TABLE OF CONTENTS.

EDITORIAL—
   The Seven Sayings of Jesus on the Cross—B. 2
   Special Mention, 4, 5

POETRY—
   Pass It On, 6
   Better Than Grandeur, 7
   Than Gold, 16

CONTRIBUTIONS—
   Giving and Receiving—Anna M. Sider 5
   From Bro. and Sister Myers 6
   A Native's Convictions—Jesse R. Eyester 7
   The Encampment of the Lord—Jesse R. Eyester 7
   The Consecrated Cross—Max Mahler 8
   The Christ Life—Charles Baker 8
   Webster on Sanctification in the Evangelical Sense—C. Halde 9

SELECTIONS—
   What is Wrong: Illinois Garden Spot; The Most Terrible War of the World's History 10
   What She Saw 10

OUR BIBLE READING CIRCLE 11

CHURCH WORK 12

OBITUARY, etc., 16

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   The Christ Life—Charles Baker, Webster on Sanctification in the Evangelical Sense—C. Halde 9

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Pass It On, 6
Better Than Grandeur, 7
Than Gold, 16

EDITORIAL NOTES.

It would be a very small matter for subscribers to examine their labels now and then, especially so after they have sent in their renewals. If the credit does not appear on the label in at least a month after the money was sent it would be an easy matter to drop us a postal card calling attention to the matter. Correction could then be easily made. Recently the blue marks came as a slight offense to a few but it helped to correct the mistake. It would have been avoided, had the subscribers watched their labels as requested above. The blue mark is never intended as an insult.

Bro. P. J. Wiebe, Shippensburg, Pa., sells first-class sewing machines and washing machines. In a number of cases missions and out-going missions have had proof of his generosity. He is always ready to sell to missions at cost. Give him a call if in need of anything in his line.

Sister Anna M. Sider's article on "Giving and Receiving," is timely and should carry conviction to many in the church who have not adopted any system in their method of giving. Certainly Jesus recognized and sanctioned tithe when he said to the Pharisees, "these ought ye to have done, and not to leave the other undone." We have listened to some far-fetched and strained interpretations of Malachi iii, 8-12, by ministers, who seemingly, were more eager to spiritualize a very plain Christian duty than to comply with its requirements in a material way.

We give place on our editorial page to the interesting article entitled "The Seven Words of Jesus on the Cross," by one of the Associate Editors, Dr. B. Our readers will find it worthy of careful reading, and while it is rather lengthy for one article, we thought it best to not make two parts of it, but complete the article on this issue. The "Seven Words" are worthy of a place in the memory and heart of every one of God's children. Commit them to memory.

With this issue the VISITOR will come into some homes without the party to whom it is addressed having subscribed for it. Such need not be afraid to receive it, as it is paid by some one for the balance of this year. We hope, however, there are some among the number who will be pleased to become permanent subscribers. If not renewed when the time paid for is expired the paper will be stopped.

Money Received from July 27 to Au gust 24.
The Seven Sayings of Jesus on the Cross.

1. “Father forgive them for they know not what they do” (Luke xxiii. 34).

2. “Verily I say unto thee, To-day thou shalt be with me in paradise” (Luke xxiii. 43).


5. “I thirst” (John xix. 28).

6. “It is finished” (John xix. 30).

7. “Father into thy hands I commend my spirit” (Luke xxiii. 46).

1. “Father, forgive them; for they know not what they do” (Luke xxiii. 34).

It is quite probable that Jesus uttered these words while the Roman soldiers were nailing his hands and his feet to the rugged wood of the cross. What wondrous love and forbearance do these words express? Praying for those who were taking his life in the most painful and the most shameful manner. Only criminals of the worst type were thus executed. He was treated as a criminal and “made his grave with the wicked.” The spotless Lamb of God who lived a sinless life of love and shed his blood for the redemption of sinners. All manner of crime and heinous sins were committed by mankind. But this was the blackest deed ever committed on the face of the earth. Think of it, puny rebelious man slaying the incarnate God! No wonder the sun refused to shine upon it, and the rocks rent, and the earth quaked. Jesus here exemplified his teaching: “But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you” (Matt. v. 44; Luke vi. 27-35).

“Bless them which persecute you; bless and curse not. Recompense to no man evil for evil. Avenge not yourselves. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head” (Rom. xii. 14, 17, 19, 20).

Thus Jesus has given us precept and example of the most difficult and the noblest lesson that the disciple must learn in the school of Christ. Luke vi. 29-35.

2. “Verily I say unto thee, To-day thou shalt be with me in paradise” (Luke xxiii. 43).

Jesus was crucified between two criminals. Matthews calls them thieves, Luke, malefactors—evil doers. While Jesus was hanging on the cross, he was reviled by the rulers, the people, and the soldiers, and the criminals also took part in these revilings according to Matthew and Mark; according to Luke only one reviled him. It is likely that both reviled him at first, but one became penitent and rebuked his fellow thief, acknowledged their guilt and pronounced Jesus innocent. He exercised faith in Christ as a Redeemer and prayed Christ to remember him when he came into his kingdom. Jesus graciously accepted him with the soul-cheering words which are the second saying of Jesus on the cross: “Verily I say unto thee, To-day shalt thou be with me in paradise.” Such an assuring message must have soothed the death pangs on the cross. The word paradise is only found three times in Scripture. Paul was caught up into paradise, and the Revelator says that the tree of life is in the midst of the paradise of God, and in our caption. It is supposed to be the abode of the dead between their departure and the general judgment. Jesus left precept and example for every case of human happenings. Here we have a peculiar case: A man who was a great sinner. He has death staring him in the face. What evidence is there that he was penitent? As already stated, he sees the evil of reviling an innocent person. He rebukes his fellow-sinner, that is not fearing God though in the same condemnation.
was a widow now and no longer young, and possibly dependent upon her son. He might have had her fed by the ravens or with manna direct from the skies. But he chose to commit her into John's care as a laudable example to all that have fathers or mothers. Parents have claims on their children in their dependent conditions inasmuch as they took tender care of their children in their dependent condition.


The mental anguish must have been intense when the Savior lay prostrate on the ground in the garden of Gethsemane and the sins of the world pressed the life-blood out of his pores. His humanity shrank when he prayed, If it be possible let this cup pass from me. The expression of his divinity was nevertheless, Not my will but thine be done. When it is remembered that all the sins of the world were resting on him, from the partaking of the forbidden fruit to the last sin committed against God, we do not wonder at his anguish. His physical suffering must have been almost unbearable when those Roman soldiers drove those nails through his flesh, and his body hung upon those nails that pierced his hands and feet. But it seems that the highest point of suffering was attained when the heavenly Father forsook him. He took the place of the sinner, hence he had to suffer the condemnation of the sinner. God is angry with the wicked every day. How keenly did the Savior feel this when with emphatic repetition he expressed this woeful state. Reader, did you ever have a foretaste of this awful condition? If you ever found yourself a condemned sinner and your convictions so pungent and your godly sorrow so intense that you were willing to become anything, or do anything for deliverance, you have had a foretaste of this wretched condition. Must not every sinner feel something of the travail of soul that the Master felt before light breaks upon his soul?

5. "I thirst" (John xix. 28).

The great work of redemption is completing. The life of Christ is ebbing out. It is said that in the agony of crucifixion great thirst overtook the victim. This stage had been reached by the Savior, and he said, I thirst. They gave him vinegar to drink. It seems that it was provided for the occasion. The thirst was foretold by the Psalmist, Ps. xcvii. 15; also the draft of vinegar, Ps. lix. 21. In the former passage David personating Christ said, "My tongue cleaveth to my jaw;" and in the latter, "In my thirst they gave me vinegar to drink." Water would have been more desirable. Thirst is an agonizing cry for drink. The human body is about two-thirds water, by weight. Unless the ingesta are equal to the egesta the equilibrium will be disturbed and thirst will be the result. In other words, unless there is sufficient fluid taken into the system to equal the waste, the natural quantity will be diminished and the want is felt in proportion to the diminution in quantity. The causes of thirst are a want of the proper amount of fluid in the system. Fever, pain, agony, sweating, hemorrhage, certain substances taken as salines, alcohol, etc. The sufferings from thirst are great. Starvation is accompanied by great thirst. My dear reader, were you ever real thirsty? Were you ever lying in fever slumber with a parched tongue and a feeling as if you could drink a fountain empty and saw in your dreams a sparkling fountain of cool water, but no goblet, and as you exerted yourself to get a drink you awoke and found your pangs unrelieved? Thirst is one of the modes of suffering of the lost. Dives begged for a drop of water to cool his parched tongue, but it was denied him. The figurative meaning of thirst denotes intense desire, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos viii. 11). "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. v. 6).

6. "It is finished."

The final victory was now accomplished. The expression is a comprehensive one. It means much.

(1). It is finished, that is, the malice and enmity of his persecutors had now done its worst; when he had received that last indignity in the vinegar they gave him to drink, he said, This is their last; I am going now out of their reach, where the wicked cease from troubling.

(2). It is finished, that is, the counsel and commandment of his Father concerning his sufferings were now fulfilled; it was a determinate counsel, and he took care to see every iota and tittle of it exactly answered, Acts ii. 23. He had said, when he entered upon his sufferings, Father, thy will be done, and now he saith with pleasure, It is done. It was his meat and drink to finish his work (Acts iv. 34), and the meat and drink refreshed him, when they gave him gall and vinegar.

(3). It is finished, that is, all the types and prophecies of the Old Testament, which pointed at the Messiah, were accomplished and answered. He speaks as if, now that they had given him the vinegar, he could not think himself of any word in the Old Testament that was to be fulfilled between him and his death, but it had its accomplishment; such as his being sold for thirty pieces of silver, his hands and feet being pierced, and his garments being divided; and now that this is done, It is finished.

(4). It is finished, that is, the ceremonial law is abolished, and a period put to the obligation of it. The substance is now come, and all the shadows are done away. Just now the veil is rent, the wall of partition is taken down, even "the law of commandments contained in ordinances" (Eph. ii. 14, 15). The Mosaic economy is dissolved, to make way for a better hope.

(5). It is finished, that is, sin is finished, and an end made of transgression, by the bringing of an everlasting righteousness. It seems to refer to Dan. ix. 24. The Lamb of God was sacrificed to take away the sin of the world, and it is done (Heb. ix. 26).

(6). It is finished, that is, his sufferings were now finished, both those of his soul, and those of his body; the storm is over, the worst is past; all his pains and agonies are at an end, and he is just going to paradise, entering upon the joy set before him. Let all that suffer for Christ, and with Christ, comfort themselves with this, that yet a little while, and they also shall say, It is finished.

(7). It is finished, that is, his life was now finished, he was just ready to breathe his last, and now he is no more in this world, ch. xvii. 11. This is like that of blessed Paul, II. Tim. iv. 7. I have finished my course, my race is run, my glass is out, mene, mene—numbered and finished. This we must all come to shortly.

(8). It is finished, that is, the work of man's redemption and salvation is now completed, at least the hardest part of the undertaking is over; a full satisfaction is made to the justice of God, a fatal blow given to the power of Satan, a fountain is opened, that shall ever flow, a foundation of peace and happiness laid, that shall never fail. Christ had now gone through with his work, and finished it, ch. xvi.
4. For, as for God, his work is perfect; when I begin [saith he], I will also make an end. And, as in the purchase, so in the application, of the redemption, he that has begun a good work will perform it; the mystery of God shall be finished."—Matt. Henry Com.

A great gloom must have fallen upon the infernal regions when Christ said, It is finished.

Redemption was now complete for all of Adam's race. The portals of heaven were then opened unto all mankind on the terms of faith in Christ and repentence unto life, followed by a godly life unto the end. Satan and his angels could scarcely expect any more recruits from earth to their dismal abode. Will not all the sinners of earth gladly accept salvation? But, alas! It is still true, "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the mind of them that believe not" (II. Cor. iv. 3, 4); and equally true, "That wide is the gate and broad the way that leadeth to destruction, and many there be that go in thereat" (Matt. vii. 13). Had the unbelieving world the experience that Dives and all the retribution of hell have, it would be otherwise.

7. "Father into thy hands I commend my spirit" (Luke xxiii. 46).

The dying moment had come. The saying before this had been spoken in a loud voice, doubtless triumphantly, and seemingly this last expression closely followed likely in the same voice; and the Son of God laid down his life as an atonement for the sins of the world. Some men have died like heroes, but Jesus Christ died like a God; and thus he proved his divinity. He gives his faithful servants grace to die triumphantly. Paul stood on the brink of two worlds and looked back over his past life and by grace divine could say, "I am now ready to be offered, and the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith." Also the martyr Stephen died a triumphant death. While the stones were hurled at his body, "he being full of the Holy Ghost, looked steadfastly into heaven and saw the glory of God and Jesus standing on the right hand of God." And as he was dying, he said, "Lord Jesus, receive my spirit," and he expired praying for his murderers, like as the Master, many saints and martyrs died a noble death. For three hours darkness was over the earth, and at this moment the earth was quaking and the rocks were rent. It was a memento moment. Wonderful things hung on what transpired then. The dying moment is always serious. To exchange time for eternity means much for saint and sinner.

"How beautiful it is for a man to die Upon the walls of Zion! to be called Like a watch-worn and weary sentinel, To put his armor off, and rest in heaven, O, the pain; the bliss of dying." 

B.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," is Paul's injunction to Timothy. How often are we not up against—if not a wrong interpretation of the word of truth—at least a lop-sided or one-sided interpretation. For instance, in our emphasizing and defending the church's position as regards the Christian woman's plainness of apparel we quote I Peter iii, 3, which speaks negatively of woman's adornment—what it is not to be—as if that were the apostle's important statement, and we fail to bring out what was the more important thought in the apostle's mind, that for which the third verse prepared the way, namely the fourth verse which, positively, and by way of contrast with the third verse, states what is woman's real adornment. Let us read the two verses together as given in the "Emphatic Diaglott," a word for word translation from the Greek: "Whose Decoration, let it not be that EXTERNAL, one, of Braiding the Hair, and Putting on of Gold Chains, or Wearing Apparel; but (notice the but) decorate the HIDDEN Man of the HEART with what is INCORRUPTIBLE;—a MEEK and Quiet Spirit, which is very precious in the sight of God." Of the same import is I. Tim. ii, 8-10: "If I appoint, therefore, the MEN to pray in every place, lifting up Holy Hands without Wrath and Disputing. In like manner, the WOMEN, also, in becoming Attire, with Modesty and soberness of mind, not decorating themselves with Wreaths, or Pearls, or expensive Clothing, but with good Works, which become Women undertaking the worship of God." Thus in our one-sidedness we stop short of a whole truth, emphasizing the lesser part and fail to convey the apostle's teaching in its larger and more important sense. This is but one instance of many with which we come in contact as we pursue our Christian journey. "Study to shew thyself a workman right­ly dividing—treating—the Word of Truth." 

There are some people who will continue to receive the paper, their credit having expired for several years, paying no attention to any reminders we may send them, till at last they inform us they never subscribed for the paper and refuse to pay, ignoring the legal liability that rests upon them because of the fact that they continued to receive the paper. The best that can be said of such conduct is that it is mean and not becoming to a professedly honest, not to say Christian, person. Under present arrangements we do not stop the paper when the credit is expired unless the subscriber so informs us. It is such an easy matter to have the paper stopped and involves no expense to the subscriber. If the time is expired and the person does not propose to renew he need simply to inform the postmaster, and it is the postmaster's duty to inform us that the paper is refused, and it will be stopped. But no one should stop the paper unless all arrearage is paid up.

Persons who donate the Visitor to some friend, paying the subscription for a certain specified time, would save us some annoyance and the Visitor some money loss, if they would instruct us when they send in the subscription, that unless the subscription is renewed upon expiration of the credit we should stop the paper. Such persons might be induced to take up against—if not a wrong—in the time we mark specially and if we don't discontinue the paper as instructed, the party to whom it is sent is not held accountable. Let every one to whom this item applies make a note of it and be governed accordingly. It is unpleasant, when there is a delinquent whose bill amounts to two, three or more dollars, and to whom we perhaps had written two or three times, to be at last informed that he never subscribed and does not consider that he owes anything. Some of these unpleasant things can be avoided by taking forethought.

Bro. P. M. Climenhaga, Stevensville, Ont., who is the treasurer of the Foreign Mission Funds, informs us that Clay county, Kan., Sunday-school contributed $10.32 to the General Fund, and not $1.32 as it appeared in his report in our last issue. We are not able to locate the mistake any more as the original copy is destroyed.

Additional Editorial Notes, Page 1.
OUR CONTRIBUTORS.

**Pass It On.**

Did you hear the loving word?  
Pass it on;  
Like the singing of a bird?  
Pass it on;  
Let its music live and grow.  
Pass it on;  
You have reap'd what others sow—  
Pass it on.

"Twas the sunshine of a smile,  
Pass it on;  
Staying but a little while,  
Pass it on;  
April beam, the little thing  
Still it wakes the bow'rs of Spring,  
Makes the silent birds to sing—  
Pass it on.

Have you found the hea'ny light?  
Pass it on;  
Souls are growing in the night.  
Daylight gone;  
Hold thy lighted lamp on high,  
Be a star in some one's sky,  
He may live who else would die—  
Pass it on.

Be not selfish in thy greed,  
Pass it on;  
Look upon thy brother's need,  
Pass it on;  
Live for self, you live in vain;  
Live for Christ, you live again;  
Live for him, with him you reign—  
Pass it on.  

—The Rev. Henry Burton.

For the Evangelical Visitor.

**Giving and Receiving.**

"I have shewed you all things, how  
that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts xx. 35).

This subject has been resting on my mind for some time, and while I was praying about it one day, the Lord showed me that I should write to the friends of the Visistor about it. I felt my inability, but he assured me that he would help me, and as he dictates for me I will write.

First, God is always on the giving hand. We are receiving. Yes, what have we that we have not received. It would be well if we would stop more often and "count our blessings one by one, and it would surprise us what the Lord has done," both in spiritual and temporal things. Spiritually we were sold under sin, and were in bondage, and were helpless as to our redemption. God pitied us and sent his Son into this dark sin-cursed world to suffer and die in our stead, that we might be redeemed and go free. Our minds are too finit to comprehend his sufferings; but we were so deeply stained with sin that nothing but the blood of the pure Son of God could cleanse and keep us clean. Praise his dear name for the gift of his Son.

And then in the line of temporal things we hardly know where to begin or where to leave off, thinking and counting over the blessings which he gives us. We could not have even a good thought or desire without he gave it, and then he gives us strength of body and mind, and food and clothing. And he gives us the warm sunshine and rain, and causes the fruit of the earth to grow. How pleasant it is to look out over the fields and see how they are laden with the fruits of the earth. And then we gather them into our store houses and barns; we have all we need for ourselves and often quite a surplus. It almost seems sometimes as though some thought that by their own might and power they had gotten these things, and yet they are only given to us to be used to his honor and glory. But how is it? Are we faithful stewards with our Lord's money? It is the Lord's money and not ours, and what are we doing with it, or how often do we ask him what we shall do with it? Will we be glad to meet our Lord when he comes to reckon with us?

Perhaps we will think over how much we give and in how many places we have helped, and think we do not make very much and can hardly make ends meet, as we say, and do not see how we can give any more than we have given. But, "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. xi. 24). I believe it is with giving as with prayer: the less we pray the less we feel the need of prayer, and the more we pray, the more we feel the need of prayer. So in giving. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. xix. 17). And when the Lord pays us we always get good interest. Praise his name. If his children would only trust him more.

I believe it is good to have a system in our spiritual work as well as in our temporal work. We know if we have no system in our temporal work we do not get along and we are usually behind. And so it is in the line of giving. The Apostle Paul admonishes the Corinthian brethren that they "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gathering when I come" (I. Cor. xvi. 2). I am satisfied that it would be pleasing to God and a blessing to our souls if we would give the tenth of all our increase, if we would do it cheerfully and to his glory. I believe the more cheerfully and secretly we give to the Lord the greater the blessings come to our souls.

But so many say that we read about tithing in the Old Testament only. But tithing with many other things that are in the Bible would be well for us to observe if we only knew better what they were. But what did Jesus say to the Pharisees about tithing. "Woe unto you Pharisees, for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God. These ought ye to have done and not leave the other undone" (Luke xi. 42). They ought to tithe and not leave other things undone. I believe if we would all adopt the system of tithing there would be an abundant supply in the treasury for our missionaries and the cause everywhere. But the general complaint is we haven't got it to spare. But things have got to such a strain that we hardly stop to think how much we might spare if we would only use what was necessary. Some may use more than is really necessary in one way, while others in another way. Some may have it in their houses, or in fine furnishings when plainer things would do just as well and would look better for us plain people. It is necessary for us to be separate from the world in our houses, and in every way as well as in our own apparel. It might be well for us to go through our houses and count over the things that are really not necessary. We might find quite an amount to spare there. And it might be well for us to look through our wardrobes and especially over those of our little ones. We sometimes hear the worldly people make remarks about these plain people's children. They often look about the same as other children. Let us look over their little garments and head dresses, and see how many little things we might leave off of them to help dress the destitute. It would also be a blessing to our own children, because we would not be cultivating pride in their little hearts, and then in after years grieve because they are going with the world. The seed is there, and if the mother cultivates it, what will the harvest be? And how much time is often spent in making and doing up fancy garments which should be devoted to studying God's word and in secret prayer. May the Lord help us mothers to keep in God's order!

And then, too, my heart is often touched, and I cannot help but weep over it, when I hear how our missionaries have it sometimes. We have heard at different times that they
would relish bread if they had it. Dear ones, let us look over our own tables, how they are often spread with every thing that our taste may wish for. And very often with things that we would be better off without. So many sweets and several kind of cake and pie, with plenty of other things besides, all at one meal, and then we wonder what is the cause of so much headache and stomach trouble. People in this land suffer because they have too much to eat, while others suffer because they have not enough. And even our own missionaries sometimes eat without bread and do without many other things that are really necessary. Would it not be better if we would leave some of those things off of our tables to help supply their needs, that there might be more of an equality among us as brethren and sisters. Then whatever we do, whether we eat or drink, we might do all to the glory of God.

And there is also danger that we become too desirous of laying up treasures for ourselves and our children, and thereby rob God of what belongs to him. It is necessary that we provide and have a care for our children so that they will not need to be thrown out into the world among all kinds of influences, but I often wonder, can it be right for God's children, who have been redeemed at such a cost, to spend nearly all of their time in working hard to accumulate a large amount of property for the children, and Solomon says, "Who knoweth what shall be after him?" Can it be that we hear the cry of the poor and needy? We may never turn any one away from our door, and we may help the poor around us, but the poor and low down in the cities and those in heathen darkness are crying for help. And the missionaries who have been sent there to help them must sometimes send them away from their door, because they have not the means to help them; and who will be called in account for those things off of our tables to help supply their needs, that there might be more of an equality among us as brethren and sisters.

But what have we done to hasten the coming of our dear Lord? Yes, my dear brethren in the homeland, I know whereof I write. Pray ye, what is not without honor save in his own country and among his own kin folks? I am glad that the dear Lord knows I have not left my homeland and come to Africa for honor; I know what it costs to undertake a task like the one we have made so far. Yet I do to-day realize of a truth what the poet says: "Thus far the Lord has led me on, Thus far his power prolongs my days, And every evening shall make known, Some fresh memorial of his grace."

Oh, how true that we can feel the nearness of God no matter where we are, and how often the Holy Spirit points out and says, "This is the way: walk ye in it."

I am glad for the answered prayers of the dear brethren and sisters who prayed the prayer of faith for us and God in a wonderful way answered, and when we, in the zeal of the work of the Master, pondered in our minds, yes, even suggested going to India from here in behalf of the mission work, yet while we pray, and, I am sure our friends prayed, till the dear Lord made it clear to me that we should return home by November next. Now we ask you, dear ones, who have stood with us in your prayers, and your means as well, that you continue to pray for us that we may continue to be in the will of God, that we may be returned home safely to you. Then we offer our service again to the church to labor in evangelistic work where doors may open. We will be willing to work as God wills to lead us and use us for his own glory. We were away from the Mission nearly four weeks to visit the Seventh Day Advent Mission and other mission stations. I had been to Gwelo,
about 145 miles from Bulawayo to a Mission Conference of two days. We are glad to report that the workers are all well and in good spirits, looking for Sister Davidson and the dear ones who are coming with her. The brick of the new church building is laid and the work is being completed bye and bye.

Yours, till Jesus comes,

John H. Myers and Wife.

Matoppo Mission, July 10, 1905.

For the Evangelical Visitor.

A Native’s Convictions.

“Call upon me me and I will answer thee: and shew thee great and mighty things which thou knowest not.”

Beloved in the Lord: We greet you this morning with the above promise. How encouraging these words are to a tired, weary soul. We are invited to call upon him who is willing to help us; and who has said, “Lo I am with thee alway.” Hallelujah.

We are glad to be able to say that we are well in body and soul, and enjoying the blessing and presence of God; yet not without tests. A letter from a sister in America recently stated that she was surprised to hear that we had tests in Africa. Well we do have tests, and plenty of them; and if we did not have them we would know that there was something wrong with us. Yet, what is still better is to have victory while in the test, and all the way along. The Lord is encouraging our hearts in this work to pray and believe and labor for lost souls who are perishing all around us without Christ. Multitudes of them are groping their way in the darkness without one ray of light. And the question comes first to me. Am I doing all that I can to bring them to Jesus? And then to you comes this question also, dear reader, are you doing all that you can?

Yesterday morning we held a service in the native hospital. Here one hundred and thirteen sick and crippled natives gathered in front of us and listened attentively to the words, “Come unto me all ye that labor and are heavy laden, and I will give you rest.” Some of them may be very near death’s door, yet without Christ. Who will join us in prayer for them?

The above promise appeals very strongly to our hearts, “Call upon me and I will answer thee.” Amen. Well, we are glad to say that God is answering prayer for some of these diamonds in the rough. Tom, the boy referred to in the heading, works in the kitchen of the mine manager who lives not far from our mission. When he began attending our services he was like many others, enjoying himself in the pleasures of sin. But very soon the Holy Spirit began to work in his heart. So one day he came to me saying, “I am so tired of my sins, but can not give them up.” So we prayed together. The Lord heard our cry, and soon after he told me that he no longer indulged in his former sins—not even in smoking tobacco; this being, I think, the last to give up, but not least to get victory over. Yet victory had come. Praise the Lord.

Last Friday evening while in school there was a rap on the door. When I opened it, there stood Tom weeping loudly, and holding a letter in his hand. I said to him, “Good evening Tom. What is the matter?” His voice broken, and amidst sobs, answered, “Here is a letter, read it. I hope it don’t tell the truth.” On reading it and then talking with him I found that his nephew, a young boy, who had only the beginning of March commenced to work in a mine some distance away, was killed; so the letter stated. This broke Tom’s heart. He told me this boy had been to visit him a number of times and how he had pleaded with him to give up his sins and forsake the worship of evil spirits. At first he would not, but afterward yielded: began going to school, and gave signs of conversion. Yet we cannot be sure as to his safety, as he had only taken the first step. Tom still wept: after perhaps a half hour had passed by, and I had tried to comfort him as best I could. But he would say, “All the rest of my folks are heathens; what will I do! There is not one left who believes.” Poor boy! Will you not pray for him that he may be kept true, and his folks that he may be converted when the light comes to them?

Sunday, July 2d, we had a baptismal service, when two boys followed their Lord into the watery grave. These both were heathen young boys not so long ago, but now have embraced the faith and give good evidence of there acceptance in the family and household of faith. It was a blessed service—God was with us—and we believe deep impressions were made on those who looked on.

Your brother and sister in the work for souls,

J. R. and Malinda Eyster.

Fordsburg, Transvaal, S. A.

P. O. Box 116.

The early morning has gold in its mouth.
therefore take courage, remembering that he has promised never to leave nor forsake us.

Your brother in Christ,

LEVI F. SHEETS.

Florin, Pa.

For the Evangelical Visitor.

The Consecrated Cross.

John Bunyan presents the Christian life as a pilgrimage, the road blocked by obstacles; as one is overcome another pops up. Such, indeed, it is, for every traveler on the narrow path is carrying a cross, and this is often lifted to give place to a heavier one.

Some crosses are God-sent, others are self-made. The secret of a joyful life lies in submitting to the cross, put upon us by God, for our edification. Many believers fail because they push aside the God-appointed cross, and then groan under a self-imposed burden.

We make another mistake when we think that our circumstances are more adverse, our path more thorny, and our cross greater than that of our brother. "God tempers the wind to the storm lamb." He knows the hearts of his children, he understands their various natures, and as these need moulding he heats the furnace accordingly.

What is a cross to one may not be so to another. A sensitive and retiring youth like Jeremiah found it, no doubt, a cross to come forth as a prophet to the nations, while a bold, outspoken Peter could hardly keep quiet, even when not called upon to speak. Lazarus lay at the rich man's door, desiring to be fed with the crumbs that fell from the table—his cross was poverty; Abraham abounded in wealth, but to him the thought was trying that the son of a stranger should be his heir. Thus we see how an all-wise God deals with each soul individually, and allows such afflictions to come upon it as its bringing unto glory may necessitate.

Bishop Burson, of Denmark, the author of many spiritual songs, speaks in these of his joyful submission to the cross. One day a caller came to his house, saying: "You can easily praise God, for you have no cross to bear. Your position is one of social honor, your income is adequate to a life of comfort." The Bishop said nothing, but beckoned the man to follow him up stairs, and there, behind strong iron bars, was his son encaged—a raving maniac. Pointing at him the Bishop said: "There, sir, is my cross." The visitor went away speechless, but from that day there was at least one man who knew that Burson's hymns of praise, his expressions of glorying in the cross were not mere empty phrases, but the outgrowth of a personal experience.

It pleased God to lay on his servant a heavy cross; but he submitting to the chastening hand, made it a 'consecrated cross.' Bearing it became the very source of his joy, and the surest mould for a beautiful character.

MAX MAILEE.

Des Moines, Iow.

For the Evangelical Visitor.

The Christ Life.

I am come that they might have life, and that they might have it more abundantly." (John 10. 10.)

There is a natural, and a spiritual life. Either one we obtain from God. The natural life had its origin at the creation. "And the Lord-God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2. 7.) Through the natural life we have power and do the actions of life. The natural life is maintained as long as the natural requirements are supplied, or as long as the different members of our body can assimilate the supplied requirements. The natural life we have at birth and ceases at death.

The spiritual life was brought into this world by our Lord and Savior Jesus Christ, and is obtained by believing on his name. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3. 36.)

Now, it is evident that there is no life, whether natural or spiritual, without a spirit. That is, we have no natural life, without a natural spirit, and no spiritual life without the Spirit of God. The natural spirit we have at birth, but the Spirit of God we only receive by faith in the Lord Jesus Christ. "That they may have life, and may have it more abundantly." (Act 20. 30.)

Neither of such "which corrupt the word of God." (2. Cor. 2. 17.) They who do such things only cause confusion, and are in no wise helpful to the cause of God, but rather an hindrance. When we, however, examine that passage of Scripture, we do not find anything in it, neither in all the word of God, relating to a "life" called "the life more abundant." That is, a special "life," with its own peculiarities. The Savior simply wants us to understand that we can have this "life," which he brought into this world through his suffering, death and resurrection, and which we receive into our hearts by faith in him, in abundance. This thought is undeniable substantiated by the German, and by the new English translation. The German says, "dasz sie das Leben und volle Gnuge haben sollen." That is, that they may have life and full satisfaction. The new version says "that they may have life, and may have it abundantly." The person who has received this "life" when he received Christ into his heart by faith, is fully satisfied. What more can he want or what more can he desire? The person who is not fully satisfied with his Christian experience and life, has either not come to the full realization of the truth, or has not followed Christ in the full light of the gospel.

To prove that the above is true we draw your attention to the parable of the Good Shepherd, from which the heading of this article is taken, where we read, "and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice." The question is, if we are the children

EVANGELICAL VISITOR.

[September 1, 1905.
of God, or the sheep of Christ, and if we follow him, where will he lead us to? Will he lead us to a place where we shall suffer want? Where will we have to cry and agonize in order to have our spiritual wants supplied? The thought which is advocated by many that God's children must at a subsequent time wrestle with God in prayer, in order to receive the satisfying portion, or as they wrongly put it, "the life more abundant," is unscriptural. Listen to David and hear what he says in Ps. 23. 1, 2. He says, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures, and leadeth me beside the still waters." Here we see that no crying, or agonizing is necessary for the true child of God, at a subsequent time, in order to have his spiritual wants supplied. All that he needs is to follow his Savior, whether-soever he leads him, and all shall be well. Just imagine a flock of sheep, or a herd of cattle which have been led, as David says, "into green pastures," with plenty of fresh water near by, easy of access, and notice their conduct. See how they lie hasting in the sun, or under some tree, or in some shady nook, chewing their cud. No running to and fro, bleating and lowing for food or water. No wild enthusiastic manifestations, but quietly they graze, drink or lie down to rest. What a beautiful picture of the true child of God, who lovingly, and obediently follows his Savior. His needs are all supplied according to his riches in glory by Christ Jesus. He is calm and serene under all circumstances. "A meek and quiet spirit, which is in the sight of God of great price" (I. Pet. 3. 4). Then, on the other hand, what of those who are not the children of God, or who do not follow the Savior as they ought? We will let the reader think.

CHARLES BAKER,
Batten, Ont.

The Christian inheritance was secured because God became the executor of his own will. Here men die and leave their property and their experiences behind them. It is impossible for the Christian to lose his inheritance, since his Father loves and has promised to keep the inheritance for his children.—Rev. F. B. Stoddard.

God's church is composed only of those who have built upon the rock. He is a wise builder, and declared, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

**OUR BIBLE READING CIRCLE.**

**Bible Study.**
Leviticus xii.-xxvii.

Dear Bible Readers:

In sandy deserts diamonds are found; the finding of which fully compensates for the dreary march and search. Thus it frequently is in the Scripture. In the present lesson, for instance, the ceremonies for cleansing of issues, the discriminating and cleansing of lepers, etc., may seem dry and unfruitful like a desert. But scarcely are we through with this part before we come to a diamond—the atonement. Indeed this is a rich jewel. In connection therewith we find others, also, the sin-offering and the scapegoat. These throw light and interest upon the prophesy narratives just preceding.

See the many kinds and forms of leprosy. Sin, like leprosy, is a disease of many forms, incurable also, as far as human power is concerned. But the goat for the sin offering, Jesus Christ, has been provided to make atonement for our sins, and the scapegoat, Jesus Christ also, Isaiah 53. 6, bears them away into the wilderness as far as the east is from the west, Ps. 103. 12, and they are remembered against us no more. Praise the Lord. This is done just as soon as, like Aaron, we confess to him our sins, provided we then believe. Acts 20. 21.

Again we come to plain sundry laws in chapters 17 to 20, but scarcely are we through with them till we come to the cheerful feasts of chapter 23. These are all interesting to us, but specially the feast of Pentecost, because on the anniversary of this day the Holy Ghost was poured out and a new and a better era was ushered in. Then remember, as Peter says, Acts 2. 38, the Holy Ghost is for us to-day. Now ask ourselves, "Have I received the Holy Ghost?" Notice that on this day the people brought offerings and rested. So if we expect to enjoy the Pentecostal blessing to-day, we will bring offerings; first of all offering ourselves upon the altar. This indeed must bring a rest to the soul deeper and sweeter than we ever enjoyed before.

And then there is the glad jubilee when everyone who had lost his home could return to his possessions again. So men to-day are bound and sold in sin. They have lost their inheritance through disobedience. For such Jesus has paid the ransom on the cross and says to-day, "Come home, come home."

The year of jubilee is come, Return ye ransomed sinners home. And thus find other truths.

There is greater enjoyment in finding them yourself than in agreeing with them after some one else has pointed them out.

**QUESTION.**

Again review preceding lesson and find chapter names.

1. How could the priest discern the leprosy? How was a leper cleansed? Did this mean heal him of his leprosy, or only perform certain rites after he was healed?

What is leprosy? Of what is it a type?

How is this typical leprosy cleansed?

How was a house cleansed?

How was the priest to be dressed upon entering the holy places?

Of what is linens the type? Rev. 19. 8.

For whom was Aaron to offer the first sin-offering?

For whom was the second? How was the scape-goat?

What was confessed over his head?

Where was he sent?

Who has become our scape-goat? Isa. 53. 6.

What must we do with our sins before Christ will bear them away?

What did the priest do on the day of atonement?

When and how often did he make atonement for the people?

How did this differ from the present dispensation? Heb. 9.

Why were they not allowed to eat blood? Is this lawful to-day? Isa. 21. 20.

What was said in chapters 19 and 20 about holiness?

How many times have we had "Be ye holy for I am holy?"

Should we be holy to-day?

Were the priests allowed to marry?

What kind of man bodily was the priest to be?

What kind of sacrifices must they offer?

Ch. 22.

Do you think Israel lacked for laws?

1. Name the six feasts Israel was to observe?

What was a feast? Ch. 23. 4.

Did they have carnal revellings at their feasts?

Should we?

Which of these feasts occurred in the forepart of the year, and which in the latter? Describe each of these feasts. (Study them carefully).

Does the N. T. teach that these feasts should be observed to-day?

Can you find their types?

In which chapter do we find "Eye for eye and tooth for tooth?"

Where else in O. T. do we find it?

What was said in chapters 19 and 20 about holiness?

Describe each of these feasts. (Study them carefully).

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Can you find their types?
Webster on Sanctification in the Evangelical Sense.

"The act of God's grace by which the affections of men are purified and alienated from sin and the world and exalted to a supreme love of God," "the state of being thus sanctified." Webster places the act of God's grace equal in his definition with the word sanctification. Then it is the same, if we say, sanctification or the act of God's grace. Webster's definition means that the act of God's grace in regeneration and sanctification is the same. It will change the soul, so it becomes strange to the love of sin and the world, and that in this act of God's grace the soul is born of the supreme love of God, "God is love, he that loveth is born of him." The act of God's grace, meaning sanctification, by this definition, must be in true regeneration.

Sanctification, as a state, referred to in the definition, is reached by the act of God's grace. So soon as the meaning of this definition is reached, at that instant the soul hath the first principle of the Christ-life, which is the supreme love of God or sanctification commenced by the act of God's grace in regeneration. So long then as the soul continues in the sanctifying truth, he is complete in Christ who is our sanctification, so long is our sanctification complete. But only when the last victory is gained can our sanctification be completed.

In Titus ii., we see that the act of God's grace and its teaching, if obeyed, will bring all that Webster's definition on the word sanctification means. I humbly ask, provided all would agree that Webster's definition is the only right meaning of the word sanctification, would there then not be better unity and less despising one another? Should we not all speak the same thing?

CHRISTIAN HAIDEMAN.

Morrill, Kan.

Beauty and style do not make the true woman. No; for some of the most noble women are the plainest. Beauty is only skin deep, and is a very dangerous thing, for no gift bestowed upon woman is so widely abused. A woman's real worth is estimated by the goodness of her heart, the greatness of her soul and the purity of her character. Women who have these attributes make the best of wives and the truest of mothers. Woman is the center of society; hence how great and how elevated she should be in order to have the name of true womanhood.

What is Wrong?

Think of England—the brightest part of Europe. It has, per annum, 80,000 criminals; 160,000 drunkards; 100,000 prostitutes; nearly 10,000,000 paupers, and a drink bill of 160,000,000 pounds sterling. Is that the best Christian England can show?

"Look upon our own land—over 72,000,000 population and about 20,000,000 enrolled members in all branches of the church! 7,000,000 young men, of whom but five per cent. are enrolled as members of the church. These as a fraction of one of the million; attend church regularly, another million attend occasionally, but five million never attend. Crime increases four and a half times faster than the population. What is wrong?

"Is there a power that can change these things? What is needed? Paul cries, 'The gospel is the power of God.' O, that is what is needed—power! POWER! Power in the church and through the church. "The only thing that can correct the things that need correction is the 'gospel.'

"Let us apply the gospel in liberal doses!"—Selected.

The Most Terrible War of the World's History.

Some two millions of saloons engaged to destroy all morals, all religion, all purity, all happiness. They control all great political parties, a majority of all peoples, nearly all the great political newspapers. They have billions of money and with it sway pars; rules, legislators. But the heart of the world is being aroused. The church is slowly awakening. Time serving preachers are bowing to the whiskey demon, but the consciences of the masses are being aroused. At times it looks dark but God is with us, and victory sure.—Selected.

Illinois Garden Spot.

Edward county, in Illinois, is a veritable garden spot. There is not a single prisoner confined in the county jail, nor has there been for several years. The jail is used exclusively as a shelter for tramps for the Winter season. The county almshouse is without a single inmate. The circuit court in that model county seldom lasts over two days, owing to the remarkable absence of litigation. In the past two years there has not been a single criminal case tried there, and but one jury trial in all that time, and that was brought by a man who sued his mother-in-law for alienating his wife's affections. The county has not sent a prisoner to the penitentiary in thirty years, a record perhaps unequalled. Reason why: In thirty years there has been but one saloon in the county, and that was operated but a single year.—Selected.

What She Saw.

One paper which comes regularly to our office is called the "Religious Telescope," we suppose because it is intended to present to its readers a clearer view of the things that pertain unto life and godliness than they might obtain unaided.

We have often thought that a religious telescope would be a great addition to the belongings of many people, but after all, the man or the woman behind the telescope is what counts, and the best instrument is useless for good in the hands of one who does not know how to use it.

The following story shows how a telescope that might have revealed celestial things, was limited to prying into the affairs of a neighbor.

"I thought it was a pretty sort of telescope for one that wasn't very big," said Uncle Silas. "I rigged it up in the attic by the high north window and had it fixed so it would swing round easy. I took a deal of satisfaction in looking through it—the sky seemed so wide and full of wonders; so when Hester was here I thought I'd give her the pleasure, too. She stayed a long time upstairs and seemed to be enjoying it. When she came down, I asked her if she'd discovered anything new.

"Yes," she says, "Why, it made everybody's house seem so near that I seemed to be right beside 'em, and I found out what John Pritchard's folks are doin' in their outkitchen. I've wondered what they had a light there for night after night, and I just turned the glass on their window and found out. They are cuttin' apples to dry—folks as rich as them cuttin' apples!"

"And, actually, that was all the woman had seen! With the whole heavens before her to enjoy, she had spent her time prying into the affairs of her neighbors!"—Selected.

Card of Thanks.

The Messiah Home and Messiah Home Orphanage wish to express their appreciation of, and warmest thanks for, the generous donations of fruit, vegetables, etc., received from their friends of Elizabethtown and vicinity, Lancaster county, Pa., recently.

Fruit is a consequence of life.
The Bible and told him to pose that once a week you shall lead our family in prayers. "

The boy was taken by surprise and But his heart beat tumultuously. "All right, father." "Oh, Uncle Phil!" cried Archie. "Just then Roy turned his head and it struck him." "Oh, Uncle Phil!" cried Rob. "Yes. He gave a little cry and lay down on the ground. "But I was still angry with him. I did not go to him, but waded into the water for my boat. "But it was deeper than I thought. Before I knew it I was in a strong current. I screamed as it carried me down the stream, but no men were near to help me. "But as I went down under the deep waters, something took hold of me and dragged me towards shore. It was Roy. He saved my life." "Good fellow! Was he your cousin?" asked Rob. "No," replied Uncle Phil. "What did you say to him?" asked Archie. "I put my arms around the dear fellow's neck and cried and asked him to forgive me." "What did he say?" asked Rob. "He said, 'Bow, wow, wow!'" "Why, who was Roy, anyway?" asked Archie, in great astonishment. "He was my dog," said Uncle Phil. "the best dog I ever saw. I have never been unkind to a dog or to any other animal since, and I hope you will never be."—Our Dumb Animals.
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HARRISBURG, PA., SEPTEMBER 1, 1905

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Philadelphia, 3423 N. Second street, in charge of Brother and Sister Stover.


Chicago Mission, 905 Peoria st., in charge of Brother and Sister B. Brubaker, Sisters Anna and Sarah Bert and Brother G. C. Bress, pastor.


EVANGELICAL VISITOR.

CHURCH WORK.

Love Feasts.

ONTARIO.

Joint council for Canada will be held at Black Creek, Sept. 15, 1905.

LOVE FEASTS.

Black Brook: September 16th and 17th, Walpole, September 23rd and 24th, Markham, September 29th and October 6th, Nottawa, October 7th and 8th, Waterloo, October 7th and 8th.

PENNSYLVANIA OFFER


(Communion meeting begins at 5 p. m., Oct. 7.)

CHICAGO MISSION.

Report for Month ending August 15, 1905.

DONATIONS.

Zion S. S. K., $1.50; N. A. Shirk, Shamoon, Ill., $4; Cora Albright, Shamoon, 25 cents; Mrs. Miller, 25 cents; Mrs. Aamesworth, 25 cents; Mrs. H. Brocchall, Moonlight, Ks., $10; Mrs. Hammill, Chicago, $2; David Hosteller, Hope, Ks., $5; Burgess Dodson, Hope, Ks., $1; rent for hall, $5; Emma Carbaugh, Chambersburg, $2; J. M. Eshelman, Reading, Ks., $5; Pleasant Hill S. S. Hl, Kan., $5; Mrs. Sholtz, Forks Roads, On., $5; Sisters B., Ont., $10; Mrs. Miller, Ont., $4.75.

EXPERIMENT.

Deficit, $2.52; rent, $25; groceries, $2.17; gas for lighting, $2. sundries, $1.16; total expense, $41.98. Balance on hand, $12.47.

Chicago Mission Building Fund.

It had been our original intention to make a report every month but circumstances have not so required it and we have delayed. We give below a complete report of all donations received up to date for the Building Fund. The amounts are reported in the order in which they were received here and according to receipt numbers. We will report again whenever we deem it expedient.

We know it is a very busy time of the year and this work cannot be done quickly. However we want to say to all the solicitors that we want them to take plenty of time and not feel under any pressure at all. If this matter can be fully completed by the end of this year we will be satisfied. However here are some who are holding back to see what others will do. We would advise that every one ask God what he wants them to do and then obey God and let other people come along in the same manner.

We have delayed in adding numbers, but that those who do make profession may take the way of God, according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii. 1, 2. A something according to Rom. xii.
Letter from Europe.

August 9, 1905.

Dear readers of the Visitor! We feel greatly indebted this morning to thank God for his leadings in his mighty arm, protecting us from all danger, on a journey of nearly 4,000 miles. We left New York on July 25, at 1 o'clock p. m., on the S. S. Baltic, the largest steamer in the world, 707 feet long, 95 feet wide, 49 feet deep, 45 masts, each 70 feet high. It is indeed wonderful to see such a big thing floating across the watery deep, and, dear ones, while the Visitor is a religious paper, I hope you will bear with me when I give a little account of our journey. Many dear brothers and sisters gave me a helping hand to enable me to visit my dear parents (accompanied by Bro. S. S. Wolfe-muth), and requested me to write to them through the Visitor, thereby saving stamps. Loosing from Pier No. 48, we were cheered by about 5,000 people from the shore. Many tears could be seen of dear ones making farewell, and flags and handkerchiefs could be seen waving above the crowd for two miles. There were 1,500 passengers and the ship has about 450 employees. Just before me left the Cunard line steamer Pachee, from Europe pulled in. But their passengers were glad to place their feet again upon a solid foundation. The scenery on both sides going out of the harbor I cannot begin to describe, the Statue of Liberty, Ellis Island, Coney Island, and the large buildings of New York, and the huge hanging bridges. At 4 p. m. we lost sight of land on the right hand, and at 5 p. m. on the left. It kept us very busy to watch the numerous steamers on both sides till 5 p. m. We saw only one sail boat anymore, and there we were alone between heaven and water.

The passengers are of many nationalities, mostly Irish and Swedish, some Norwegian, about five Germans, a few from Holland and from Austria, and a large number of English. The people were very nice to us, honoring us very much, especially the chief steward. On Sunday we asked the steward for the hall for a meeting. A few of us had a good waiting upon the Lord, but no meeting. We attended; they had nearly all the passengers.

The first day we saw a whale. He showed the man with the four feet high. We also saw a few birds, and many sponges floating on the water. We enjoyed a good rest every night, and slept and missed no meal the first six days, then a heavy storm came up and we thought fasting would be better for the storm, and the result was we kept fairly well. The meals are according to English (British) style and a splendid plenty of food.

The first day we saw 35 species; the second, 401; the third, 398; the fourth, 410; the fifth, 411; the sixth, 397; the seventh, 385; and from Queenstown, Ireland, we saw two large and a few small sea birds the size of ducks, white, somewhat brownish on top, very good flyers, and when tired just sit on the water to rest. Quite a number of these birds followed us for 250 miles and picked up the waste from the ship, that is cast out after meals.

We sailed along Ireland till to a.m., and crossed over to the English coast, the sea being very rough. After two hours we saw the French coast, and landed at Liverpool Thursday evening at 10 p.m. But what a beautiful harbor! The works of the Lord could be seen. The city lays on three sides, a very large city. Bro. Wodgeman and I thought we were on the pier, just before we left our room for the pier, thanking God for the good voyage, although having had one day of hard storm.

After passing through the customs we took the Midnight Flyer [train] to London, a distance of 200 miles, the fastest train I ever have been on. After staying some time in the largest city of the world, we left for Parkerton, about seventy miles from London, and took the steamer Ber-lin for Rotterdam, a large city in Holland. It took us seven hours night sailing, and it was so crowded that passengers had to sleep on floors. A few hours before we reached Rotterdam we went up along the River Rhine by rail, and we believe it to be the finest river in the world. Along its course are many factories, and some industrial cities, and city after city, and of large size towns. We passed through five tunnels on this route.

Reaching our home vicinity we were met by my sister who took us to my brother who has been sick very sick. Here we met my father and mother whom I had left seven years ago. The joy of meeting can not be expressed through the Visi-tor, tears of joy flowed freely.
Here we attended an old-fashioned market. It was a most beautiful scene. The rain fell from the fat and other cattle, several hundred, and on the streets they have tents, selling all kinds of merchandise, and the multitudes of people! I told the brother this was a type of the Bible-mentioned market where Christ passed through.

Yesterday we saw the women working in the fields. The men are all away through the week. We went out to the ships so they may sell them to other nations. We were able to purchase some fresh fruit.

Our next stop was St. Helena, arriving four weeks after you gave the order. Don't expect them under the name of Church of England, but we hear they must have or do have their worldly amusements. It seems that the blessings of God are not enough. In Jer. 2, 13, we have an account of how God's professed people have committed two evils; they have forsaken God, the fountain of living waters, and hewed them their own cisterns, broken cisterns, that can hold no water. We must believe it is the same to-day with the professsed people, they are not feasting on the good things to come. We are glad to say with the Psalmist that we are a companion of all them that fear the Lord, and of them that keep his precepts. We are glad to say with the Psalmist that we are a companion of all them that fear the Lord, and of them that keep his precepts. May the Lord find many more who will say, "Here Lord, am I, send me," is the prayer of your Unworthy sister, Annie M. Door.

Meetings at Englewood, Ohio.

According to announcement, Bro. C. C. Burkholder, of Upland, Cal., came to Fairview church, near Englewood, O., to hold forth the power and principle of prayer. A very fine feature of his teaching was, a life of freedom in Christ—Victory by faith over the world, the flesh and the devil—which is highly possible, and indeed, the only solution for this, the gospel would not be perfect.

The meetings were blessed by a feeling of fellowship and fair attendance. Two young souls knelt at the altar as seekers, meetings closing Sunday night, August 19. May the seed sown yield bountifully in time to come.

J. C. ENGLE.

Clyton, O., Aug. 39, P. D. No. 1.

A Letter from India.

ABRAH, SHARADA D. DIST. INDIA,

July 26, 1905.

To all the readers of the VISITOR: Greeting with Eph. 3:16, 17. This is also our desire for these dear people here in India; that Christ may be formed in them, and that the blood of Jesus may not have been spilt in vain. By us being instrumental in God's hand they too may know the love of Christ, which passeth knowledge, and that they too may be filled with all the fulness of God. How necessary it is for us to be filled with all his fulness; these people want to see real life. Many of them are not ignorant of the story of the cross. They would like to say with the Psalmist that they too may be filled with all the fulness of God.

We rejoice to see in the VISITOR that the Mission cause is being thought of more and more; we hope the Holy Spirit may honor the work. If we live for self we live in vain; if we live for others we shall live again. Some of these people seem to be very anxious to have their daughters educated, and seem to be willing to help bear the expenses, so we believe when we can talk with the people right we will have all the work we can do.

The heat has been great this year; more so than for years, some of the people told us. We are glad to say we got through pretty good; it seemed to be the hardest on Sister Maggie and Anna. We think some times we were better in the language than what we are, because the heat was against us. The heat is broken somewhat, the rains have started; there was hardly any rain till in July.

We have moved twice since we are in Arkansas; at first we lived close to the structure. The first place you remember was a house built for the Indian people; the second place was again occupied by the party that lived there before. This house
to which we now moved we have leased till April, the Lord willing. We hope you may unmitigatedly pray that we may be in his will at all times. Our present teacher had taught Bro. Zook's. There was a mistake in the article Bro. Masser had in the Visitor. He thought the man was long, but he is also able to teach Hindi. Bro. Masser had written he was not able to teach Hindi, as he had learned from Bro. Zook. Sen is his name and he felt grieved because the article was given that way.

We are all well again, my wife, Anna, just had a couple of days of sickness, cold seems to have been the ailment, she had quite severe pain through her body and head. Sister Maggie was sick several days last week. We have some blessed times together, though we are few in number. We have our services every Sunday from 8 to 10 a.m. Then we have our Sunday-school lesson at evenings, following the International Sunday-school Lessons. Time is flying very rapidly, seeing we have been in India for several months and not over eight days. May the Lord ever watch over us, and keep us in his ways. We thank the different individuals who have remembered us with the means the Lord has entrusted to them.

Bro. Masser recently got a Duplicator to print tracts with; which will be a great help to us in printing tracts in Hindi. If any one feels moved to help us in any way towards the Lord's work in this way it will be gratefully received. Our prayer is that the way may be opened for us from day to day. I had started this letter yesterday. We are all well and happy with Praise God.

In his service,

HENRY S. ANGENEY.

Experience.

"Just as I am! without one plea
But that Thy blood was shed for me,
And that Thou hid'st it come to Thee,
O Lamb of God! I come! I come!"

I am so glad and thankful that I ever became willing to come "just as I am," not only now but at all times. How blessed it is just to be what we are; if we are willing to come just as we are, the Lord may use us the better way, bless God, and if we are willing to come just as we are we may walk with him in the way. Blessed Redeemer! My heart does rejoice that I dare have a portion. Oh, if it is only a little corner it is plenty good enough for me.

My heart is melted within me when I think of God's goodness and compassion to me in raising me up in him, and I know I have been cleansed of the cause of my sickness. Praise God, I have not a bit of a desire to pine, but gratefully trust the Lord will give me his rest and help for he will not bear me more than I can bear. Sometimes we think we have, but God says in his word that we shall rejoice in trials. "Rejoice greatly, O daughter of Zion! shout, O daughter of Jerusalem! Behold thy King comes unto thee, (he is just), and having salvation, lowly, and riding upon an ass, and upon a colt, the foal of an ass." Zechariah ix:9.

Oh, could I just always be perfect; sometimes I must suffer a great deal before I can. And I find I that through suffering I am learning more obedience, even though I must take a low seat before man. I do rejoice that I dare walk with God, praise his dear name forever. The enemy tried to overthrow my faith by trying to make me ashamed, but, though men did revile and persecute me God gave me victory. Hallelujah! Amen.

Matthews trouble. We are taught to confess our faults and to keep our hearts open. I believe we must also tell of the things that tempt us, as in James v:16, that we may be healed. If we hide our failures we are not likely to go to God for healing but if we meet God's conditions he will meet us. "Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities: Who healeth all thy diseases." Psalm cxli:1, 2.

"O that I could forever dwell
With Mary at my Savior's feet;
And in the fountain clear of life
And all his tender words repeat."

The world shut out from all my soul,
And heaven brought in with all its bliss;
O, is there anything from pole to pole,
One moment to compare with this?

This is the hidden life I prize—
A life of pure and filial love,
When most my follies I despise,
And raise the highest thoughts above.

Thou would I live, till nature fails,
And all my former aims forsake;
Then rise to God within the vail,
And of eternal joys partake."

As ever yours, desiring to be weaned from the earth and formed more into the likeness of my Master,

SISTER LEPPARD.

KOWENNA, Pa.

Dear readers of the Visitor—I felt as though I should write a little of my experience in the Christian life. I find it is a happy life if I can at all times be obedient to the good Spirit. But I so often grow too cold and careless. But it is not my desire to be so. I once promised to love and serve God, it might go with me in the world as it would. It seems Satan is so busy in trying to allure us away in one way or another. We are commanded so much to watch and pray. I feel that I so often neglect it too much. I desire to work on and wish to improve my time better from time to time, for the time is short, and what we now shall hold will reap.

I realize the Lord has been good to me. I can not praise him enough for the blessings he bestows upon me. I am so glad that if I sometimes step off the way I can come again in humble prayer and seek forgiveness. He forgives us if we come in the right way. I want to make heaven my home. So, I wish to live nearer and closer to the Lord than ever I did before. I find it so much more pleasant, living through this experience of grace. There is a hymn that expresses my feelings better than I can.

"Brethren, while we sojourn here,
Fight we must, but should not fear;
Foes we have, but we're a friend,
One who loves us to the end;"

Reward then with courage go,
Long we shall not dwell below;
Soon the joyful news will come,
Child, your Father calls—come home.

"In the world a thousand snares
Lie to take us uawares;
Satan, with alluring art,
Watches each unguarded heart;
But from Satan's subtle fife
Saiets shall soon vicer hivere.
Soon the joyful news will come,
Child, your Father calls—come home."

I would desire a deep interest in the prayers of all God's people, that I may not grow weary on the way.

Your unworthy sister,

SUSIE WINGERT.

Philadelphia Mission.

Greeting in Jesus name. Jesus said to Simon, "Launch out into the deep and let down your nets for a draft. And Simon answered, Master we have toiled all night and have taken nothing; nevertheless at thy word we will let down the nets;" and when they obeyed certainly they enclosed a great multitude of fishes. So we see that the power lies in obedience to God. After Jesus could trust Peter, he said, "Henceforth thou shalt catch men." He didn't tell them to build houses or to get nice homes in this world, or to go into the grocery or any other kind of business, but said, "Follow me," and they forsook all and followed him. What are we doing? Let us look to ourselves. Is it any wonder that we haven't power to cast out devils and to heal the sick? We are too much taken up with worldly things; our actions to often don't correspond with our talk. Let those who claim to be called of God to proclaim his word to the dying people, put down their nets for a draft and take Jesus at his word, like Peter and the other Apostles that he called did, and forsake all like they did, and then he, our Savior, will make you fishers of men. May God help us to lay all on the line.

I make a plea to the Brotherhood for help to support the poor and needy, for truly we have many poor. We are having many of our own brethren and sisters that need the assistance of the people. And one brother and sister, whoever you may be, your good talk will amount to nothing unless you practice what you preach. You know, we teach the people to cut loose from all beneficial societies and Life Insurance, and now, what are we doing while they are obedient and do this? Now, will we let them stick when they get sick and in trouble? Why the world will not do that. Is it possible that God's professed people will do it? Oh, I hope not. Will you hear the cry from Philadelphia? I was called to a dear sister to help her out with her rent, and I am almost driven to a corner, hardly knowing how to get through. I am poor myself and spend half of my time in this business. Jesus says, "The poor ye have always with you and if ye will ye can do them good." That's on record, and he has told me to mention it in the Visitor.

Now, if you will not heed the calls you can settle the matter with the Lord. The disciples called him Master and so will I. May the good Lord abundantly bless all those that read these lines, and touch their
Better Than Gold.

Better than grandeur; better than gold.

What makes heaven? The fact that things seen may far back we don’t know. Considering present day conditions, when seemingly a thing is so grandly tought after; when it is called “grandeur” and “gold,” as if possessing of existence and importance, and in the pursuit of which society in all its phases has become more powerfully corrupted as it is by the wonderful prevalence of what is in these days designated as “craft.” It is true that the friends of the right principles are drawn away from these false precepts, and directed to that which is “better than grandeur, better than gold.” Recently we came across this grand old poem and herewith give it to our readers. Every child should commit it to memory.—[Editor.]

Better than grandeur, better than gold.

Better than gold is a conscience clear;
Though toiling for bread in a humble sphere.

As doubtfully blessed with content and health,
Wanted by the lusts and cares of wealth.

The blessings that never were bought or hired,
Are the glories of empires passed away;

Better than gold is a conscience clear,
That in the realm of books can find
The sage’s lore and the poet’s lay,
And center there are better than gold.

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And center there are better than gold.

Better than gold is a conscience clear,
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