So we ask
you who know the worth of prayer,
help us with your prayers that we may
ever be in the will of God.

I remain yours, with much love for
souls,
CATIE A. MYERS.

Matoppo Mission, May 28, 1905.

For the Evangelical Visitor.

A Great Evil.

Dear and much beloved Brethren in
Christ, Greeting: May grace and
peace from God be on us all. I am
again impressed to write for the Visi-
tor. By the help of God I will try
to pen a few lines. My mind has been for some time on the Scripture where it
says, "The beast and the false
prophet were taken and cast into the
lake that burneth with fire and brim-
stone." I do not pretend to tell what
this beast is, but I want to write about
a beast that is very active in this, our
day, realizing that we are living in
perilous times and we must watch and
prayer that we be not deceived or led
away from God by false teachers into
wrong ways.

We find this beast in all churches.
Everywhere we go we find his wor-
shippers; on the street corners, in the
hotels, waiting rooms, in the stores
and in the shops, and in all public
places, we find both men and women
who worship this beast from morning
till night. This beast is very active;
it leads its worshippers into secret
places, into the woods, the fence corn-
ers, the barns, the secret chambers. It
leads both old and young; both men
and women are led astray by this beast.
It causes the loving husband and wife
to separate, it separates brother and
sister, destroys whole families and
gives much trouble to churches. It
leads its worshippers to the justice of
the peace, to our courts of justice, to
the jails, to the penitentiary, to the
gallows, to suicide. It causes murders,
destroys many thousands, both men
and women. Every year it sends its
thousands to hell. It is awful.

We find it has its stations every-
where, and from these houses it sends
its messengers out to deceive the
young. It hangs out its sign every-
where in country and city. We find
it in all countries making sad havoc,

July 15, 1905]
destroying by the millions. Both old and young are sent to eternal destruction. Is not this the beast that John the Revelator saw?

It is not without its mark. We can see its mark written on the forehead; we can see it in the eye, we can see it in the countenance, we can see it in the actions, we can see it written in pale letters of death. Oh, it is awful. Yet all or nearly all ministers are silent on this subject and no doubt many are guilty themselves in many churches. I sometimes wonder what we are raising our children for. Are we raising them for God or for this beast to destroy and send their souls to eternal death? Do we give our children the training they should have? Surely we are in the last days. Now I will tell you what this beast is. It is *fornication* with all its branches. Hope that some dear brother will take it up and treat it more fully. I remain your unworthy brother in Christ.

**John Keeper.**

**Jericho Walls.**

[Sermon preached at The Premantura Faith Orphanage by D. W. Zook, to the workers].

"By faith the walls of Jericho fell down, after they were compassed about seven days" (Heb. xi. 30).

Man by faith is able to accomplish mighty things for God. Wesley in his notes on the New Testament says it was Joshua’s faith. We will allow it to be so; still it may have been the faith of the multitude. We are not certain, yet we know that this man, by his faith in God, commanded the sun and moon to stand still in their courses until the armies of God gained a great victory.

God gave the promise to his people through Daniel. "The people that know their God shall be strong and do exploits." This does not mean muscular strength, for God is not honored by feats done in human strength. Their strength is to lie in their trust and confidence in their God.

If Joshua had stopped to reason as men do today, he never would have taken the city of Jericho. His methods are peculiar to reason. Jericho was near to the river Jordan. I imagine as the people paced back and forth on those walls and saw the camp of Israel across the river, there was little fear in their hearts—the river was between them and their enemies. But suddenly one morning they beheld a great stir among the people. Upon a second look they see they are pulling up stakes and getting ready for a march, but which way will they go? They surely will not cross the river, for it is deep and overflowing its banks. Look again, see, they are marching right toward the river. Yes, they are stepping forth in the confidence that God, in his own way, will take them across the river. They do not stop to make a bridge, but they step into the water and behold, God makes for them a bridge by pushing the waters out of their way. I imagine, as the Jerichoites saw all this, or if they did not see it, upon hearing it, their hearts were filled with consternation. Thus God prepared the way for the taking of the city, and when Israel crossed the Jordan they shut up their gates and made them doubly secure against this peculiar people.

One day while Joshua is praying there appears unto him the captain of the Lord’s host, and from him he gets his order how he is to take the great walled city. Reason would have said, apply dynamite, lyddite or some other powerful explosive, and blow those walls to pieces; but God’s plan is very simple, for he himself is going to do the work. In place of battering rams, etc., they start one morning to march around the city. The only sound heard is the blast of the rams’ horns and the steady tread of the feet of the army. The first day’s work being done they go back to the camp to rest. They fulfill the command of God to shout the shout of victory, and to fulfill the word of God they are ready to shout that it was the tremor of the earth, caused by the shout and tread of the multitude, that caused such a collapse.

There was great room for doubt. They paced about the city the first day, but there is not so much as a crack in the wall; and so on the second, third, and even to the seventh day, but still no sign of those monstrous walls coming; but after they had “done the will of God,” they could believe him for the rest. Higher criticism would tell us that it was the tremor of the earth, caused by the shout and tread of the multitude, but I believe it was the battering ram of faith, that caused such a collapse.

This story is a great encouragement to my faith, and some way I believe God is going to do great things for us and bring down flat some of the walls that seem to stand about our Jerichos. Our greatest Jericho seems to be these people engrossed in heathenism. Those walls of superstition seem to be almost impregnable, and all human methods and arguments are a failure, but if we obey God and continue our march from village to village, blowing the old Gospel trumpet, the day will come, as it came to Jericho, that the walls “will fall flat,” and as Joshua and his company did, so we shall go straight before us and take many souls for God. Bless God forever! He has said that “doubtless” we shall come again bringing our sheaves with us.

There are other Jerichos, the children’s work, and upon our own individual battle grounds there are difficulties that rise before us like the thick walls of Jericho, yet God will bring them all down if we but trust and obey. Let us then go forward in good courage, not fainting, rather increasing in strength of faith. Amen and amen.

**Sripat-Purunia, Bankura District, India, March 26, 1905.**

**Sanctification Completed.**

That sanctification is rarely completed with conversion is a common experience. The great body of justified persons do not claim to be wholly sanctified; they still feel proneness to sin. The poet describes their aspirations and experience when he says:

“O to grace how great a debtor
Daily I’m constrained to be!
Let thy goodness like a fetter
Bind my wandering heart to thee;
Prone to wander, Lord I feel it;
Prone to leave the God I love;
Here’s my heart; Lord take and seal it;
Seal it from thy courts above.”

In the ardor of our first love, these remains of “proneness to sin” are in the background, but afterwards make themselves felt again. Nothing is more common in an experience meeting than to hear an experience of this kind: “When I was converted I thought that I was entirely delivered; but since, I have discovered that I am still inclined to the things of the world and have sharp contentions with the flesh.”

We hear more of shortcoming than of progress in the divine-life. Among the saints it was not so.

Job said: “I know that my Redeemer liveth.”

David said: “Come all ye that fear the Lord and I will tell you what the Lord has done for my soul.”

Paul says: “I am crucified with Christ, nevertheless I live; yet not I, for Christ liveth in me, and the life that I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me.”

Peter exclaims: “Blessed be the God and Father of our Lord Jesus Christ; which according to his abundant mercy, hath begotten us.
again unto a lively hope by the resurrection of Jesus Christ from the dead.

John says: "We love him, because he first loved us."

If we find our state thus differing from the saints, one of two conditions exists; we are either backslidden in heart or we lack something we never had. We will cite a few passages of Scripture on this point:

I. Cor. iii. 1-3: "And I brethren, could not speak unto you as unto spiritual, but as unto carnal even as unto babes in Christ. I have fed you with milk and not with meat, for hitherto ye were not able to bear it neither yet now are ye able. For ye are yet carnal; for whereas there is heart or we lack something we never exists; we are either backslidden in again unto a lively hope through thy truth; thy word is truth."

I. Thess. v. 23: "And the very God of peace sanctify you wholly, through the knowledge of his will, and the prayer of our Lord Jesus Christ, and the giving of one's possessions. This is the will of God, even your sanctification (I. Thess. iv. 3). "Lo, I come to do thy will, O God." "By the which will we are sanctified" (Heb. x. 9, 10).

PRESENT AND ULTIMATE PERFECTION.

This divine life in man, which in its ongoing gradually sanctifies the entire nature, has for its end the attaining of perfection. There is a present and an ultimate perfection. Present perfection is relative, and takes into account present knowledge, strength and needs. Ultimate perfection is the final goal, the perfection of Christ. In this world no Christian attains ultimate perfection; each one may and should seek to secure present perfection. Each one should live true to his present light, turn from all known sin and use his full strength. On the morrow he will have more light, an increasing consciousness of sin and a larger bestowal of strength. He will never feel that he has attained, but is only attaining. Catching glimpses of that larger life before him, as from the hill's summit, there spreads out the happy meadows, and he will yearn for the fuller attainment, and seeing the present in contrast with the future, there will come the unrest which is the first token of better things. What he should be will make him humble now. There will be no boasting of sinlessness, only the hunger to be more like Christ. Yet conscious of striving, and knowing that there are honest attempts to live to God's glory, there will not be undue chiding. He who lives according to his best light and uses his best strength, lives joyfully with his God, and his life will be more and more.
more conformed to the likeness of Christ. There are many helps in the attainment of sanctification, the greatest ever being the indwelling Spirit of God. It is impossible for man to sanctify himself; this is the work of God. Possibly it is for man to open the way for a larger infilling of the Spirit. Whenever the nature is open anew to God, there is found the working of the Sanctifier. When ever the will of God is done, there is growth. Each new discovery of God’s will and the entering into its meaning; each new discovery of sin, sin in the heart or body, and its removal, is the sanctification of the believer. The will of God and ultimate Christian character are found supreme in Jesus Christ, and thus the daily striving to be like him, with the whole nature open to God, that he may give strength, is to know through experience the deep meaning and the profound satisfaction of the Christian’s sanctification.”—Popular and Biblical Encyclopedia.

Premature Claims of Holiness.

“Be ye holy, for I am holy,” is a divine command; and without holiness “no man shall see the Lord.” But as Dr. B. C. Hobbs in his Earlham Lectures has well remarked, “It is a mistake to publish assurance that we have attained it without being able to show to others the proper evidence of it.

“When a premature claim for holiness is made, the critic’s searching eye is directed to the daily walk of him who professes the claim. His life, conduct and conversation are unsparingly brought in review; every unpaid account is remembered, every mistake is dwelt upon. He finds it necessary to make his case go by positive assertions of his baptismal experiences, to secure the confidence of the doubting. All subterfuges must, however, in time, fail, and in humiliation the mistaken man discovers his error. But mischief is sure to follow. The unbelieving and the unconfirmed are turned away from the truth, forgetting that a counterfeit does not diminish the value of the genuine coin.”

We have instances recorded in Scripture where certain servants of the Lord were pronounced holy, perfect and blameless; and we remember no instance where any ancient servant of God ever professed, or was commanded to profess any such attainments; and we have a distinct condemnation of some who “trusted in themselves that they were righteous and despised others,” and who said to others, “Stand by, for I am holier than thou.”

It is easy to show that men are commanded to be holy, but it is less easy to show that they were commanded to testify to the world concerning their own personal condition in this respect. The testimony of others might be quite as trustworthy as the testimony of one’s self. And yet persons may not only deceive others but may also deceive their own selves; for even the chosen apostles did not at one time know what manner of spirit they were of; and it would not be surprising if others were similarly liable to be deceived.

Certain it is that some claim to be entirely sanctified whose claim would not be admitted by numbers who know them, and whose lives are so full of “mistakes” which they do not correct, that their profession is greatly discredited.

These facts should not however hinder men from seeking after God, nor encourage them to continue in sin, but should cause them to exercise great caution both in life and speech, lest their good be evil spoken of. And they should also learn to speak, not in the words which men’s wisdom dictates, but in words which the Holy Spirit useth; and should see to it that those words are correctly quoted and properly applied.

It is surely no mark of soundness in faith to garble, misquote, or misapply Scripture. “This is the will of God even your sanctification,” is undoubtedly good Scripture; but would it not be wise to quote the rest of the verse which specifies just what the apostle here refers to? (I. Thess. iv. 3-4-7; I. Cor. vi. 11.)

It is true that the apostle prayed that his brethren might be sanctified wholly; but careful Bible students have long known that the entire preservation of spirit and soul and body was “at the coming of our Lord Jesus Christ.” And the Revised Version thus reads: “And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it” (I. Thess. v. 23). And the same original expression occurs in I. Thess. iii. 13. “To the end he may establish your hearts unblamable in holiness before God, even our father, at the coming of our Lord Jesus Christ with all his saints.” Dr. Hobbs forcibly remarks: “John Wesley admits that what he calls ‘entire’ sanctification is an unprovable state. This is much the same as to admit that the expression itself is improvable. What purpose does the adjective serve, if the sanctification is not really entire, but improvable? Certainly many people accept it as meaning a finished state instead of an improvable one. For such as these it would be far better if the adjective were omitted.

“One of the greatest dangers of the ocean wave is its under tow. The visible crest is always rolling landward, and nothing can seem easier or more sure than to float ashore upon it. Yet multitudes have been swept back into the deep, because a feeling of security allowed them to settle into the lower current, which is so much the more dangerous because it is silent and invisible. Now every strong spiritual experience has its under tow. There is always a return current, a back flow, strong, deep, silent, invisible and dangerous. Those who sink into it are carried back and too often they never return. Better that a man fear and tremble at the thought of danger, than to fall into it through unwarness. The very idea of ‘entireness’ may lead to a feeling of self-security, self-confidence, and carelessness, in which the soul becomes insensible of its constantly recurring needs. Prayerlessness takes the place of prayerful dependence, the watchman sleeps at his post, and the enemy comes in at the very gate through which he has been cast out. How needful it is in the midst of spiritual joyfulness and conscious spiritual strength, to abide in deep humility, to remember our own exceeding unworthiness and that all of our attainments come only from God’s meriful superabounding toward us. If angels fell from heaven, we should watch and pray even when sitting in heavenly places in Christ Jesus.”—H. L. H., in The Christian. Selected by I. C. Engle.

Sometimes the smallest men have the most money.

Sun of My Soul.

Sun of my soul, Thou Saviour dear! It is not night if thou be near; Oh, may no earth-born cloud arise To hide Thee from Thy servant’s eyes.

When soft the dews of kindly sleep My wearied eyelids gently steep, Oh, may no earth-born cloud arise To hide Thee from Thy servant’s eyes.

Abide with me from morn till eve, For without Thee I cannot live; Abide with me when night is nigh, For without Thee I dare not die.

Come near to bless us when we wake, Ere through the world our way we take, Fill in the ocean of Thy love; We lose ourselves in heaven above.
OUR BIBLE READING CIRCLE.

Bible Study.

Dear Bible Readers: A certain educated minister once said to me that in the school where he had attended, many who had studied the Bible systematically and knew the letter of it well, still acknowledged their lack of Spiritual power. How true this is. Let us all avoid this danger. Let all those specially who stand up to preach the everlasting gospel be sure that they have not only the letter, but the power also. Then, there is the other extreme. Perhaps we all know of those who have had a good experience, but not knowing the word, they presumed they were following the Spirit when they were going exactly contrary to the word. We have known ministers of the word who really see how j 0 0 t but knew so little of the word, the sword of the Spirit, that their preaching was ineffective. Some even will boastfully say that all they need is the Spirit. But such are seldom useful in winning many souls. All the greatest soul-winners I ever heard of were persons filled not only with the Spirit, but also with the word. How is it with you? God raise up an army of young men and women filled with the Holy Ghost and with the word of God to tell out the glad tidings of salvation to those who know nothing of Jesus.

While the writer was studying this lesson, he was in the midst of the mighty deep, rocked by the waves. One afternoon, as he was scarcely able to be on deck, he took his Bible and began reading about God's dealings with Moses and the children of Israel and Pharaoh and God's patience with Moses and the children of Israel. Moving so far away from their home, he knew and how much is yet to be known of present day experiences, and he became so filled with the subject that his ill-feeling disappeared though the ship rocked even harder than before.

Oh the depth of the riches of the word of God. When one thus enters into the study, he only sees how little he knows and how much is yet to learn. God's word is a rich mine full of precious treasures. But they must be searched out. You seldom find gold without digging. How many will search?

A sister wrote to me saying, "I have commenced the practice of rising half an hour earlier every morning for Bible study and I get so much good from it. I do not feel the worse bodily for the effort either." Perhaps some who think they have no time could use this plan. Another said she had formed the habit of committing one verse every day. How many will do this? Children, count up how many verses that would be in twenty years.

We are now entering upon one of the most interesting and at the same time important books of the whole Bible—Exodus. The book of leading out of bondage—redemption. Here we learn about the children of Israel first persecuted by Pharaoh, and afterward visited and redeemed by a mighty hand. We see Moses, God's servant, miraculously saved, trained, humiliated by forty years in the wilderness, called, and filled with power. We learn about the terrible plagues, then that remarkable "blood" chapter, the 12th, then the burial and resurrection, chapter 14th, and then the beautiful song of Moses. Also the 'manna' and the "water and rock" chapters. Study carefully the types. See I. Cor. x. These things happened for our ensample. (Types, margin.) Again name the chapters as before and practice naming them, thinking their contents over as you go.

QUESTIONS. (Please allow me to say again that I do not claim that these questions are excellent, if they are read at all, they are worth careful study. People are too ready to glance over such things quickly and pronounce them good or bad as the case may be, but never enter into the subject. To get the most good, the questions that cannot be answered immediately must be searched out in the Bible and thoroughly mastered. How many will do it? I feel like pressing this point, because most people think they are the best."

What is the meaning of Exodus? How did Pharaoh deal with the children of Israel? What were the results? (Ch. ii. 23-25 and 7, 12.)

How was Moses saved alive? Where on the map is Horeb? How did God appear to Moses at Horeb? How many exercises did Moses make? (Ch. iii. 11, 13; Ch. iv. 1, 10, 13.)

What did he lose by these? What did Moses and Aaron ask of Pharaoh? What effect had this upon Israel's burdens? How did God encourage Moses? (Ch. vi.) Was he older, Moses or Aaron? How much?

How many plagues were sent upon Egypt? What was the name thereof? Did they come upon Israel? Did the magicians also work miracles? How many signs could they do? How many could they not? Is the working of miracles a proof today that a man is of God? (See Rev. xi. 11-18.)

How would Pharaoh promise when the plague was upon the land? What will he keep his promise when God had mercy? Is that like some people today? Is it like you? What concessions did Pharaoh consecutively give Moses? (Ch. viii. 25, 26; Ch. x. 19, 20.) What was Moses determined to take with him? (Ch. v. 12, 13.)

Should we also take our children and our cattle for the Lord? How did Moses prosper in Pharaoh's court? (Acts vii. 22.)

Why did he leave it? (Heb. xi. 26.) Who was the meekest man? (Num. xii. 3.)

Was this true of Moses before his forty years of solitude? Describe the Passover feast. What do unleavened bread and bitter herbs typify? (See Mal. i. 21; Isa. xxxii. 6.)

Who is our Passover? (1. Cor. v. 7.)

Who saved the children of Israel from being smitten? How is this like our salvation to-day? (Mal. xxvi. 28.)

Are you under the blood? How many of Israel went to Egypt? (Gen.)

How many came out? Who went out with them? (Ch. xii.)

Was it good for Israel to take along this multitude? Is it good for us to-day to have unsaved people in the church?

How long did Israel dwell in Egypt? In how many ways is the Passover lamb like Christ? (Ex. xii. 5, 7, 13, 46.)

Why did God not lead Israel through the land of the Philistines? What lesson here for us?

What prophecy fulfilled in Ch. xiii. 19? How did God lead them by day? How by night?

What double terror came upon them at the Red Sea? How did God deliver them? What should we do when danger is in front and behind? (v. 14.)

What do you think of Moses' song? What is the best way to win souls? Whom did Moses acknowledge had given him victory?

What promise near the close of chapter xv? How were the people fed in the wilderness? How did they get water? How did Aaron and Hur help Moses at Amalek?

In how many ways can we hold up the history of our ministers? What advice did Moses' father-in-law give him? Is this advice good for elders and ministers to-day?

What types in this lesson? Does this study of the old Testament throw any light for you upon the new?

I would be very much pleased to hear from any of the Bible readers.

HARVEY FREY. Bulawayo, S. Africa.

Worthy of Invititation.

A Baptist missionary in Japan tells of a scene before the communion table, when a Japanese Christian, with strong emotion, insisted on confessing a sin before he would partake of the Lord's Supper. The sin was this: "In the rush and hurry of wheat harvest and of setting out rice plants, my mind was distracted with the work, and for two days I did not take time to compose it to think upon the loving kindness of my Lord. That I should be so ungrateful overwhelms me with shame and confusion of face." Missions are worth while when they bring to us the fruits in the far East words that stir the secret springs of our own life.—Sel.

Money is meant to be a means, not an end. There is a suggestive phrase which speaks of a man having "means<"
BUFFALO MISSION.

Report for the month of June, 1905.

Balance on hand, June 1st, $32.65

DONATIONS RECEIVED.

Sister Heximer, 50 cents; Sarah Rodes, $1; a sister, $2; a brother, $1; Emma Martin, $1; Sister Emmeline Winger, 75 cents; total, $20.50.

EXPENSES.

Gasoline and oil, $2.20; missionary and for poor, $2.50; groceries, car fare and time, $3.50; total expenses, $8.25. Balance on hand, $22.75.

Donation for personal needs, Fordwich, Ont. Donations of butter and other farm produce from Bertie church and Clarence Center.

Greetings in Jesus' name: We have many reasons to praise God for blessings received from him. Our hearts go out to him in gratitude for material blessing, but most of all for redemption through Jesus' blood.

As warm weather has come on we feel it requires more effort to keep up interest on the work. We feel so much dependence on one another being willing to be used of the Lord and on his speaking to hearts by the Holy Ghost. In our open meetings especially we have seen deep conviction on the people, though not much willingness to yield to Jesus.

On June 25, five souls were obedient in the ordinance of baptism. One child who was brought from our Sunday-school, one brother and three young ladies. It has meant very much for these to take the Bible way. Some were deep in sin and need our prayers, and others that they may stand every sin and wrong disposition. We also ask special interest in your prayers for our young boys and girls whose names have been sealed. They have been so worthy and true and such a blessing to the Mission. Some are real missionaries, and many times have been brought to bear on their young lives to lead astray.

We feel to express thanks to all who are doing their whole work possible by their support. Sincerely yours in Jesus,

George and Effie Whisler.

25 Hawley street.

PHILADELPHIA MISSION.

Report for month of June, 1905.

Balance on hand, $37.34.

DONATIONS RECEIVED.

Philadelphia, $82; Douglas, Wyo., $1; total, $83.34.

EXPENSES.

For Mission, $7; for poor, $12.10; total, $19.10.

Dear readers of the Visitor: We praise and thank the Lord for what he is doing for us here in Philadelphia, this wicked city where sin is raging and where men and women are going down, down to everlasting punishment at such a rapid time as can take them. And oh, what are we doing? Are we trying to rescue them from an eternal hell, or do we sit in our councils with another and quarrel and dispute with one another about this matter? Oh, this is an important work. Don't we feel the great responsibility resting upon us? What does the Lord say to us? Does he not choose those who are at the head of this great and important work? Does Jesus say, "In the world was I a while yet?" Or does he say, "To-day, if you hear his voice, harden not your heart?" And does he not say, "Go ye into all the world and preach the gospel to all nations?" When he has called and prepared us then he tells us to go, and then let us be careful that we will not interfere, or be a hindrance in any way to such. It means much to be called in God's service, and no one will do anything in the way of those who are thus called to hinder the work. May the Lord shower his mercy on such. May we do like Paul, forget the things that are past and gone and reach forward to the price of the high calling which is in Christ Jesus.

If I could express my feeling in this matter I don't know if our dear Bro. Detwiler would print it all. I am glad that God's grace is sufficient. I am also glad that this is an individual matter that we do not look on man to be saved. Let us take the word of God for our guide and let us quit quarreling, for time is too short, and hope and eternity is too long to spend our time in idle discussion. We are under a responsibility and with the place where God has called me in the beginning to labor and work for the Lord, it is not the slightest matter of low where I, myself, once was, and now, I believe this is the field that God wants me to gather the lost of the sheep, behind them round on the plain. Now, instead of any of you hindering me, I say, I truly have no time to go in other people's fields, neither have I any business to do it. It is my own work that will go on, as that of others because of interfering in other men's matters.

We feel myself to the place to admonish and advise for God has called me here. I feel glad and encouraged that God will touch hearts both young and old, right here in our field of labor. We have one man about 56 years of age, who is in very bad health and degradation all his life except a few months. Now we must believe he is one of God's children and is up for baptism for the 9th of July. We have another one that the Lord has lifted out of the mire close to us, and he, we believe, is gloriously saved, and also his wife. There is also a young man and daughter who, we believe, are also saved. We also have another daughter about six years old, and we are trying to bring her in the way with Jesus. Now these are our applicants for baptism, which will be carried out on July 9, if you see the Lord is wonderfully working, but oh, this is only a drop in the bucket. We believe there is a dozen but think of the multitudes of souls that are going to the bottomless pit daily where there is weeping and gnashing of teeth.

Oh, I would say again, let us make haste for the time is fast approaching that the Lord will come to make up his jewels. We are also glad and thankful to our heavenly Father for our dear Bro. Engle, who gives us the word every Sunday, coming eight miles and don't seem to get weary. May God wonderfully keep him and still give him more power is our earnest prayer.

Brethren and sisters, let us remember us here at the Mission for we need the assistance of all expositions. We could get along, I think. Burkholtz, of California, to be with us on the 9th of July, hoping and trusting he will be a power for good, and the welfare of souls.

Brethren and sisters, let us not forget when we go into the fields to look on man to be saved. It is among the poor and lowest of life to gather in the lost of earth, if they say the Lord's right hand, that we don't forget to inquire what is really in the way, for sometimes we want to get down before them and pray that the Lord shall open the way, and all that is in the way sometimes is yet the uniform: they are too poor to get the outfit and are ashamed to tell it. If I do, my own work will suffer, as I have said before. Oh, I would say again, let us make haste and be open the way in such a way that those things will not keep them out of heaven.

Oh, I would say again, will you kindly take care that we don't forget to inquire what is really in the way, for sometimes we want to get down before them and pray that the Lord shall open the way, and all that is in the way sometimes is yet the uniform: they are too poor to get the outfit and are ashamed to tell it. If I do, my own work will suffer, as I have said before. Oh, I would say again, let us make haste and be open the way in such a way that those things will not keep them out of heaven.

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Love Feast at Nottawa, Ont.

The Nottawa love feast was held in the Sixth Line meeting-house on June 12 and 18. It was a very enjoyable time to the church in this place for two reasons. One reason was that five of the ministering brethren and sisters sent us the laity, from Markham district, came to give us words of cheer and we believe that their sojourn with us was pleasing to all us. The other reason was that five souls were baptized, which is always a source of enjoyment to God's children. The baptismal scene was witnessed by a large number of spectators. One had been baptized a few weeks previous. There were four that manifested a desire for the prayers of the saints. May they have obedient hearts and follow the Lord in the self-denying way. We believe there were others that felt the need of such sacrament, but the enemy to keep them away from the fold a little longer. Brethren, pray that many more in this vicinity may come willing to forsake sin and follow Jesus. Isaac Swalm. June 24, 1905.

Our Trip to Michigan.

We left home on the 3rd of June, and arrived at the home of Bro. George Kelty late in the evening the same day. During our stay in Michigan we had the blessed privilege of enjoying ourselves with the Brethren at their communion services at Elmer, and apparently all that partook of those holy emblems were spiritually blessed. Right here we would say, we believe it is God's will that all his children should gladly avail themselves of such an opportunity, and thereby further the cause of God. But, we noticed that in Michigan, as well as other places, there were some that did not participate in those services, which we were rather grieved at. If all God's children readily partook of those holy emblems it would be a great incentive to further the cause of God. Beloved, let us rather be a help to the cause of God than a detriment.

We are also glad to state that during our stay in Michigan Bro. John Powell, of Elmley City, was ordained to the ministry. We believe if Bro. Powell keeps humble and applies himself to the work, that he will become an efficient worker in the vineyard of the Lord. We earnestly pray that he and his companion will prove faithful to the Father which is in heaven. Such persons, it is to be feared, have been heard to say that none of us fall into either of those classes more than others. The work in Michigan, as well as in other places, suffers from two causes. The first cause is, there are always some of God's children who do not live up to their privileges. They do not unfold the banner of Christ sufficiently. Neither do they hold it up high enough, "so that men may see their good works, and glorify your Father which is in heaven." Such persons, it is to be feared, have said and come to the true realization of true Christianity, or have lost somewhat, if not altogether, their first love, and consequently their life is beneath the standard of true Christianity.

The other cause is, that there are many who make a very loud profession, but are not able to carry it out to the end. All around us, and wherever we go, we hear about our ministers included, who de­nounce with scathing words those who they think have not the same experience as themselves, but to-day they are quiet and have very little, if anything, to say about religion. All this is the work of the enemy. The former he makes believe that their experience is not as bright as that of others, and in addition he magnifies their weakness and failings, and thus they get discouraged and fall a prey to the enemy.

The latter he inflicts with the idea that they have a better experience than others, and that their life is above that of the average Christian, consequently they are puffed up, and in like manner fall into the hands of the enemy. If any one of these two classes is more than others, because of God the other, we are inclined to believe it is the latter. May God grant that none of us fall into either of those snares.

The class in Garland we cannot now speak in particular. We would very much like to have visited them also, but could not on account of our love feast being on the same date. Our prayer, however, is that Bro. Jonathan Lyons, other ministers in Michigan, will not allow themselves to be tossed and fro with every wind of doctrine. If the ministers and the lay members labor together, we are persuaded that God will not fail to bless them with success.

During our stay in Michigan, we also saw the effects of a cyclone, which passed through those parts a few days before our arrival. We had often heard accounts of such a phenomenon, but never could fully picture before our eyes the destruction of life and property a cyclone has in its wake. We believe if we could see any of those who were killed or wounded, yet we saw some of the devastation of property it had left behind. Here we saw large, commodious dwellings, churches, school-houses, stalls and barns of all description torn down, and the material in many instances broken into fragments and strewn far and wide in all directions. We also saw a steel bridge of over fifty feet span, twisted into scrap iron, part of it thrown for a considerable distance on one side, and part of it on the other side upon the land. Wherever the cyclone passed through a wood or an orchard the trees were either twisted or broken off, or uprooted and thrown to the ground in every conceivable manner. In all this we see the mighty hand of God. At the right time, he can command the wind, the rain and the lightning do his bidding, and thereby prove to man that the things of the earth are but vanity. The brethren in Michigan have reason to be thankful to God, for not allowing the storm to come near them.

We trust that it will incite them to more diligence in their service.

CHARLES BAKER.

July 15, 1905.

EVANGELICAL VISITOR.
Testimony.

Dear readers of the Visitor: I feel it my duty to give my testimony. I was a very wicked boy in my time, and I am so glad that the Lord brought me from darkness to light here at the Mission about six years ago. The first time I gave my testimony I realized that the burden rolled away. After meeting Bro. Stover came to me and encouraged me all he could, and as I continued to attend the services, I realized that the Lord wanted me to give up all and follow him. I had taken some things that did not belong to me, and I felt I should make restitution, and on New Year's morning the Lord spoke to me again, very loudly, telling me to pay back what I had taken. The first was some money I had taken, but as I did not have the money I could not see my way out and did not know what to do, but I made up my mind to do anything he would have me do, so I got down before God and asked him what to do about it, and as I prayed I felt I should go down stairs. Just as I came to the front door Bro. Stover came in. Then the spirit told me to ask Bro. Stover for the money, but the money was very busy trying to keep me from speaking, but the thought came, you promised to do anything, so I was encouraged, and said, "Brother, I have a bill to pay and would you lend me the money to pay it?" Then the tears rolled down my face and we both stood there weeping. He said, "Yes, you shall have it." I was so glad that the Lord answered my prayer and I could pay the bill, that I praised the Lord right there. I went to this man the same day, and when I confessed my sin and paid the debt I felt another burden roll away and praise the Lord.

There is always a way out if we let the Lord lead us. I realize it pays to be true to God. He has also wonderfully cleansed me from tobacco, and I praise him for it. The only way a tobacco user can stop is to throw it away, and then call mightily on the Lord for help, and if we ask him in faith, believing, he will hear our prayers and help us. I know he has heard and answered mine. I also know what it is to live on "Grumbling Corner," but realized it did not pay to have that spirit in my heart, so I asked the Lord, and thank God he answered, and praise him, I got victory on that line also. I am so glad we can get to a place where we can have that deep settled peace in our souls, and when we have that we should shout some¬what times for the Lord; that is the way I feel. I praise the Lord that he still makes me bolder for his work. My earnest desire is to do anything he wants me to do.

Now I wish to say a little about the Mis¬sion. I have been living here and attending the Mission over six years, and truly believe Bro. Stover tries his best to bring souls to Christ. He helped and encouraged me so much when I made a start and would do the same for any one else. The good work is still going forward and poor sin¬ners are coming home and have a desire to follow the rolling stream. Praise his holy name. Why, this ought to make believers still happier to see sinners coming to Christ. I suppose the brethren and sisters hear different reports about the Mission, but I can give the brethren and sisters here to see for yourself then you will not have it from hearsay, but will know just how it is. I believe it would do any one good that has never been here to pay the Mission a visit. It is truly saying of the Mission workers are revived and filled with the Holy Ghost, and I believe there are others that feel they are not where God wants them. Here we need real bold workers, such as are not afraid to show their colors. I am glad we have some real earnest workers here. We are a happy little band, praise his holy name. I wish to say if any one is going to send any letters to the writer he would gladly distribute them to cheer poor souls. Also if the good spirit tells you to give something to the poor, listen to it and God will bless you. Bro. Stover puts about half of his time into the work here at the Mission, and I believe he has many hard trials that we know nothing about. So do not forget him in your prayers. Pray for us and all the workers here at the Mission.

Your brother in Christ,

* JOSEPH K. LANDIS.

On the Way to Africa.

U. S. M. S. "ST. LOUIS."

Monday evening, at sea, about two thousand miles from New York, we send greetings to all the dear readers of the EVANGELICAL VISITOR, in the precious name of Jesus.

We truly feel grateful to our God for what he is doing for us at this present time, and say with the Psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name."

We left New York, June 17, on schedule time, and all day Saturday we sailed in the midst of a heavy fog, the fog horn sounding at regular intervals. Sunday morning the sky was clear and remained clear all day, the sea being smooth as any one would desire. We felt the effects of the voyage to some extent, of us more than others.

Monday evening a storm arose and we were numbered among the majority of pas¬sengers that were affected by the rough sea, and not until Tuesday noon did any of us venture to go up on deck. Brother and Sister Frey were made more uncom¬fortable than any of the rest of our party. Since that time we have been regaining our usual health, and this morning we report, all well and happy. We are beginning to enjoy the voyage and our hearts burst forth in song as we scan the mighty deep and remember that "The mercy of God is an ocean divine;" and we also say "O, let the shore lines go," atturally speaking, we have seen that it is really safer out in mid¬ocean, following the ship, than within the current near the shore. So it is spiritually. Thus we encourage all to "Launch out into the deep."

"Oh, let the shore-lines go;" "Launch out, launch out in the ocean di¬vine.

Out where the full tides flow."

We have met quite a number of Christian people on board with whom we have sweet fellowship. As we are gliding along and the distance between us and the dear brethren and sisters in Zulu is growing less, we do not feel that the distance is lessening our love and fellowship. We often re¬member you and thank God for each one.

If I dare I will express right here my gratitude to our God for the dear brethren and sisters of North Ocklawaha, county, town and district, especially those dear ones at "Zion," where the congregation is small and where all encou...
To our blessed Savior's teachings
Will come forth to meet their Savior,
Is our common daily living
How sad—that many, many people
And those too, who now are sleeping
He will gather all his chosen
It will stay unchanged forever
Brethren, sisters, are we ready?
For he'll only take the holy,
Many souls will not be ready
For the EVANGELICAL VISITOR.
of the ministry, but it is a low view
go out without a conviction that he
in it. Some may say it is a question
a conviction is necessary to sustain one
is really called to this work, as such
of expediency or preference only.
them the obligation to preach the gos­
pel. The necessity is laid upon them,
chooses his ministers, and lays upon
just like a call to the sacred ministry
some of its features at least. In a
sense it is true that God calls us to
human nature and sanctified common
abilities and at least fair attainments.
see things as they see them. We can
feelings and difficulties, and be able to
man nature and sanctified common
absolutely necessary in every case, will
ing them that we know how things
spiration must have grace, a passion for
souls, with supreme loyalty to God
work! O may a great army of such
my own personal call to this work.
field already white to the harvest!
young people, well equipped for the

Brethren, sisters, are we ready?
Can we stand before the Lord?
our common daily living
In accordance with his word?
the word that he has given
he will use to judge one day,
It will stay unchanged forever
Though heaven and earth will pass away.
God, I pray thee, help thy people,
All who ever were born of thee,
Help them all to do their duty,
And to serve thee faithfully.
Keep thine own, oh Jesus, keep them,
From the sin on every side;
May yet many souls be added
To thy church, thy holy bride.

The Missionary Call.
It would be a mistake for anyone to
go out without a conviction that he
is really called to this work, as such
a conviction is necessary to sustain one
in it. Some may say it is a question of expediency or preference only.
Some say this in regard to the work of the ministry, but it is a low view
to take of it. We believe the Lord
chooses his ministers, and lays upon
them the obligation to preach the gos­
pel. The necessity is laid upon them,
and they are made to feel that they
must go forward in this work. The
call to be a missionary may not be
just like a call to the sacred ministry
in all of its aspects, but it is similar in
some of its features at least. In a
sense it is true that God calls us to
every kind of work in his vineyard.
The steps of a good man are ordered of the Lord.
And thine ears shall hear a word behind thee, saying, This
is the way, walk ye in it, when ye
turn to the right or to the left (Isa. xxx. 21). Certainly it is reasonable
to suppose that there should be a
somewhat special call to a great special
service.
As a matter of fact, I have never
known a successful missionary who
did not feel that God as certainly
called him to this work as he did to the
minister. The impression will be
made upon the mind by the Holy
Spirit in some way that we are called to
it. This impression will be so
strong, as a rule, that it cannot well be
removed. I firmly believe God as certainly
calls women to this work as he does men. It is one of
the wonders of the age what women are
doing for Christ. In addition to the
impression made upon the mind, other
things must confirm and sustain it.
There must be good firm health, with
no special tendency to disease of any
kind. One must have good natural
abilities and at least fair attainments.
I think special stress should be laid
upon the importance of good judgment
and tact, ability to master for­
gin languages and to utilize strange
environments. The importance of
these things cannot be overestimated.
One must know human nature, and
how to adapt oneself to it. We must
know the people to whom we go, have
sympathy with them, appreciate their
feelings and difficulties, and be able to
see things as they see them. We can
never win the people to Christ only
as we win them to ourselves first, and to
this end we must gain their confidence,
and we can only do this by convinc­ing
them that we know how things
appear to them. Knowledge of hu­
man nature and sanctified common
sense are indispensable qualities to
make a successful missionary. The
highest literary attainments, while not
absolutely necessary in every case, will
find ample scope for their fullest exer­
cise.
It is taken for granted that a mis­sionary must have grace, a passion for
souls, with supreme loyalty to God
and the church that sends him out.
Without these qualities he will fail,
whatever other attainments he may
have. What a glorious opportunity
presents itself to truly consecrated
young people, well equipped for the
work! O may a great army of such
be raised up and thrust out into the
field already white to the harvest!
I will only add a few words as to
my own personal call to this work.
My first distinct impression of a per­
cussion to missionary work abroad
was received in a missionary meeting
held in Lawrenceville, Saint Law­
rence county, N. Y., an appointment
on my first charge. It was on Sunday
afternoon. The Rev. Thomas Richey,
who was a pastor of an adjoining
charge, had come to assist me, and had
just closed a very stirring address,
when the choir sang the hymn begin­ning:

"Ye Christian heralds, go, proclaim
Salvation in Immanuel's name;
To distant climes the tidings bear,
And plant the Rose of Sharon there.

While singing this verse it suddenly
flashed over me that this was in some
special way designed for me, and that
I would have some part to take in this
great work. The thought appalled
me, and I began to think of difficulties
and dangers to be encountered, and to
say, "Impossible! I am not good
enough or brave enough for such a
great and glorious work." Then fol­
lowed these words:

"He'll shield you with a wall of fire,
Your heart with holy zeal inspire;
Bid raging winds their fury cease,
And calm the savage breast to peace.

I then and there surrendered myself
to God for this service. From that
time I had no doubt but that God had
chosen me for this work, and that in
due time the way would be opened.
Three years later the call came from
Dr. Durbin for two young men for
India. I responded to the call. If I
had a hundred lives I would gladly
give them all for that beautiful but
dark land.—James L. Hewittsey, D.
D., in "Twenty-One Years in India."

Stick-to-it Missionaries Much Needed.
A missionary writing about new
missionaries and the great need of
them, etc., says that in conferring
with a brother who is thinking of
going he "laid special emphasis on the
need of missionaries who would stick,
if possible." He further writes:
"We have had so many failures that I
tremble every time a man is appointed,
for every failure is not only an ex­
 pense, but hurts our work as well."
These wise words from a most earn­
est missionary we quote to say a few
things. Yes, we do need men who can stick.
The great and successful men in this
world, others as well as mis­sionaries, have not been those who
had no trials, hardships, disasters,
perils, and difficulties but, having
them, have stuck. Take the lives of
Paul, Carey, Judson, Moffat, Living­
stone, Paton, Yates, Graves, and
scores of others who have succeeded.
They learned to labor and to wait—
to stand and stick while others became
discouraged and disheartened, and left
the front line.—Foreign Missionary
Journal.

"We call him the 'God of our
fathers'; and we feel that there is
some stability at center, while we can
tell our cares to one listening at our
right hand, by whom theirs were re­
membered and removed."
Church Entertainment.

"My house is the place of prayer,"
(John ii. 6.)

The following lines aptly describe the condition of the modern church:

"Then fair and festival, frolics untold,
Invented the very cunningest tricks,
And maidens, bewitching as sirens of old,
"Then fair and festival, frolics untold
(John ii. 6.)

and that is the free-will offerings of the people of God.

Much of our so-called Christianity is "churchanity," and the rankest kind of a counterfeit. Christ said, "By their fruits ye shall know them." What is to-day called "the church" is in many, many instances a combination of lyceum, theater, and kitchen, with little or no sign of the cross. Our Lord said, "Ye are my friends if ye do whatsoever I command you." Now where has he commanded the converts to go into the world and preach the gospel to them, regardless of what people may think or say. The pulpit seems to be the residence of the officiating minister, J. Markham township, York county, Ont., and the local churches; or think of the congregation of sinners and urging them to attend a church fair in aid of one of the near-by churches.

"Doings," and refuse to be a party to this modern system of so-called religion. They are many and all of them ungodly. Paul, who was a bitter, unhealthy, and undesirable moral type, and identified with financial thrift, was born in Lancaster county, Pa., Sept. 18, 1816. His place of residence since 1856, was in Erie county, New York, where in 1890 he became a member of the Brethren, and remained steadfast in the faith unto his end. He leaves a husband and five children, four sons and four daughters, two of them to-day, so there is now no excuse for such things. They are the sign of a back-slidden church.

as "churchanity," and the rankest kind of a counterfeit. Christ said, "By their fruits ye shall know them." Much of our so-called Christianity is a "gospel of amusement" and has no place in the true church. If our Lord had intended the church to become such a factor in this work he certainly would not have left such an important (?) branch of service unmentioned.

The Apostolic church was not supported by the Herods, Pharisees, and publicans and sinners at large, but by the converts to Christianity; and if the people to-day were thoroughly converted and consecrated there would be plenty of funds available for gospel work, and no call for "schemes" to increase church finances. Much of what is called Christian life and service as praying?

Our Lord said, "Ye are my friends if ye do whatsoever I command you." Now where has he commanded the converts to go into the world and preach the gospel to them, regardless of what people may think or say. The pulpit seems to be the residence of the officiating minister, J. Markham township, York county, Ont., and the local churches; or think of the congregation of sinners and urging them to attend a church fair in aid of one of the near-by churches.

The "gospel of amusement" is antagonistic to the life and teachings of the Master. It is very worldly. John said, "love not the world, neither the things that are in the world." If any man love the world, the love of the Father is not in him." Christ said, "The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them," but he never said that the careless and indifferent are being amused, no that is the modern church, a "gospel of amusement." The "gospel of amusement" is antagonistic to the life and teachings of the Master.

It is very worldly. John said, "love not the world, neither the things that are in the world." If any man love the world, the love of the Father is not in him." Christ said, "The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them," but he never said that the careless and indifferent are being amused, no that is the modern plan.

Think of the Apostle Paul inviting young converts to join the church dancing class as a means of acquiring "grace." Grace in the heart—not the head—is what is needed—badly needed—in our modern religious gatherings. Imagine, if you can, the Apostle Peter standing before a congregation of sinners and urging them to attend a church fair in aid of one of the local churches; or think of the spectacle of our Lord Jesus Christ assiting his disciples with arrangements for a grand progressive eucher party to raise money for the spread of his gospel; or of John, the beloved, going among the ungodly and soliciting funds to pay off the mortgage on one of the nearby churches.

The following notices of a double wedding and marriage are remarkable:

Bestard.—Died, at her home in Markham township, York county, Ont., June 19, 1905, aged 76 years, 9 months and 29 days, Sister Louisa Bestard, beloved wife of Bro. William Bestard, after a short illness. Sister Louisa was converted when quite young, and united with the Brethren, and remained steadfast in the faith unto her end. She leaves a husband and five children, also her small children, also her children, four sons and four daughters, one of them to-day, so there is now no excuse for such things. They are the sign of a back-slidden church.

MARRIAGES.

(See page 10 for MARRIAGES.)

ZOOK — WATSON.—E. M. Zook, of Fontanelle, la., to Dimple Watson, of Decatur, la., and

FIERCE—WATSON.—Clarke Fierce, of Van Wert, la., to Pink Watson, of Decatur, la., were married June 14, 1905, at the residence of the officiating minister, J. B. Knupp, Decatur, la., and

ZIMMERMAN.—Bro. J. B. Zimmerman was born in Lancaster county, Pa., Sept., 1818, and died in Black Hawk county, Iowa, his place of residence since 1856, June 19, 1905, aged 76 years, 9 months and 29 days. "My house is the place of prayer." (John ii. 6.)

R. Zook, 1220 Eleventh streets Des Moines, la. All parties are of a high religious and moral type, and identified with financial thrift.

OBITUARIES.

BESTARD.—Died, at her home in Markham township, York county, Ont., June 19, 1905, aged 76 years, 9 months and 29 days, Sister Louisa Bestard, beloved wife of Bro. William Bestard, after a short illness. Sister Louisa was converted when quite young, and united with the Brethren, and remained steadfast in the faith unto her end. She leaves a husband and five children, also her small children, also her children, four sons and four daughters, one of them to-day, so there is now no excuse for such things. They are the sign of a back-slidden church.

ZOOK — WATSON.—E. M. Zook, of Fontanelle, la., to Dimple Watson, of Decatur, la., and

FIERCE—WATSON.—Clarke Fierce, of Van Wert, la., to Pink Watson, of Decatur, la., were married June 14, 1905, at the residence of the officiating minister, J. B. Knupp, Decatur, la., and

ZIMMERMAN.—Bro. J. B. Zimmerman was born in Lancaster county, Pa., Sept., 1818, and died in Black Hawk county, Iowa, his place of residence since 1856, June 19, 1905, aged 76 years, 9 months and 29 days. "My house is the place of prayer." (John ii. 6.)

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