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George Detwiler

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If It Had Not Been for Jesus.

I was a deep-dyed sinner,
As vile as I could be,
Far out upon the broad way,
The road to misery.

One night I went to a meeting,
To hear them sing and shout,
And there I got salvation.
And found the secret out.

Oh, glory be to Jesus!
Oh, glory be to God!
He saved, oh yes, he saved me,
And healed me with his blood.

I'm going to a city,
Whose streets are paved with gold,
Where all is love and sunshine,
And peace and joy untold.

And now my friendly sinner,
I'll tell you what to do,
Surrender all to Jesus,
And sing the chorus too.

Chorus:
If it had not been for Jesus,
I would not be here to-day;
For he has saved me,
And washed my sins away.

If it had not been for Jesus,
I would not be here to-night,
For he has saved me,
And washed my heart white.

Selected from the Burning Bush songs.
Pray for me that I may be more and more
Filled with his loving kindness.
Yours in Christian love,
BERTHA BOUTLER.
EVANGELICAL VISITOR.


For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

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George Detwiler, Harrisburg, Pa., Editor.


Geo. Detwiler, Office Manager.

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August 1, 1905.

The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

EDITORIAL.

Something About Africa.

Africa is known as the Dark Continent and our brotherhood has large interest in sending her the Light—the Light which enlightens and transforms even those in darkest heathendom. Perhaps many of our readers are ignorant as to the extent that Christianity once flourished in Africa. It is interesting to learn that in the early Christian centuries the banner of the cross of Christ waved over large portions of the Dark Continent and churches flourished. Elder D. L. Miller, of the German Baptist Brethren, and editor of the Gospel Messenger, is on a mission trip round the world, and is visiting parts of Africa. His letters of travel are interesting and instructive. In connection with his visit to Africa he writes of the piety and devotion of many of the Christians of the early Christian centuries in that continent. When pagan Rome carried on the most cruel persecutions of Christians, the hearts of the better thinking class of the Roman philosophers could not give. They were led to investigate and finally to accept the faith themselves. Even the executioners themselves, in some cases, noting the triumphant death of the Christians, accepted Christ and were in turn martyred. It strengthened the tie that bound the Christians together and cleansed the church. Those who were faithful could not be moved by threatened death or torture, and those who were not true were weeded out. Every martyr who fell for Christ brought scores of converts to the faith, and again the blood of the martyrs became the seed of the church.

The persecution of the church, not only in Africa, but in Rome as well, became a great element of strength to her. The better thinking class of people turned against the perpetrators of the horrible cruelties. They saw the compouer and the willingness with which the Christians met death, the thing they most feared. They were not slow to reach the conclusion that these people had found something which the cold, dead teaching of the Roman philosophers could not give. They were led to investigate and finally to accept the faith themselves.

The church in Africa continued to grow and prosper until there were more than nine hundred Christian churches in that country alone. It now seemed as if the entire continent would be gloriously redeemed to the Lord. But the church had reached the highest of its prosperity and glory in Africa. One writer says: 'In the height of Christianity's glory in Northern Africa there were nine hundred churches in that region. O that they had understood their calling! If instead of spending their chief strength in the theological and ecclesiastical arena, they had turned their powers to the evangelization of Africa, instead of being still the 'dark continent,' it might have become the most luminous portion of the whole planet a thousand years ago. It would be a matter of interest to trace the causes which led to the decline of Christianity in Africa. But space forbids more than a mere reference to it. Intellectual pride, resulting from the education of the head to the neglect of the heart, is the death of all spirituality. After the death of the fathers the heart side of the school work at Alexandria may have been neglected, or at least made secondary to the development of the intellect, and this rapidly bore its fruits. Instead of men of great spirituality, and of intellectual ability but humble with it all, came leaders, who, proud of their scholarship and of their own views, entered into controversy with others like-minded. And so the church was led into endless disputes on speculative theology; factions and schisms arose, she lost her power and the fire of her zeal burned low in northern Africa.

Then came division, excommunication, anathemas of one faction against the other and all the attendant evils which cause angels to weep and devils to smile. The missionary spirit was dead, and all the energies were spent on her internal struggles, and when her energies were thus wasted, her golden opportunity frustrated away, the great trust placed in her hands betrayed and weakened by internal discord, Islamism came around with the sword and she received a blow from which she has not recovered unto this day. Now all of north Africa, except Abyssinia, is under the sway of the Crescent, and the teachings of the false prophet are rapidly extending southward.'

We are glad that we can give our readers another letter from the mission land on the way to South Africa, and that has, by this time, we trust, safely reached the Matoppo Mission. No doubt we will have word from them again on reaching Cape Town.
Brethren Samuel Wolgemuth, of Lancaster county, Pa., and Ered Bowers, a native of Germany. On Wednesday last the brethren sailed from New York for the latter’s native land. We understand the parents of Bro. Bowers are still living, and a visit to them and other relatives of his, as well as to witness for Jesus, and do some mission work on that line is no doubt the object of the brethren in undertaking this trip. We wish for them a safe voyage, a pleasant and profitable visit, and a happy return under God’s blessing.

After the above was in type we learned further particulars concerning this voyage. They sailed on the Royal Mail S. S. Baltic, expecting to touch at Liverpool and Harwick, Eng., and crossing the English channel, reach Rotterdam, the beautiful Belgian city, thence up the picturesque Rhein to Mainz, and on to Wittenberg, where the parents and brother and sister and many friends of Brother Bowers reside. No time is set for their return. Bro. Bowers attended the large harvest meeting at the home of Bro. H. O. Musser, near Elizabethtown, Pa., on July 22, and on the day following he preached at Conoy M. H., in the morning and in the evening at Mount Pleasant M. H.

By the favor of God, Bishop C. C. Burkholder, of Upland, Cal., was permitted to spend the last week of July with the Harrisburg, Pa., class. He conducted meetings from Monday evening to Friday evening. His labors were much appreciated, as was evidenced by the increased attendance; and his powerful appeals in favor of a godly, consecrated life by the children of God, and the need of deciding definitely for the Lord by the unconverted, were not without effect, and at the time of going to press a number had signified their decision for Christ. We hope the good done may be permanent and those who made a start will go through to full deliverance and victory. On July 27, Brother Burkholder and the editor were privileged to attend a harvest meeting at the home of Brother Jos. O. Wenger, four miles out from Shippensburg, Pa. There was a large gathering of the brethren and friends and the meeting was most interesting. The Lord gave liberty to Brother Burkholder and his discourse was most impressive.

In our harvest meeting announcements in last issue, we were in error as to the meeting to be held at the home of Sister D. B. Brubaker on August 27. That date occurs on a Sunday and not on Saturday, and the meeting is not strictly a harvest meeting, but is a meeting usually held once a year. Friends will please note this and also note that the date is changed from July 23 to August 27.

We have written to a goodly number of delinquents, requesting payment of what they owe, recently. We again make use of the blue mark on all whose subscription is now expired and hope all will respond at once. An other beautiful interest is being gathered, and it seems to us that thankfulness for the blessing of the Lord would include attending to the Visitor interest, so far, at least as to pay up all arrears. If we fail to hear from those to whom we have written, we will have to drop such names and the debt will stand against them until it is discharged in some way.

We are glad to learn from Bro. F. Elliott that since the advent of warm Summer weather his health is much improved. He was able to attend the love feast in his home district and make a week’s visit to Nottawa the following week, and has been “on the go” ever since, to the extent of preaching three times and driving eighteen miles on a recent Sunday. He ought to go to a warm climate to spend his Winters. We are glad for the improvement in his health, and also for the evidences of a more hopeful condition of mind and spirit.

From private sources we learn that the Lord is graciously and in a wonderful way visiting the Chicago Mission. May the good work go on and may the whole church rally and come up to the help of the Mission in a material way so that the building can be secured for the church as decided by action of Conference.

We would be much pleased to have you examine our Red Letter Family and Teachers’ Combination Bibles and Testaments. A $5.20 Bible for only $5.00. Other styles at proportionate rates. Ask for circular showing sample of type. We can also supply two beautiful books for children and young people, entitled “The Sweetest Story Ever Told” and “Young People’s Life of Christ.” The price is one dollar each, postage paid. The books contain 250 pages each, and 150 colorful illustrations, and are nicely bound in cloth.

The Brethren at Abilene, Kan., have strengthened the ministry at that place. Brother C. O. Musser, who has for a number of years filled the offices of deacon and Sunday school superintendent, was chosen to the ministry. May he so minister in the word that the church may be edified and increased in numbers and efficiency in pressing on the battle of the Lord. God bless Brother Musser, and the class in Abilene.

Bro. Enos H. Hess, of Windsor P. O., Lancaster county, Pa., expects, the Lord willing, to spend the coming Winter in evangelistic work. He expects to labor a while at Manchester, York county, Pa., early in the Fall, and will be open to receive calls to other places as the Lord may direct. Any districts that may wish to secure his help should address him as above. May the Lord bless his labors.

Bishop Burkholder expects to spend the first week of August among relatives and friends in Lancaster county, Pa., then proceed to Englewood, O., for a ten day meeting at the Fairview M. H., then to Chicago for a few days, then on to Kansas for a brief visit, after which he intends D. V. to spend some time at Thomas, Okla., on his homeward journey.

Our Special Notice in July, number, calling on those who obligated themselves for certain sums towards liquidating the balance of the Des Moines Mission debt, was heeded by some, but pledges to the amount of thirty dollars are yet unpaid. Bro. Musser is anxious to receive all the amounts so that he can make final settlement. If any pledges were made, that will possibly not be redeemed, the treasurer should be informed.

We are informed of the departure from this life of another one of our aged ministers of the church. Bro. S. Doner, of near Stayner, Ont., was a long time member of the church, and one of her faithful ministers for many years. During the years of his ministry, and while yet able, he traveled much, visiting the different districts of the brethren in Canada and Michigan, and, we believe, made a few trips to Pennsylvania, the last one not many years ago. But he is now gone to his reward, and we trust to his rest.
Harvest Meetings.

Lykens Valley, Pa., August 12.
At B. S. Brubaker's, near Mt. Hope, Lancaster county, Pa., August 19.
Nearest R. R. station, Mt. Hope. From Lebanon take Cornwall R. R.
At the Paradise Church, Wayne county, Ohio, near Smithville sta., August 19, at 2 p. m. All are invited, especially ministers.

A harvest meeting will be held at the home of Brother Edward Diehl, two miles from Shippensburg, Pa., on Thursday, August 3. Come to Shippensburg by rail.

At the home of Bro. Christian Eshelman, near New Kingston, Cumberland county, Pa., Saturday, August 5.
At the home of Bro. A. O. Brandt, near Lebanon, Pa., August 5.
Bro. Eli Engle's post office address is changed from Columbia, Pa., to Mt. Joy, Pa., R. R. No. 4.

The Old Testament Incomplete.

The following from "Methods of Bible Study," by W. H. Griffith Thomas, may be of interest to many of our readers as it was to us. He discourses as to THE TEACHING OF THE OLD TESTAMENT.

"One word sums it all up—CHRIST. But let us see how this comes to pass. We will imagine a stranger with an Old Testament only (that is, without the New Testament), opening at Genesis i., and reading verse by verse. Soon he comes to chapter iii., with its promise of some one coming. He reads on and finds a repetition with amplification in chapters xii., xvii., xxi., and xlix. Still he reads and finds traces of the same promise in almost every book; until as he reads from Isaiah onwards the very fulness of prophecy appears. But he comes to Malachi iv., and the promises have not been realized. The reader has now become conscious that the Old Testament is—

1. A Book of Unfulfilled Propositions. "He then turns back and starts again, and so becomes conscious of something strange in Genesis iv.—sacrifice, offering. He wonders what can be the meaning of offering the life of an animal. He notices it again in chapters ix., xii., and xxi., still more clearly in Exodus, until in Leviticus there is an entire organization of sacrifices, offerings, rites and ceremonies. He sees them referred to again and again, without their real meaning, until once more he reaches Malachi iv., without

the light he needs. He is now conscious that the Old Testament is also—


Once more the reader recurs to Genesis, and it is not long before he is conscious of another great fact—the expression of desire for God and satisfaction on the part of man. He reads of this in chapters iv., v., xv., xxviii., and xlix., then throughout the rest of the history, but most of all in Job, Psalms and the Prophets. From time to time man's heart cries out for the living God, and for the blessings God has promised. But though there is great, there is not perfect satisfaction; the heart is ever longing and the soul ever desiring, until the book closes in Malachi iv., without this complete realization, and our reader becomes conscious of yet another fact, that the Old Testament is—


"These are the three threads running through it, making it by itself an incomplete book. It ought to be studied from this standpoint, and with this perspective, if it is to be rightly understood. Only thus will it be appreciated as the foundation of the New Testament, and the necessary preparation for all that is found in the latter book.

"And we will imagine that our stranger (as above) has now given to him a New Testament. As he begins to read he finds there the very things he has failed to discover in the Old Testament. On the very first page he reads: "That it might be fulfilled," and soon he realizes that

(1) Jesus the Prophet fulfils (in His Life) the prophecies.
(2) Jesus the Priest explains (in His Death) the ceremonies; and
(3) Jesus the King satisfies (in His Resurrection) the longings.

"Jesus my Prophet, Priest and King" is thus the key of the lock, the perfect explanation of the Old Testament revelation, and the justification of everything contained therein. Let us then master the contents of the Old Testament, meditate on its teaching, and manifest its message in our life and service."

The best portion of a man's life is his little, nameless, unremembered acts of kindness and of love.—Wordsworth.

The man who has begun to live more seriously within begins to live more simply.—Phillips Brooks.

Our Contributors.

Stay Firm. "Stay Firm" (French version) "and let thine heart take courage" (Ps. xxxvii. 4).

"Stay firm." The lord will give thee The needed grace, His presence shall be with thee In every place.

The storm may rage around thee; And billows wild; They cannot overwhelm thee—Thou art his child.

"Stay firm." He has not failed thee In all the past, And will he go and leave thee To sink at last?

Nay, he has said shall hide thee Beneath his wings; And softly there in safety Thou mayest sing.

"Stay firm." Though friends despise thee And foes may brown, Know God is watching o'er thee, He holds thy crown, When you shall stand before him What matter then That serving him meant earning The scorn of men?

"Stay firm." Let not the future, Though dim and drear, Fill thee with dread foreboding And anxious fear. "’Tis only things to follow Where he shall lead: Thy Shepherd King provideth For every need.

"Stay firm." Let nothing tempt thee To compromise; Do ever what is pleasing Before his eyes; Though it may mean despising To follow him.

When one has seen his beauty Earth's joys grow dim. "Stay Firm" (French version) "and let thine heart take courage" (Ps. xxxvii. 4). For the Evangelical Visitor.

Concerning Hygiene.

(Continued.)

The prompting cause of this writing was to show the great need of an ideal hygiene Christian home in Africa. And as I gave heed to the still small voice it revealed so much need. We need the practical hygiene. Christian living and missionary spirit and work at home, so that our influence is felt and manifest wherever we go, so that the world can see that we are strangers and sojourners here and seeking a city out of sight to find, an immortal crown of glory. Yea: "That prize, with peerless glories bright, which shall new luster boast when victor's wreathes and monarch's gems shall blend in common dust." And for an encouragement, and to stir up the pure minds of the saints and readers, let us behold the wonderful dealing of God with the children of men, with special stress on the independent part of man, as an attribute of his maker, and legacy or birthright of the Father. God, before creation, said, let us make man in our own image and let him have dominion over all. Gen. i. 26-28, and after the fall
and after the flood, said, and the fear of you and dread of you. Gen. xi., 2, into your hand are they delivered. In the Mosaic dispensation we see how men of God stood in favor and power with him. Moses stood in the breach between a just God and a disobedient people...Eliah had power to call fire from heaven and rain when it was to rain. Daniel, who did not stagger at the king’s decree, (also the three brethren) and the king said, I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel, Dan. vi., 26. Christ came to his own and many received him not...But as many as received him to them gave he power to become the sons of God, even to those that believed in his name. To his disciples gave he power over all devils and to heal all manner of diseases, and nothing shall be impossible unto you.

However, the Lord said, shall I hide from Abraham that thing that I will do? Gen. xviii. 17-18-19. Can we pass on, not making mention of the independent part of man, developed in science, the wonderful achievement of inventions in the different lines? But where to begin and where to stop is the question. Let us begin where Dr. Benjamin Franklin started with his kite and plain wire drawing electricity from the clouds. If we follow the wire to the next telegraph or telephone center, what do we see? We cannot see, yet it is there. Electricity stored to last for days, meters to measure and tell where the wire is out of fix. The question was asked, “And do the meters tell correctly?” The answer was, “Yes very near. The other day at a long distance we got it within three poles of the spot.” If we follow up electricity were do we get to? The X-Ray, Radium, Alpha Ray, seemingly near to gravitation.

Let us go out in another direction. See the little sky scrapers, the St. Louis, Mo., bridges, the suspension bridges at Niagara, the New York subway, ship building, steel diving cage, submarine, steaming under the water, the air ship and balloon ascending till men become unconscious. The one dives like a duck, the other flies like an eagle. The greatest trestle work in the world, across Salt Lake, the draining system at New Orleans, a marvel of engineering, the Oroya railroad of Peru, which reached an elevation of more than 15,000 feet above sea level. More than sixty tunnels had to be cut in the course of construction, one—the famous Galera tunnel—a mile and a half long. It is on this road that the signal achievement of constructing a lofty steel bridge, connecting two tunnels, was accomplished. In building this bridge, which spans a crevice 575 feet wide and hundreds of feet deep, it was necessary to lower all material from the top of the cliffs by wire cables.

Long-distance transmission of power, wireless telegraphy. And can we pass on without looking up another line, with the Psalmist, “When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained.” The wonderful achievement of astronomical photography of the starry Heaven. That which David beheld upon watching his flock by night is now minutely pictured on paper and much more through the powerful telescope and its connections. And then take the microscope and behold the animalcules, the disease germs, and, are we allowed to say, life in the blood? Then say again with David, “What is man?” Have we not a right to say, Ein Klines all. A little all. A little universe. Through his birthright, independence, individuality, will-power and choice. It is in his power to be god or devil. The Psalmist said, “Ye are gods.” (Psa. lxxxii. 6) and Christ endorsed it, John x. 34. Moses said, Deu. xxx. 19, “I call Heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life that both thou and thy seed may live.” From the above we understand that life and death, blessing and cursing, health and disease, premature death and long life, heaven and hell are all in our choice. Therefore being “compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us.” The many snares, the many worldly and hypnotic influences which captivate the animal, human, and the higher senses, the independent legacies and many snares, the many worldly and hypnotic influences which captivate the animal, human, and the higher senses, the independent legacies and affects the cerebellum and spinal cord and makes us helpless.

Brother, sister, saint, where are you? Are you willing to join hand in hand to unite your inheritance with that of the Father, with a Ruth of old, “Entreat me not to leave thee, or to return from following after thee, for where thou goest, I will go, and where thou lodgest, I will lodge. thy people shall be my people, and thy God my God. Where thou diest will I die, and there be buried.” Are you ready? If so, “My brethren be strong in the Lord, and in the power of his might, and put on the whole armour of God that we may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of spiritual darkness, against spiritual wickedness in high places.” And above all taking the shield of faith to quench all the fiery darts of the wicked, and nothing shall be impossible to you. You are called, but make no excuses if you are expected to be at the feast. It includes Eternal Life.

(To be continued.)
was turned from the home of his parents and the country of his ancestors to the famous land of the Pharaohs on the banks of the Nile. He was sold to an officer of the ruler of the Egyptians and was made steward of the household. While he left his home and native land, he did not leave his knowledge of faith in the God of his fathers. This teaches the lesson that however much our circumstances may be affected by untoward events we should cling to God and at last the outcome of such circumstances will be for the very best and will accomplish the will of the Lord.

GEORGE S. GRIM,
Louisville, Ohio.

A Native Christian's Letter.

The following letter is from Bro. Masthuba, one of the first African converts at the Matoppo Mission, written to Bro. D. B. Brubaker, of Mechanicsburg, Pa., and is published by request of the missionaries.—Editor.

BULAWAYO, S. A.,
May 27, 1905.

Daniel Brubaker. Dear Brother:—

I will write to you in the love of Jesus Christ.

Blessed are the pure in heart, for they shall see God.

I thank you very much for the Testament you sent me. I like it very much and trust I shall soon know how to read it. I do not know how to write in English, or else I should write to you in your language. I thank God because he saved me from my sins.

My father died a long time ago before the missionaries arrived here. He died in his sins. He done the works of Satan very much. He was a witch doctor. The word of God says such shall be killed. In his life he had ten wives. Just now they are all scattered. Soon after this the missionaries arrived here. I was very glad. I went to see them. My heart rejoiced very much. At this time I could not understand the missionaries because they could not talk Sentebele. But I stayed with them always. Sundays they preached the word of God. During services they shed tears. Then I wondered what they were crying for. But they cried for us because we were in our sins. After this I understood what they cried for. I commenced to follow Jesus, confessed my sins and was baptized. Now I love to follow Jesus and ask you to pray for me that I may receive strength to teach others right.

God bless you. Please write to me.

MATSHUBA NOB Elo.

The Print of the Nails.

"But he said unto them. Except I shall see in his hands the print of the nails, and put my fingers into the print of the nails, and put my hand into his side, I will not believe."—John xx:25.

Thomas was right. Not right in that he refused to receive the testimony of his brethren; not right in the vehemence that he put into his challenge; but right in this, that without indisputable proof to be seen only in the marks of the cross and the print of the nails he would not receive this or any other man as his Messiah and his Lord. He was right in what he demanded, he was wrong in the way he demanded it and in hunting the method of its demonstration. "Except I feed," surely that is an unwarrantable limitation of evidence. It is not right to limit the evidence, it is not right to circumscribe the method; but he was right to insist that he should be personally assured that the marks of the nails were there before he could believe. I do not see that he had any right to believe without. His Master conceded to the request of his doubting disciple and pronounced a benediction upon all that should believe that the supreme assurance of faith, the demand —although I should regret to propitiate it.

But specially upon the fact that the supreme evidential value of any cause, and especially of the cause of Christ, is in the print of the nails. I. "Except I see the print of the nails, I will not believe," is the language, not only of disciples, but of the world. The test of reality in all things is the extent of our willingness to suffer for our cause. The world tests everything and everybody by the nail prints, and what will not stand that test is thrown to the scrap heap of the world. The world never believes in any man until it has crucified him. If he can survive its crucifixion then he will command its allegiance.

The man who talks about patriotism and his country and organizes his party only that he? Time his own pockets and secure his own ambition, is finally found out and put aside. But the patriot who is prepared to go down to Gethsemane and up to Golgotha for his country the world comes to believe in.

A little while ago a popular preacher gave a sermon on the gospel of poverty. It was a brilliant sermon, and he preached from the first sentence to the last that the great need of the Christian church, and of the world today is that some apostle of Jesus should renounce the world, give up its comforts, surrender its prizes and literally without purse or scrip go forth to preach the Gospel. I believe he was not far wrong; but that sermon won no converts. His hearers only smiled. Why? They looked at his hands, and there were no prints of the nails; instead they were jeweled and gloves and soft. People put him aside and mocked his message. I am prepared to receive the gospel of poverty from a man who has renounced everything and lives his own gospel, but except I see in his hands the print of the nails I will not believe.

We go home and tell people we have received a great blessing, and have
been cleansed and transformed, and expect to live the Christ life and attain a higher standard of excellence than we ever dreamed of before. Do you know what people will do? They will say they are glad we had a good time, but they will watch for the print of the nails, and except they see in our hands the print of the nails they will not believe.

The world is right. The infallible proof of sincerity is to be found in the print of the nails, that is the world's standard of measurement, and it is Heaven's as well. God judges all things by the print of the nails. The test of discipleship is a cross. "If any man will be my disciple, let him take up his cross daily, and follow me." A crossless man, whatever else he may be, is not a disciple of Christ. The sign of discipleship is a cross: the mark of Christianity is a cross. When we come to the last scene, when the nations are assembled before the throne of God, God will not ask about our creed, or emotions, or if our names are on the church roll; but will ask every man to open his hands, and those that have the print of the nails will be placed on the right, and those without the print of the nails on his left.

II. Why does not the world believe in the church? It professes to believe in Jesus Christ; it accepts his teachings; it seeks to bring the economies of the Sermon on the Mount into everyday life, and everywhere, even outside the church the name of Jesus stands above every other name. But men scorn the church. May it not be because they look at the hands of the church and see there no print of the nails? When the church of Jesus Christ is willing to practice its own gospel, and to go down even to death and come out on the resurrection side with the marks of the cross upon it, then men will be convinced of the divinity of the mission of the church.

III. What convinced the disciples? The mission of Christ was a mission of voluntary sacrifice. From the incarnation to the grave he carried the cross. His people were not convinced by his miracles; they were not persuaded by his teachings; but it was the continual offering of himself upon the altar of his fellows' need that won their hearts. His ministry of compassion moved them from their secular conceptions of his kingdom and centered their faith in him, the Son of the living God. When John sent from prison saying, "Art thou he that should come or do we look for another?" What was his answer? "Go and tell John what you have seen and heard." What was it? "That the blind receive their sight; that the lepers are cleansed; that the poor have the gospel preached unto them." Emphasis was laid, not upon the miracles, but upon the ministry of beneficence. The mark of the world's Messiah was the mark by which Thomas had always known him and would recognize him—the print of the nails.

IV. By this you may test every Messiah. Among all the ancient stories of mediaeval times, perhaps the most beautiful is that of the vision of St. Martin. He was a lowly monk much given to prayer and benevolence, well instructed in the deep things of God. Once when spending the night in meditation and prayer, there came to him a vision of one gorgeously appareled, glittering with jewels and beautiful in form. He stood before the praying saint and announced, "I am thy Lord." The monk looked up but his heart thrilled not. The apparition went on to speak of the things which he had to bring. At first, startling courage, the saint looked up into the face of the vision, and said, "If thou be my Lord, where is the print of the nails?" The cross survived his own crucifixion, and the vision fled. Does a man come to you with a new gospel? Look for the print of the nails. That is the mark of the true religion.

We hear much in these days of comparative religion, and are told that many things that Jesus said were utopian; that Christianity or these religions? Take this sentence, "He bore our sins in his own body on the tree." and see if you can find in all other religions that statement concerning any other. Take another: "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Search the religions of the universe and see if you can find another Christ with the print of the nails. It is by his cross that Jesus reigns; it is by his cross he will prevail.

V. This is the burden that Christ lays upon his disciples, the burden of the cross. Not only in nature do we become identical, but in the cross-bearing also are we one with our Lord. It was his first condition and his last commission. "If any man would be my disciple, let him take up his cross daily, and follow me;" and in one of the last scenes he said: "As my Father hath sent me even so send I you." The cross survived his own resurrection and the cross survives the resurrection in the experience of his followers. This is the power he bestowed. Power to work miracles? Yes. But supremely it was the power of compassion, the power to suffer, the power to take up the world's sorrows, and to be a minister of healing and a Saviour in the midst of men. That is the power our Lord bestows. This is his resurrection gospel: a gospel of sacrifice, a gospel of the cross.

The cross is not for Christ alone, but for every follower that names his name. And they that bear the cross shall sit upon the throne, and the hand that bears the print of the nails shall receive the crown of life.


Selected from Current Anecdotes by George Lenhart.

Lodges.

By Pres. A. M. Hill, of Texas Holiness University.

We must be fair and honest in the discussion of all questions. There are lodges and lodges, just as there are churches and churches, and there is a vast difference between some of them. A sweeping accusation of the same things against all like would miss the mark and reach from its very injustice.

There are lodges utterly selfish in their ends and abhorrent in their methods. From all such those who would gain heaven must turn away. Chief among this kind of secret societies is Masonry. Now the writer has never been a Mason, but he has watched it from the outside for thirty or forty years, and what he has heard and seen has made a very unfavorable impression. We have known a Methodist and a Congregational minister who halted at the first oath which he would gain heaven must turn away. Chief among this kind of secret societies is Masonry. Now the writer has never been a Mason, but he has watched it from the outside for thirty or forty years, and what he has heard and seen has made a very unfavorable impression. We have known a Methodist and a Congregational minister who halted at the first oath which would have made them a Mason, and refused to take it because it was so wicked.

The greatest preacher we have ever known was Charles G. Finney. When a young man, before his conversion, he joined the Masons and took several degrees. Nearly fifty years afterward in his old age he wrote a book against Masonry, from which the following passages are quoted:

"When I took especially the Masters' degree I was struck with one part of the obligation, or oath, as not being sound either in a political or moral point of view. However, I had been
brought up with very few religious privileges, and had but slight knowledge on moral subjects, and I was not therefore greatly shocked at the time with the morality of anything through which I passed.

"Soon after my conversion the evening came for attendance upon the lodge. Of course, we were aware that I had become a Christian, and the Master called upon me to open the lodge with prayer. I did so, and poured out my heart to the Lord for the lodge with prayer. I did so, and after a severe struggle and earnest prayer I found that I could not continue. I went. They, of course, were aware that I had become a Christian, and I was greatly shocked at the time.

I was not brought up with very few religious privileges, and that it created considerable excitement. The evening passed away and the Master called upon me to open the lodge. After I considered it more thoroughly, I was more perfectly convinced that I had no right to adhere to the institution, and a true exposure of their oaths, principles and proceedings. After I considered it more thoroughly, I was more perfectly convinced that I had no right to adhere to the institution, and that I was bound, whenever the occasion arose, to speak my mind freely in regard to it, and to renounce the horrid oaths I had taken.

"On reflection and examination, I found that I had been grossly deceived and imposed upon. I had been led to suppose that there were some very important secrets to be communicated to me. But in this respect I found myself entirely disappointed. Indeed, I came to the deliberate conclusion, and could not avoid doing so, that my oaths were procured by fraud and misrepresentations, and that the institution was in no respect what I had been previously informed it was; and as I have had the means of examining it more thoroughly, it has become more and more irresistible plain to my convictions that the institution is highly dangerous to the State and in every way injurious to the Church of Christ." In the concluding chapter of the book he makes the following point: "V. Judging from these revelations how can we fail to pronounce Freemasonry an anti-Christian institution? For example: 1. We have seen that its morality is un-Christian; 2. Its oath-bound secrecy is un-Christian; 3. The administration and taking of its oaths are un-Christian, and a violation of the positive command of Christ; 4. Masonic oaths pledge its members to commit most unlawful and un-Christian deeds:

(a) To conceal each others' crimes.
(b) To deliver each other from difficulty, whether right or wrong.
(c) To unhindily favor Masonry in political actions and in business transactions.
(d) Its members are sworn to reveal and persecute unto death the violators of Masonic obligations.

"(e) Freemasonry knows no mercy, but swears its candidates to avenge violations of Masonic obligations unto death.
(f) Its oaths are profane, the taking of the name of God in vain.
(g) The penalties of these oaths are barbarous and even savage.
(h) Its teachings are false and profane.
(i) Its design is partial and selfish.
(j) Its ceremonies are a mixture of puerility and profanity.
(k) Its religion is Deistic.
(l) It is a false religion, and professes to save men on other conditions than those revealed in the Gospel of Christ.
(m) It is an enormous falsehood.
(n) It is a swindle and obtains money from its members under false pretenses.
(o) It refuses all examination, and veils itself under a mantle of oath-bound secrecy.
(p) It is a conspiracy against both Church and State. No one, therefore, has ever undertaken, and for the plainest reasons none will undertake to defend Freemasonry, as it is revealed in these books. Their arguments are threats, calumny, persecution, assassination.

 Freemasons do not pretend that Freemasonry, as revealed in these books, is compatible with Christianity. I have not yet known the first Freemason who would affirm that an intelligent adherence to Freemasonry, as revealed in these books, is consistent with a profession of the Christian religion. But we know, if we know anything from testimony, that these books do reveal Freemasonry. We have, then, the implied testimony of Freemasons themselves that the Christian Church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinately to such an institution, have no right to be in the Christian Church. In our judgment we are forced to the same conclusion; we cannot escape from it, though we wish it were otherwise. We therefore, sorrowfully but solemnly pronounce this judgment.

"And should the question be asked, 'What shall be done with the great number of professors of Christianity who are Freemasons?' I answer, Let them have no more to do with it; let Christian men labor with them. Let it be distinctly pressed upon their consciences that all Masons above the first two degrees have solemnly sworn to conceal each others' crimes, murder and treason alone excepted, and all
above the sixth degree have sworn to es­pouse each other's cause and to de­liver them from any difficulty, whether they are right or wrong.

"If they have taken those degrees where they swear to persecute unto death those who violate their obliga­tions, let them ask whether they intend to do any such thing. Let them be distinctly asked whether they intend still to aid and abet the administration and taking of such oaths; if they still intend to countenance the false and hypocritical teachings of Masonry; if they mean to countenance the profan­ity of their ceremonies, and practice the partiality they have sworn to prac­tice. If so, surely they should not be allowed their places in the church.

"Can a man who has taken and still adheres to the Master's oath, to con­ceal any secret crime of a brother of that degree, murder and treason ex­cepted, be a safe man with whom to entrust an office? Can he be trusted as a witness, a juror or with any of­fice connected with the administra­tion of justice?

"Can a man who has taken and still adheres to the oath of the Royal Arch Degree be trusted in office. He swears to es­pouse the cause of a companion of this degree when involved in any difficulty, so far as to extricate him from the same, whether he be right or wrong.

He swears to conceal his crimes, murder and treason not excepted. He swears to give a companion of this degree timely notice of any approach­ing danger that may be known to him. Now, is a man bound fast by such an oath to be entrusted with office? Ought he to be accepted as a witness, a juror, when a Freemason is a party in any case—a sheriff, constable, mar­shal—ought he to be trusted with the office of Judge or Justice of the Peace? Gentlemen, you know he ought not; and you would despirit me should I be faithful in warning the public against trusting such men with office.

"But take the large class of men who have sworn under the most aw­ful penalties to take vengeance on all who violate Masonic obligations: to seek their condign punishment; to kill them; and to ruin them by represent­ing them wherever they go as worth­less vagabonds, is a man who under a most solemn oath to kill or seek the death of any man who shall violate any part of the Masonic oaths a fit person to be at large among men?

Ought Freemasons of this stamp to be fellowshipped by a Christian Church? Ought not such a one to be regarded as an unscrupulous and dan­gerous man? I appeal to your con­science in the sight of God, and I know that your moral sense must re­spond, "Amen" to the conclusions at which I have arrived!—Sel. by Peter I. Wiebe.

(To Be Continued.)

Bible Truths.

The Two Futures.

The word future is not in the Bible, but it is represented there by the phrase, "the world, the age to come." (Mark x., 30.) In that age there are two states or conditions. One of hap­piness, the other of misery. (Luke xvi., 22-24.) Man was made to live for God, and to find joy in obedience. Disobedience brings loss here and hereafter. As a man sows in this life, so he shall reap in the life to come. (Gal. vi., 7, 8.) God will render to every man according to his works. To one, eternal life; to those that obey not the truth, wrath, tribulation, anguish. (Rom. ii., 6-10.) The Son of Man shall come in the glory of His Father and render to every man according to his deeds. (Matt. xvi., 27.) There is a wrath to come from which be­lievers there is eternal destruction. A wrath to come from which be­lievers in Jesus are delivered. (I. Thess. i., 10.) To the saints, there is the blessedness of being with Christ, and beholding his glory, while to un­believers there is eternal destruction from his presence and glory. (II. Thess. i., 7-10; II. Pet. iii., 7-10.) Mind this does not mean annihilation. It is possible that a spirit cannot cease to exist. It may be in a prison-world for ever. "It is not all of life to live, nor all of death to die." There is a life infinitely above our conceptions of what life is, and there is a living death, which God forbid any reader of these lines shall ever know. Angels who fell from their first estate are awaiting the great judgment—when every man shall give account of himself to God, and it will be a truthful story. There will be no deception no concealing, when each one shall witness against himself. (Rom. xiv., 12.)—Sel.

Cold Love.

The very words seem to be a contra­diction, for how can love be cold? And yet we have the authority of Jesus for the expression. He tells us that in the last days, toward the end of this age, of a great decline in the visible church and of the increase of sin in the world, and that "because iniquity shall abound the love of many shall wax cold." We must remem­ber that these words were spoken espe­cially with reference to the closing days of this age. There never was a time when there was so little love in the human race in proportion to its numbers and civilization as at the present time. The human race is in­creasing in numbers, and culture, and knowledge of all kinds, in wealth, in power, in inventions, in science, and yet along with all this progress there is a fearful deterioration of the human heart, and of the love-nature in man­kind. The moral history of the race is symbolized by the history of the year. Just as the year has its Spring and Summer and Autumn and Win­ter, so the moral history of the race has similar seasons in moral char­acter. The sweetest flowers are those that bloom first in the Spring. The flowers that bloom in Summer may be larger, but they do not have the ex­quisite fragrance of those flowers that bloom early in the Spring. Those flowers that blossom in the Autumn are almost entirely destitute of fra­grance. Our eye may be captured by the fluffy golden rod, and the great aster, and the bullens chrysanthemum, and other late Autumn flowers, but they give out almost no perfume in comparison with their showy ap­pearance. This is a picture of the love nature of the human race in these last Autumn days, which precede the coming storm of the great tribulation. There are tens of thousands of per­sons who have lived through the past fifty or sixty years, who will declare that the spirit of hospitality has fear­fully declined in the past forty or fifty years. It is a delicate matter to touch upon, but it is sadly true, that the commercial spirit, the greed for money, or else the unreasonable high rent compel people to utilize every spot in their houses to make a few pennies out of, and seems to have eaten up the old fashioned, generous, open-hearted hospitality of other years. But still more sadly alarming is the decrease of natural affection. The Holy Ghost inspired Paul to write that in the last days one of the signs would be the lack of natural affection,
and any intelligent observer who will look at the facts in social life in these times will see that that prophecy is coming true. More and more the strong attachments and sweet affections of domestic and social life are passing away. Family disruptions and quarrels and lawsuits and divorces and the alienation of children from their parents, and from each other, is on the increase. Hardness of heart, coldness of feeling, and lack of sympathy, can be observed in all ranks of society, and perhaps more so among the rich and so-called cultured and refined classes of society, than among the very poor. Poverty and hard work serves to keep alive the spirit of mutual sympathy and compassion, and suffering serves to cement human hearts, as in the case of the Hebrews in Egypt and of those races who are kept in slavery. The increase of wealth fosters selfishness and personal independence, and they do not care for other people, and the rich people of the world furnish many deplorable instances of heartlessness and lack of love. Some time ago an instance occurred to illustrate this. The little daughter of a rich society woman was found weeping because her mother paid no attention, and bestowed no caresses of love upon the child. She gave her little girl plenty of fine clothes and diamonds and pearls and servants, but the mother was so occupied with theaters, and big dinners and eucharistic parties, she had no time to love her child, and was crushing a little heart while speeding on her way to a splendid hell.

Unless we get thoroughly saved and sanctified and filled with the blessed Holy Ghost, we cannot keep alive even the natural affections in their gentleness and sweetness like they should be preserved. The human race is like an old tree, and the juice of the heart is well nigh exhausted. There is plenty of brain in these times, but a fearful lack of heart. Everything in creation will wear out and run down, unless supported by a constant inflow from the blessed Creator. It is only the blessedness of divine love that will put the Spring-time perfume in the blossoms of our lives, and all our natural affections must be purified and filled from the sweet fountains of the love of Jesus in order to our own happiness and to render us a source of happiness and usefulness to our loved ones and those about us. The love of Jesus never wanes or grows cold, but flows on, one eternal river of freshness, and sweetness, and strength, and friendship, and hospitality, forever producing all those tender grades that make heaven what it is and that prepares us for heaven. There is a sad outlook for the social conditions of the world in these times, and those who live during the next half century, unless Jesus comes, will witness a deplorable havoc in matters of social and domestic relationships, arising from the decline of natural affection. When love becomes cold it loses its fragrance, and becomes a refined poison, a sort of polished hatred. Unless men come to Jesus and get his nature imparted into them, it is plain, even from natural history, that the perversion of man's love nature will inevitably make an everlasting hell.—G. D. Watson.

Supernatural Piety.

The greatest defect in the modern religion of the churches is, there is too much of man in it; it is too easily comprehended; it is only on a level with brains, and on a par with mere human ideas; it does not strike outward and downward into fathomless infinities. The best part of religion is that which transcends the limits of human reason and moves upon us and through us with incomprehensible force. The all-cleansing fulness of the Spirit is never contradictory to reason, only it sweeps out a thousand leagues beyond all brain-measuring boundaries—passeth the limits of understanding. The glory of God shining in a purified soul never stultifies the reason as sin does, but it captivates it and holds all the brain forces in an everlasting bewilderment and charm. Piety is not a product of reasoning forces, but of redemption fires; humility is not an effect of mind culture, but of an internal heart-quake that tumbles big self from his throne into ashes and sackcloth. All the thought of the ages compacted into one head and then electrified into one touch of mental splendor would not equal one drop of cleansing blood or one penticostal tongue of fire. Holiness is not a product of reason, thought or comprehension, but of a divine soul-storm that rushes down from an unknown eternity, breaks the heart up into drops of rain like a falling cloud, makes the soul turn pale and sick at the beat of its pulse, has no ocean swell in its pale eyes, and melodious thunder-song trembling on its tongue; it lacks the marks of the supernatural, too easily fed with man's culture, looks as if it would founder in the surges of death, get scared in the judgment day, and faint on the swift-footed march of eternity.

Of my deceived friend, put away the puny foundling sentiment that the devil left on the door-step of reason labeled "religion;" it will not carry you through. Let the Lord of eternity come completely into your being, with a thousand sweet wonders of inward salvation—though like a wrestling angel he may wrench your human nature out of joint. He will plant a celestial passion in your spirit, hold your mental powers in a sort of mesmerism, pour rivers of undefinable feeling through your heart, give glimpses of heavenly sunrise to your thought, and make your reason adore and muse where it can never comprehend. If holiness were only for the little horizon of earth, the tame, shallow thing that people have might do, but if I be immortal, I need now in my soul a divine marvel of power that will equal all emergencies in the coming eternity. We need that most which is infinite. We need, and praise God, can have, an experience that is a marvel to ourselves.—Vanguard.
study and ponder over the deep truths given, and apply them to ourselves, they become very interesting to us. There are so many types given. Study them carefully. Notice the law of works, and how utterly Israel failed in keeping this law because they tried in their own strength. Over and over again they promised to obey, and as often failed. Many people to-day, like Israel, make many a promise and resolution, but yield everything because they have not wholly yielded their all to him so that they can trust him to keep them instead of trying to keep themselves. Is. 26, 3.

Study how liberally the Israelites gave of their substance. In this they are noteworthy. They kept bringing for the Lord's work until they had to be told to stop. And they gave of a free heart too. They were glad to do it. In these days, people are so very much afraid of giving more than their share. They need not be told to stop. (There are some noble exceptions however.) Why this difference? Does not Heb. 11, 13 (latter clause) explain? It says they were strangers and pilgrims. What are we? Is there not too much of that grasping after this world's goods and keeping the same for our own selfish benefit? Add ing farm to farm and house to house, and these things do not bring happiness. Do we always expect to remain here? Men think when they give a few dollars to God's cause they do well. But for themselves they keep their hundreds and even thousands. They have not yet learned the blessings of giving. Souls are dying by the thousands without Christ at home and abroad. How much do we give to send others if we do not go ourselves? Do we as ministers do our duty on this line? People do not know how much the Bible says about giving. Let everyone take his Bible with his concordance and look it up. The Lord loveth a cheerful giver. Oh, this world is not our home. Then study the Tabernacle. The holy place and the most holy. Study Hebrews ix. and x. in connection. See our privilege in Heb. x., 10, and ask ourselves "Have I entered into the holiest place?" The holy place is good; here we have passed the brazen altar and the laver; that is, our sins have been forgiven and we are clean. Here we find the candle-stick, the shew-bread, and the golden altar of incense, whichtypify the light of God, food from heaven, and a delightful acceptable service. Truly this place is holy. But have we entered the most holy place where God can fill us with his fulness and get at least a touch of his glory where we can be most useful in saving souls? I pray that all who read this may enter if you have not. Then there is that beautiful subject, the holy anointing oil. Study the meaning of every one of its parts, then you will not wonder that David said the dwelling together in unity of the people of God was like the holy anointing oil. Ps. cxxxiii. And so on. This is such an interesting subject. The more we study it the more we desire to.

Our number of names is still increasing. I hear too that some enjoy the questions, for which I am glad. I think it would pay you all to read the lesson before you look at the questions. Several times would be better. Ask yourself questions. Learn to depend upon yourself. People depend too much upon some one else. Let us study the Scriptures for ourselves. God give us men and women, boys and girls, who think for themselves, understand for themselves and obey God for themselves. Then there would not be so many tossed with every wind of doctrine.

Questions.
Carefully review last lesson. Again carefully select chapter names. In review, what miracles at Sin and at Rephidim? What did Israel go from Rephidim? Trace these slaves on the map. What promise did Israel make at Sinai? Ob. 27. Did they keep it? Why not? Do I keep my promises? How many times did Israel make that same promise? (Use your concordance.) On what mount did God give the ten commandments? How long was he (Moses) on the mount? How many commandments relate to man's relation with God? How many relate to man's relation with man? What two commandments embrace man these ten? Mil. 12:10-31. What must we have if we would keep God's commandments? Rom. 7:7-25; 2:29. What was the law for Hebrew servants? How many of the laws in chapters 21-23 were sanctified in the New Testament and thereforeApply to us today? Should we raise a false report? Should we follow a multitude to do evil? What does Jesus say in sermon on the mount in regard to eye for eye and a tooth for a tooth? How were they to treat a stranger? Which of their fruits did they give to the Lord? What about the Sabbath and seventh year? Name their religious feasts. Describe them. What seven nations dwelt in Canaan? See also Josh. 21:11. What was to be done with them? Why were they not all driven out at once? How did they get money to build the tabernacle? Was it brought gladly? How did the women help? What kind of a giver does God love? What other method of giving did they have? Ch. 30:12-16. Is it good for even the poor to give something? What furniture was in the holiest place? What in the holy place? Fix these in your mind. What was in the ark? With what was Aaron anointed? With what should God's ministers today be anointed? 1. C. xxxix. Give composition of holy anointing oil. Look up carefully the meaning of these names.
Do you think the Christian anointed with the oil of the Holy Ghost is food and medicine and of a sweet smell to those around him? Why did the people make a golden calf? What did Moses do when he saw it? Study Moses' two prayers in chap. 32. Did God give Israel that which was best? Was it necessary for Israel to rest every seventh day even in harvest? Is it necessary for us? Did Moses know that his face shone? What words upon Aaron's mitre? Ch. 39.
Should we also be holy? How many times God command Israel not to make a covenant with the people of the land? Why? How often is the clause, "As the Lord commanded Moses" used in chapter 40? What called the tabernacle when it was finished? With your dictionary carefully find meaning of sockets, tenons, chapiters, taches, mitre, pillars, signet, shekel, talent and other difficult words. God bless you all.

HARVEY FREY.

[EDITOR'S NOTE.—Anyone writing to Brothet Frey or to any of the missionaries should make sure to fully repay the postage required. Five cents for every half ounce or part of it.]

In living together, our main duty is to compromise, not principles, but those things, especially our own, which yet cannot be indulged in without injustice or injury to others.—J. F. W. Ware.

Encouraging the Borrower.

Knowest thou, weeping child of sorrow, Sin is the cause of all thy grief? Yet there is one that sympathizes, And heart's responses to thy tears. Where tears are wiped from sorrow's eyes, The cause and cure of all thy woes. Say, weeping one, art thou bereft, With prayer and tears, look to the skies, Where tears are wiped from sorrow's eyes. Knowest thou, weeping child of sorrow, Sin is the cause of all thy grief? Yet there is one that sympathizes, And heart's responses to thy tears. Where tears are wiped from sorrow's eyes, The cause and cure of all thy woes. Say, weeping one, art thou bereft, With prayer and tears, look to the skies, Where tears are wiped from sorrow's eyes. Knowest thou, weeping child of sorrow, Sin is the cause of all thy grief? Yet there is one that sympathizes, And heart's responses to thy tears. Where tears are wiped from sorrow's eyes, The cause and cure of all thy woes. Say, weeping one, art thou bereft, With prayer and tears, look to the skies, Where tears are wiped from sorrow's eyes.
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PHILADELPHIA LETTERS.

Everything that has breath is commanded to praise the Lord. We do not praise him because he is commandable, but because he has taught us to love him. July the 9th was a day on which all the free ports will be looking up. The remembrance of which will carry with it joy to the hearts of two brethren and four sisters, because on that day they followed their Lord into a watery grave. No spot among the Delaware banks has more sacredness to the writer than Cramer Hill. It was there he was too followed a Savior's example in baptism. Long time the day, to the six who heard the Lord speak, and followed his sayings. God is still at work here, his borders are being enlarged, more will follow. We have just closed a series of meetings, conducted by our beloved Bro. G. Burkholder. The number have stepped out, who have been seeing the light, and the blessedness of a sanctified life, and have humbly, and yet boldly claimed his promises and thereby have received definite things from God. The Spirit-life is deepening, and souls are plunging beneath the life-giving flow. The week ended with three souls coming forward for salvation, besides the number who sought the deeper life and found it. To him be all glory. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father, to him be glory and dominion for ever and ever. Amen. B. G. ENGEL.

Philadelphia, July 18, 1905.

DEAR BRETHREN AND SISTERS:—Greeting in Jesus name. I felt like writing a few lines to the dear ones in regard to our Mission here in Philadelphia, I think the Lord has wonderfully blessed the work and is still blessing it all along. He is still calling dear ones from darkness unto light, for which I think we have great reason to praise the Lord. Our baptismal service to which we so long looked forward is now in the past, and we had a glorious time on the banks of the Delaware. About two thousand people were present. It reminds us of old times, as we read, when John baptized in the river Jordan, and the great multitudes that were gathered together looking on. We hope and trust that our lights so shine that many may take a stand for God.

Elder Joseph Detwiler officiated. Elders Kreider and Oberholser, Bro. S. R. Smith, Bro. Eli Engle and Bro. Burkholder were with us. We enjoyed their visit very much, and we believe they enjoyed themselves, also, praise God. Bro. Burkholder stayed with us one week and held meeting, and we had a season of victory. Some of our dear brethren and sisters have sought and found a deeper walk of faith, and also sinners found peace in believing, especially one who was deep down in the gutter, and who, we believe, has found peace with God. May God save him! Bro. Burkholder labored faithfully while he was with us, and we believe he was a good send, and may God use him in a wonderful way to the welfare of never dying souls.

We also praise God for S. G. Engle. He truly preaches the word, and as to Bro. Stover, we believe he has been instrumental in much good being accomplished under the blessing of God in this wicked city. Most of his work is in visiting from house to house among the low down. He seems to be specially gifted for this work. Kindly remember him, for there is so much need of work in this city. He is working about half time for his father at present in the grocery store. He still wants to earn something to help to provide the needs. The other half of his time he gives mission work. So you see he has a pretty hard way to travel, but God will provide. I feel to mention this, for truly there are many people coming and going at the Mission and the Lord makes them welcome and is glad for many more. But the expenses in a work like this are more than you have an idea. His heart is greater than his pocketbook. May God bless him and keep him in his prayer, and use him still more in the future than in the past. There was a colored sister came to Bro. Stover yesterday morning and said he was to go to visit his minister, and we did so, Bro. Stover, two sisters and myself. We had a happy meeting, he seemed to be greatly encouraged. When we left he said we were perfectly welcome to come again whenever we can. So you see we can comfort many poor souls if we are obedient children.

My desire is still to launch out deeper and deeper into God's love, and that I may be found watching and waiting when he comes. Earnestly pray for us.

From your unworthy sister,

MRS. JACOB EBERSOLE,

3454 N. Second Street, Philadelphia, Pa., July 18, 1905.

ON OUR MISSION.

May abundant grace and peace be multiplied to all the readers of the Visitor. Amen! Since our last communication the Lord has been very gracious to us, and prayers have been answered in many ways for which we praise the Lord.

We have now been here a month and have been taking notice of the work and workers. It is true, no doubt, but for many of our dear brethren and sisters to come aside awhile and see what is being done in our city missions. If any of you think that these dear consecrated workers are having an easy time in the flesh you are much mistaken. Let us give you a little of an outline of the daily routine of work.

Usually between six and seven a.m. breakfast is served of good common food. After breakfast the workers all get together and read a portion of God's word, after which there is a season of prayer for the
general prosperity of the work, and special subjects for earnest prayer are laid upon the hearts of members, that the conviction and conversion of sinners and sanctifying of believers. The matter of means to meet current expenses of the different meetings and special arrangements of the work is the matter before the Lord, and to the praise of the Lord we can say, he has wonderfully answered prayers on these lines by putting into the hearts of his children to supply the need. And we are glad to know that those who are in touch with the Lord, so that he can reveal his will to them, as to their part of this work will not lose their reward when Jesus comes to reward his servants. Upon the book says, "It is more blessed to give than to receive." It is questionable whether very many of God's children believe this.

Could you, dear reader, place yourself in the place of these self-denying and self-sacrificing workers, you would likely pray more earnestly for the workers and by that time the Lord might lay it upon you to help your own prayers by contributing to the work, doing it as unto the Lord and not unto man.

A father once prayed the Lord very earnestly to bless the poor and needy. After prayer the boy said, "Father, if I must give, Lord, will you let me give more than I receive?" It is questionable whether many of our brethren who talk so much about the need of self-denial and self-sacrifice really give more than they receive. Some souls have received and are still holding on to God for the work in general, and special subventions and offers have been supplied, sometimes from a solicited source and often from an unsolicited supply, sometimes from a few dear brethren and sisters who have been praying God to save some of their most beloved relatives, and who have been praying God to save some of their most beloved relatives. This part of the work will not lose their reward when Jesus comes to reward his servants. We are all saved and washed in the blood of the Lamb.

The latter days of June and the first days of July it was our privilege to attend a Holiness Campmeeting about 7 miles from the mission. We, for the first time, had the privilege of hearing Bud Robinson, the converted Texas cowboy. It is marvelous what the Lord has done for him. He was an unlearned poor boy about 21 years old, unable to read, most wonderfully saved from sin and later called to preach the gospel. Now he can quote whole chapters from the Bible and quote passages all through the Old and New Testament to prove his position.* He has a quaint way of saying things, and while it is amusing, at the same time it is convicting. You can see the hearts of both saved and unsaved. God has wonderfully used him in the salvation of many precious souls. We have learned to love him and our own prayer is that he may be spared for many years of usefulness both in rescuing the perishing and in leading souls into the higher life of purity and holiness to which he attained after preaching the gospel and trying to keep "the old man" under for ten years, but by and by he learned of the "more excellent way," and by faith entered into it and has been walking in the way ever since. He and Brother William Huff were the speakers at the campmeeting. Brother Huff is a deep man in the Scriptures and holds his audience with a power that is not of man. The truth was fearlessly declared by both these men and sin was called by the right name, whether found in professed believers or among the non-professed. We are glad to find a few men here and there who are not afraid to preach the truth regardless of the opinions of men, and this gives us courage to continue to lift up the standard, according to Isa. 62:1-4.

Isa. 62:1-4 should also be the motto of every Christian who has placed upon the walls of Zion. But some are afraid of losing their reputation and others are afraid of losing their bread and butter and general support. All such we would refer to Isa. 1:19, 20. We are able to say to the praise of God in over nine years of general evangelistic labor, all our needs have been unsuppliedly supplied, sometimes from a source least expected. He who takes notice of a cup of cold water will in his own way reward those through whom our needs have been supplied. Every penny given above our actual need is used in helping others who are laboring in the vineyard. In this respect we are holding the command of Jesus, given in Matt. 6:19. We realize it is blessed to get our eyes off the poor and fix them on Jesus.

Some of the dear workers here have had wonderful experiences lately in filling them with the Holy Ghost, which we hope the dear Lord may lead them to testify to through the columns of the Visitor. We believe it would have a tendency to produce more charity for the work and the workers. Dear brethren and sisters, let us do what we can to help self-sacrificing workers to bear the burden. The Lord willing, in our next, we may have more to say. Yours in the work.

NOAH AND MARY ZOOK.

Chicago Mission, July 28, 1905.

On the Way to Africa.

S. S. Galician, July 6, 1905.

Dear readers of the Visitor: We greet you in the precious name of Jesus, in the name of him who hath redeemed us through his own blood, whom we are justified and made free, and in whose name we now venture out into the world, that we may have the right to give the blessed gospel to benighted souls in the dark continent.

"Dear name, the Rock on which I build, My shield and hiding place; My never failing treasure filled With boundless sources of grace."

Almost three weeks have passed since we left the shores of our own dear native land. We very much appreciated the presence of a few dear brethren and sisters who stood on the pier at New York and waved a last farewell with "The Lord bless you." Then we were Bro. Eli M. Engle, secretary of the Foreign Mission Board, wife and daughter Anna; Sisters Wolgemuth and Hoffman, of Mt. Joy, Pa., and Bro. R. S. Ruff, of Fort Rich­burg, Pa.; Sister Elizabeth Zook, of Abilene, Kan.; and Bro. C. C. Burkholder, of Upland, Cal. We also appreciated the favors granted by the P. R. R. Co., in taking our goods from Harrisburg to New York, and to the American Line S. S. Co., in carrying them from New York to South­ampton, Eng., entirely free of charge. It was through the efforts of Bro. R. S. Smith that free transportation was secured. May God bless him.

We arrived at Southampton June 25 and remained there six days, having ample time for completing preparations for our further voyage. On Wednesday afternoon and evening we attended a tent-meeting, held by two young men, brothers; the one preaching the word being but nineteen years of age. What a notion for young men! How sad it is that so few see the real beauty in the Christian life! If all could but know the satisfaction which comes only to the fully surrendered life, they would not seek it in the vain things of the world.

We left Southampton July 1st at 2 p. m., and in a few hours England's beautiful shores were again out of sight. Thus far we have had rather a pleasant voyage, though somewhat rough for a few days. At present we have smooth sailing and are feeling well. We enjoy our health all the more having had a touch of sea sickness.

We are again continuing our Bible readings and our lessons in Zulu. We have received permission to hold a special service on Sundays.

There are quite a few Jews on board from Russia and England. Also near fifty young men going to South Africa to serve on police duty and there is a great deal of card playing and cigarette smoking. We have been praying God to save some of these and make them ambassadors for him.

We never tire looking out upon the beautiful blue waters. The scenery becomes more grand to our sight. As we behold the wonders in nature, our hearts swell up in praise and adoration at the greatness of our God which words fail to express.

August 1, 1905.

EVANGELICAL VISITOR.
Safely we have a great God to present to the heathen.

We expect to reach Cape Town about July 24.

Your sister,

EMMA M. FREY.

Pride of Worldliness.

There are two kinds of pride, and one is as sinful as the other. There is the plain pride that I am not bothered with. I must get rid of it or I can't enter heaven. The power of the Holy Spirit only can take it away. I believe it is right that we should be clean and in the order of the Lord, which I desire to be more than I am, but I am bodily afflicted and have been for some years—spiritual trouble and other diseases—which hinders me from many duties.

Oh, mothers, take heed, and fathers, as to how you are bringing up your children. Education is one of the dangers. It is running away with thousands, making them proud and lazy. Children of Christian parents. Parents should guard against worldly amusements. I know people who are very plain because they think it right, but they put pride on their children. God's word commands to bring up a child in the way it should go. Don't let them stay outside of the house of worship while you are there.

We see much worldliness in people having natural flowers. We can make idols in many ways. In passing homes I notice people have so many flowers. I don't know how much time they spend on their keeps, or how many distressed or neglected ones they visit and pray with. I believe it is all right to have a few flowers, but our homes should not look like the worldly homes with their many unnecessary things.

Again, we can idle many precious hours away unnecessarily. Our time is rapidly passing, let us watch and pray that we will be ready to do all the duties that are required of us. O let us be sure that we live so that our influence will call to the sinners and formal church members that we belong to the Lord. I want to be the means, God helping me, that some souls may be rescued. Pray for me.

Your sister,

MAGGIE SMITH.

Spring.

Dead Editor: I praise God for counting me worthy to help answer prayer. The cold Winter is past and the beautiful Sprinp has once more appeared. It causes my heart to praise the Lord who has so kindly reminded us again. The snow may also rejoice as they do not need so much fuel and clothing, but we must not forget the poor at the approaching of Spring. Our blessed Saviour said we do not live by bread alone but by every word that proceeds out of the mouth of God.

Oh, that many more hearts may yearn for the cause of Christ, and our hearts be enlarged that we may receive more of His blessings, for Jesus said, "Whatsoever ye do unto the least of mine (the poor) ye do unto me."

It is twenty-two years since God, for Christ's sake, pardoned my sins. I have learned many lessons, and realize that I receive the most blessing when I am submissive to his will, and loving as I wish to be forgiven. I have been afflicted for more than six months and have had ample time to reflect on my past life. It seemed to me as a long lane with many a gap left open in unordered moments. When I spoke silence would have been better, and where I ought to have been patient I was impatient, and where faith and trust ought to have filled my heart it was doubts and unbelief, and I did not give to the poor as often as I was prompted by the Spirit to do, and many more such like doings. Oh, I see my slowness. Oh, that the Lord may stir up my pure mind in way of remembrance of him whose love has done so much for me. I hope that none of the dear brethren or sisters have been caught in this way.

Your sister,

FRANCES HESLEY.

Chatham, Ont.

A WEAK SISTER.

A light that does not shine beautifully around the family table at home is not fit to take a long way off to do a great service somewhere else—J. Hudson Taylor.

Another Letter.

To the readers of the VISITOR. Greetings: I am glad this evening to realize that I can sing with the poet:

I'd rather be the least of them
Who are the Lord's alone;
Or sit upon a throne.

Who are the Lord's alone;
Or sit upon a throne.

Oh, that many more hearts may yearn for the cause of Christ, and our hearts be enlarged that we may receive more of His blessings, for Jesus said, "Whatsoever ye do unto the least of mine (the poor) ye do unto me."

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Your sister,

FRANCES HESLEY.

Chatham, Ont.

[The above letter should have appeared in an earlier issue—Editor.]
—the shifting Tabernacle, that could be taken down in an hour. His glorification of the Temple blinded men to its first truer picture of man, who never contemplated the spirit, then is he right to dwell within the frail and unsubstantial Presence needed not the solid brotherhood by a common dependence towards his neighbour; he bows with his wealth. Up into God's house he brings of his cattle and sheep, of his genius and gifts, his substance and brother man, the worshipper comes to right with God, and right with his own importance. As the Jew moved from taking his poor neighbor by the throat and demanding his own with usury. Many a worshiper likes to worship awed and entranced amidst solemn appeals or melting music; and yet he can go straight home to be selfish, snappish, mean, to feel that life is a dull, colorless, dispiriting thing, when the music is hushed.

Ah, we all of us know too much about this story of the confusion. It is a good deal easier to grow indignant at it in other people than to remedy it in ourselves. Come, let us ask, How can I find the religion that serves God in everything right through the seven days of the week? How can I go home from God's house to be always true, patient, brave, earnestly serving God in all my dealings and doings? Where is the power to be right, to keep right? the power that turns the prayers into life, and brings us always nearer to the level of our best moments?

Thank God, there is an answer. We will hear it presently.

Then came easily the next step in the story of the confusion. They got wrong with the neighbor. The living God was gone; then the splendors of the Temple and the costly sacrifices were no more consecrated offerings to the Most High. All these sank down into a flattering of Jewish pride, the pompous exhibition of his own importance. As the Jew moved in these courts, and looked at the marble columns and gilded roof and sumptuous walls, there rose up in his soul a swelling sense of his own superiority, and a scorn of outside humanity. When the living God was gone, the Temple and its service became at once the mother and nurse of Pharisaism.

"Is not this our great Temple that we have builded by the might of our power and for the glory of our Israel?" All that should have smitten at self, fed and fattened it. Charity, fair charity herself, is turned into a leper by such conceit, and defiles the gold she gives. Their prayers were not dead prayers only, they bred corruption, and ministered to the man's vanity. And so, of course, came the ever-growing contempt for his Gentile brother. He who was not born a Jew was an offence to their eyes, a vulgar nonconformist to their Jewish faith,—why should they heed him? These common people of such coarse clay, what place could they find in this great Temple? Call these 'brothers!' the Pharisee flung his head in contempt, and lifted the jeweled hand to heaven in pious sorrow. What has he to do with them?

Ah, this confusion, too, at least in its beginnings, we want cured. We can be earnest in prayer, we can read the chapter, we can listen to the word—but always and everywhere to be right to those about us! Always to be brotherly; to have love always throned in the heart; always to have the mastery of the temper; always to be ready to forgive, to help; always to be unselfish; to know when indignation becomes sin, and when the fire that kindles us is a spark of hell. Ah, thank God, we can find this too. Come, my brother, for this a power is provided. Hope, bravely and earnestly, for we shall reach it presently.

Then the parable of the confusion shows how they had got wrong with
EDDA, Ont., by Brother F. Elliott, of Richmond Hill, Ont., by Brother F. Elliott, of Rich­
mala, Central America.

needed. Do not find fault with them.

across the border line, and now, here

the worldly substance.

Salvador, Salvador, Central America.

Purunia, Bankura district, Bengal, India.

Primrose, G. M. Co., Germiston, South Africa.

Jacob O. and Mary C. Lehman, New Richmond, Ont.

Steckly and F. Elliott.

SNAVELY.—Died, in Rapho township, Lancaster county, Pa., July 16, 1905. Sister Emma B., wife of Brother Jacob B. Snavely, aged 29 years, 11 months and 13 days. Deceased was a sufferer from con­

ROHRER.—Brother John O. Rohrer was born December 12, 1820, near Chambers­
burg, Pa., and died July 6, 1905. He was united to the church of the Brethren at the age of 43 years, 6 months and 3 days. On No­

REICHARD.—Howard Lester Reichard, aged 9 months and 7 days. Interred at

EVANGELICAL VISITOR, [August I, 1905.

 Addresses of Missionaries.

Africa.


Jesse R. and Malinda Ryster, Fordsburg, Box 116, Transvaal, South Africa.

Jacob O. and Mary C. Lehman, New Richmond, G. M. Co., Germiston, South Africa.

India.

A. L. Mrs. A. L. and Ezra Musser. Henry and Anna Argeny, Maggie Landis, Arrah, Shahabad, India.

D. W. and Mrs. D. W. Zook, Stripat, Purumia, Bankura district, Bengal, India.

Josiah and Rhoda Z. Martin, Ringha­

nathpur P. O. Mandholo district, India.

N. H. and Mrs. N. H. Reichard, Sanjan, Thanu district, India.

Panny Hoffman, Khamgong, India.

Central America.

J. G. and Susan Cassel, Box 74, Guata­

mala, Central America.


Missions at Home on Furlough.

Levi Doner, Dunroton, Ont.

Isaac O. and A. Alice Lehman, Lebanon, Kansas.

MARRIAGES.

COBER—DRESSER.—Married, June 14, 1905, at the home of the bride, Beth­

esda, Ont., by Brother P. Elliott, of Rich­

mala, Central America.

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EVANGELICAL VISITOR, [August I, 1905.

In Memoriam.

Lines written in loving remembrance of Brother Samuel Doner, of Stayner, Ont.,

A dear aged pilgrim has finished his race, Gone from them as his Saviour, redeemed by His grace.

His labors are ended, his victories won, And Jesus has said “faithful servant well done.”

Long years in God’s service he faithfully spent, And people all loved him wherever he went.

Though not educated, he spoke from a heart that was to have his abode, overrun with oxen and sheep! The eternal music of God’s love, and the songs of the man’s own soul, drowned in the bleating of lambs and the bellowing of calves! He was made a little lower than the angels, crowned with glory and honor, because he had his abode, overrun with oxen and sheep! The eternal music of God’s love, and the songs of the man’s own soul, drowned in the bleating of lambs and the bellowing of calves! He was made a little lower than the angels, crowned with glory and honor, because he had

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