
Brethren in Christ Church

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons
Permanent URL: https://mosaic.messiah.edu/evanvisitor/396

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/396

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah College is a Christian college of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
Evangelical Visitor

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

John Hose—Jehovah

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

VOL. XIX.

HARRISBURG, PA., OCTOBER 2, 1905.

NO. 19.

TABLE OF CONTENTS.

EDITORIAL—
Evangelistic Efforts, ........................................ 2
Special Mention, etc., ....................................... 3

POETRY—
The Way of Grief, ........................................... 3
Look and Live, .............................................. 4
Warning and Invitation—J. A. Reichard, ........................ 16

CONTRIBUTIONS—
Government—Rev. H. Hess, ................................... 4
The Old Time Regeneration, (concluded)—Rev. A. L. Leh­
man, .......................................................... 5
The Old Time Regeneration, (concluded)—Rev. W. L. Ba­
tier, .......................................................... 5
The Secret Place—Rev. W. Z. Zook, ........................... 6
Concerning Anti Christ—Peter Myers, ............................ 8

SELECTIONS—
Christ in Revelations and Christ in the Gospel, ............ 1
The Sense of Sin, ............................................ 8
God’s Plan of Giving, ......................................... 9
Preach the Gospel, ........................................... 10
The Right Stock, ............................................. 16

OUR BIBLE READING CIRCLE, ............................. 9

OUR YOUTH, .................................................. 11

CHURCH WORK, etc., etc., .................................. 12

OBITUARY, etc., ............................................ 16

Addresses of Missionaries.

Africa.
H. P. and Alice Steigerwald, H. Frances Davidson, Harvey and Emma Frey, Ada Engle, Abby Bert, Sallie Kreider, Matoppo Davidson, Harvey and Emma Frey, Ada

India.
A. L. and Mrs. A. L. and Ezra Musser, Henry and Anna Augen, Maggie Landis, Arrah, Shalihab, India.
D. W. and Mrs. D. W. Zook, Sripat, Purnia, Bankura district, Bengal, India.
Josiah and Rhoda Z. Martin, Kaghudsap P. O.,瞒hampore district, Bengal, India.
N. H. and Mrs. N. H. Reichard, Raj Nandaran C. P. B. & N. RY, India.
Fanny Hoffman, Khamisson, India.

Central America.
J. G. and Susan Cassel, Box 74, Guatemala, Central America.
Mrs. William Keech, nee Hoffman, San Salvador, Salvador, Central America.

Missionaries at Home on Furlough.
Levi Doner, Dunnorton, Ont.
Issac O. and A. Alice Leham, Hamlin, Kansas.

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

CHRIST IN THE REVOLUTIONS, AND CHRIST IN THE GOSPELS.

The distinction between the revelation of Christ in the Apocalypse, and the revelation of Christ in the Gospels, is briefly this: The Gospels represent Christ the sufferer—the Apocalypse depicts Christ the conqueror. The Gospels detail his agony, his cross, his passion, his bloody sweat—the Apocalypse describes his throne, his many crowns, and prostrate saints adoring and saying: Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto our God, to him be glory and honor and blessing. In the Gospels we see the shadow of the cross, deep, dark and palpable to all—in the Apocalypse we behold the lustre of the crown shining forth in unearthly brilliancy. In the Gospels we have Christ a priest at the altar—in the Apocalypse we see Christ a king upon his throne; in the one we have Christ in the robes of Aaron—in the other we have Christ in the royalties of David. Thus then the Gospel reveals Christ amid the association of humanity. A grouping of these names and sentences descriptive of him, would make an interesting Bible study for any one to take up. We can only note now that under the metaphor of a lamb he is twenty-eight times spoken of. The book might be called, The Panorama of the Lamb: for here we have Christ presented as the Lamb slain, but living again, the Lamb worshiped (Rev. chap. iv. and v.); the Lamb mated (chap. xix. 7-9); the Lamb victorious in conflict (chap. xvii. 14); and the Lamb enthroned in glory (chap. 22, 2-3).

One view more of Christ in the Apocalypse. It is Christ the Coming One. The first prophetic note in it announces the fact (chap. i. 7), “Behold, he cometh, with clouds, and every eye shall see him.” The unexpectedness of his coming by the world he thus declares (chap. xvi. 15); “Behold, I come as a thief.” Compare with I. Thess. 5. 1-10. And four times does the startling word “quickly” ring out from it upon the dark centuries of probationary time—as if to move Christians to diligence in duty, vigilance in danger, patience under seeming delay; and to show the great love of the Bridegroom’s heart—which will not permit him to defer the holy nuptials beyond what is absolutely necessary. Read chap. iii. 11; vili. 12, 20. “Behold, I come quickly,” he says. Can you doubt his word? The time between the announcement and the fulfillment may seem long to us—as indeed he once intimated in parable it would be from a human standpoint, Matt. xxv. 19—but it does not seem so to him of whom the psalmist says: “A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night!” Ps. xc. 5; compare with Heb. x. 12, 19. The definite time of his absence will indeed be “a very little while” when compared with the infinite time of his presence with his people after he comes. Fix your eyes therefore upon the things which are eternal (II. Cor. iv. 14-18); and in proportion as this is done with things temporal, whether pleasing or perplexing, fade before you. Let not the dust of worldliness clog your ears, nor the din of business prevent you from hearing daily that earnest, arousing word “quickly.” And may “the grace of our Lord Jesus Christ be with you all” until faith shall be swallowed up in sight, and hope in glad fruition.—Light Bearer.
EVANGELICAL VISITOR


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

Published in the interest of the church of the Brethren in Christ.

Subscription, $1.00 per year; six months, 50c.

Sample Copies Free.

To Foreign Countries, $1.25 a Year.

ELDER W. O. BAKER, Louisberg, Pa., Editor.

Elder W. O. Baker, Louis­ville, Ohio, Elder M. H. Oberhols­er, Culbertson, } Associates.

Geo. Detwiler, Office Manager.

Published in the interest of the church and devoted to the spread of Evangelical truths.

Published in the interest of the church and devoted to the spread of Evangelical truths.

GEO. DETWILER, Office Manager.

Evangelist Efforts.

It will be noticed elsewhere in this issue that Bro. J. R. Zook commenced his Winter evangelistic campaign at Smithville, O., September 24, and that there are twenty places on the list. We also note that Elder J. N. Engle, of Kansas, expects to labor in Southern Ohio, in December, and the brethren Enos H. Hess and J. M. Martin intend to labor at Manchester, Pa., early this Fall. No doubt others will be in the field at different places and we hope the Lord will graciously give success to the efforts put forth. The entire church needs to become very humble before God, and unite to pray that deep conviction may be upon them in the stable.

They sat down on a chair, and as she passed by, they were touched as he joyfully "declared unto them how he had seen the Lord Jesus." Later, the younger man sat there on that load of wood the great love of God was shed abroad in his heart by the Holy Spirit. As he unhitched the horses and put the load was a man it was a pleasure to look upon. Over six feet in height, and finely proportioned, he was a notable figure wherever he went. He had been at a protracted meeting, and had been urged to accept Christ as a Savior, but had firmly and decidedly refused to do so. As he was riding along on the lake, the Lord Jesus met him, and he became his forever. The evening before he and his wife had been at a protracted meeting, and had been urged to accept Christ as a Savior, but had firmly and decidedly refused to do so. As he was riding along on the load of wood, he was singing a hymn that he had heard at the meeting.

While he was singing the chorus, "Follow! Follow! I would follow Jesus!" with the suddenness of the lightning's flash the thought came, "I am not following Jesus; I am not his." A great hand seemed to clutch his heart, and it fairly broke within him. The tears ran down his cheeks, and the cry broke from his lips: "But I want to follow the Lord Jesus. I will follow him." Immediately the Holy Spirit swept through him, breaking up the old nature and shaking the very foundations of his being; and as he sat there on that load of wood the great love of Jesus met him. As he sat there on that load of wood the great love of God came into his heart. The old creation passed away forever, and he became a new creation in Christ Jesus. With prayer and praise to God upon his lips, and weeping for sheer joy of heart, he drove home. So tender was his heart as the Spirit showed Christ to him, that he could not keep from weeping aloud as he unhitched the horses and put them in the stable.

He finally controlled himself somewhat, and went into the house. His wife had been sitting by the stove. As he sat down on a chair, and as she passed near him he put his arm around her and drew her down to him, and as he did so he began weeping again, as only strong men weep, when love and joy fill the heart. Utterly astonished his wife said, "What is the matter?" "Oh," he said, "I have found the Savior, and I am going to follow him. I want you to come along, too." This was his first confession. Arm in arm they went into the bedroom. Side by side they knelt, and he prayed for her and himself. There was joy in the presence of the angels of God, and in that home on that day. Coming from the room they seated themselves at the table, and with joyful reverence God was thanked and his blessing asked, for the first time in that household. There was no going back to work that afternoon. He could do nothing but rejoice and praise the Lord, and meditate upon the great thing that had come to him by the grace of God. He was ready to follow Jesus anywhere and everywhere that he should lead. Towards evening a man drove out from town, with the two leading workers in the meetings that were being held there. As they were walking to the house after putting the horse in the stable, the two men told him that they had come to talk to him about his soul's salvation and to pray with him and his wife. He turned to them, and with a face radiant from having seen the Lord, said, "You are too late. The blessed Lord found me this forenoon on a load of wood down on the lake, and I have started to follow him." This was his second confession. That evening he and his wife went to the meeting, and he could hardly wait for the time to come for testimony, so eager was he to tell what great things the Lord had done for him, and how he had mercy upon him. His was the first testimony given, and all hearts were touched as he joyfully "declared unto them how he had seen the Lord in the way, and that he had met him." When an opportunity was given to confess Christ by standing, his wife was one of the first to rise. That day and night will be ever memorable to them; and when they stand before the King they will adore him for what he did for them then. For months he had been battling with, and trying to overcome the tobacco habit, to which he had been a slave from boyhood, but which he had come to feel was a degradation to his strong manhood. As soon as the Lord Jesus found him and the "love of God was shed abroad in his heart by the Holy Spirit." the victory was won. The blood of Jesus cleansed him and has kept him clean. Very soon afterward a letter was written which said:

"Dear Mother: Your prayers are..."
answered. Jesus has found your boy and saved him."

And so another praying mother was made to rejoice in a God who hears, and answers prayer.

This is the story as he told it to me. The Lord found him nine years ago, and he has been whole-heartedly following him since. To-day he is honored in the church, and among all who know him, as one who delights to do the will of God and is glad to follow Jesus anywhere and everywhere.

Two years ago up in the Alaskan gold fields, amid the lawlessness and Godlessness there, he was a faithful witness for his Savior, "My Lord was never so near, nor the joy of his presence so sweet as during those months on the Copper River trail," was what he told me the first time I met him after his return. He is a hearty and heartening follower of Jesus Christ. It is a spiritual tonic to be with him. When I told him I was going to write the story of the Lord's finding him, he said: "Do so if you think best, and it is according to the will of the Master, only do not mention my name. Let the name of the Lord be magnified. I am only a sinner saved by a great Savior. Unto him be all the glory."

Jesus said: "My sheep hear my voice and I know them, and they follow me." This is what my friend has done since the Lord and he met on the lake that Winter day.—Christian and Missionary Alliance.

The current year will soon have run its course, and with it will have passed those things which were useful only for this year. Among these are the 1905 wall calendars, which in our time have become a great convenience to us all. No doubt it was noticed by the observant ones that the announcement in our last issue of the love feast to be held at Harrisburg, Pa., was a little mixed. The announcement was made to us over the telephone as the forms were ready for the press, and we were unable to examine the proof. It was all right as to date, November 8 and 9, but the word Saturday should have been Wednesday. The meeting will commence on Wednesday morning, November 8. We hope to have the presence of many from outside the city at this meeting. All are welcome.

No doubt it was noticed by the observant ones that the announcement in our last issue of the love feast to be held at Harrisburg, Pa., was a little mixed. The announcement was made to us over the telephone as the forms were ready for the press, and we were unable to examine the proof. It was all right as to date, November 8 and 9, but the word Saturday should have been Wednesday. The meeting will commence on Wednesday morning, November 8. We hope to have the presence of many from outside the city at this meeting. All are welcome.

All new subscribers will receive the Visitor from the time the subscription is received up to January, 1907, for one dollar. We are ready to commence with the current number, October 2, until our supply is exhausted. Will not our agents and friends make a special effort to increase the circulation by the number needed to insure a bi-weekly next year?

The members of our Bible Reading Circle will please note what Bro. Fry says about to whom to submit their answers to the questions. We were not able to give definite information about this matter before. We hope his advice will be followed and that those engaging in it will be appreciably benefited.

Bro. J. B. Leaman, of Upland, Cal., a brother in the ministry, writes us from Salt Lake City, Utah, that he is en route East. He expects to arrive in Kansas, Indiana and Michigan, possibly reaching Harrisburg some time in October. All mail intended for him should be directed to Harrisburg, Pa., care Evangelical Visitor, 1920 Forster street.

Bro. Abraham M. Hess, of near Pequea, R. R. No. 2, Lancaster county, informs us that in the rearrangement of the mail routes his P. O. address is now Willow street, Lancaster county, Pa., R. R. No. 2, instead of Lancaster, R. R. No. 7. His friends writing to him will note the change.

As will be seen in the letter of Bro. and Sister Myers, on another page, they are now on their homeward way. We hope they may be blessed with a prosperous voyage, and arrive here safely. Their home address is Mechanicsburg, Pa., where all mail should be addressed from now on.

We are most welcome in heaven when we come with full hands.

The Way of Grief.

Alone, he walked the Way of Grief, With ashes on his head,
O'er faded bloom and withered leaf, With halting, heavy tread.
Nor looked he out, nor looked he in, But ever on would fare,
And thought for ages he had been Alone and friendless there.

Full bitterly he trod the path, Nor stayed for rut or stone.
He said: "Than me none other hath Gone out this way alone.
None other hath this road essayed— This road of haunting fears— But that some one a balm hath made To staunch his burning tears."

Alone he walked the Grieving Way, Where there was never light; None to glad him in the day, Nor any star by night.
His heart within his bosom swelled And in his angered mood He raised his eyes, Lo, he beheld A countless multitude! —Selected.

Money Received from August 24 to September 29.

One dollar each: Alfred Brillinger, Barbara A. Long, Victoria Hottman, H. Hornburger, Anna Brunbaugh, Mrs. Jno. Kraybill, Mrs. Sadie Kyle, A. B. Niesley, Catherine Brown, E. R. Sollenberger, Rosa A. Dolph, Mary H. Heisey, Levi Hershey, Martin Ragatz, E. Caldwell, A. C. Higgins, John Hunter, Samuel Peters, Jno. Brechbill, J. C. Dick, Z. P. Mull, J. H. Eshelman. Other sums: Mrs. E. B. Wenger, $3.25; M. C. Hartzell, $1.50; Emma L. Lesher, $2; Mrs. J. W. Winkler, $1.50; Samuel Shank, $2; Mrs. Jennie Cameron, $1.65; Mary Kopenhafer, $2; Warren Doner, $3; Th. Ballentine, $1.60; Lizzie Dartnell, $0.50; George Benzler, $0.50. Trial subs., at the 2 cent rate, Earn Benge, Mr. Needles, Estella C. Fair, Levi Caswell, Allen R. Bellinger, Henry Auker, Isaac B. Hunsperger, Mrs. B. F. Wenger.
There is life for a look at the Crucified
His anguish of soul on the cross hast thou
Oh, look unto me and be saved.
Oh, look unto me, all ye ends of the earth!
Then doubt not thy welcome, since God has
The best robe of heaven he bids thee put on;
We are healed by His stripes; would'st
Then, why, if the terrors of wrath He en­
It is not thy tears of repentance, or pray­
There remaineth no more to be done;
There are times when to be right
To make matters worse, the self­
speaketh to the object that is not always
That similar conditions should exist among a body of
For the EVANGELICAL VISITOR.
For the EVANGELICAL VISITOR.
"Government means authority, and in the last analysis all government rests upon force. In the most general sense it is an orderly arrangement and management of affairs, especially in human society. It is in this sense that we employ the term, in such widely related expressions as the divine government, household government, and the like." Political government varies from absolute monarchies where the wish of one man is law to republican democracies, where all men are in a sense sovereigns. Religious government varies from that of the Catholic's whose Pope is the "Vicar of God" and whose judgments are infal­

EVANGELICAL VISITOR.

October 2, 1905.

OUR CONTRIBUTORS.

Look and Live.

Look unto me, and be ye saved. Isa. xiv. 22.

There is life for a look at the Crucified One;
There is life at this moment for thee;
Then look, sinner—look unto Him and be saved—
Unto him who was nailed to the tree.

Chorus.
Oh, look unto me, all ye ends of the earth!
Oh, look unto me and be saved.
Oh! why was He there as the bearer of sin, if on Jesus they sins were not laid?
Oh! why from his side flowed the sin­
cleansing blood,
If his dying thy debt has not paid?
It is not thy tears of repentance, or pray­ers,
But the blood that atones for the soul;
On Him, then, who shed it thou mayest at once
Thy weight of iniquities roll.
His anguish of soul on the cross hast thou seen?
His cry of distress hast thou heard? Then, why, if the terrors of wrath He en­
Should pardon to thee be deferred?
We are healed by His stripes; would'st thou add to the word?
And the Lord is our righteousness made;
The best robe of heaven he bids thee put on;
Oh couldst thou be better arrayed?
Then doubt not thy welcome, since God has
The best robe of heaven he bids thee put on;
We are healed by His stripes; would'st
Then, why, if the terrors of wrath He en­
It is not thy tears of repentance, or pray­
There remaineth no more to be done;
There once in the end of the world he ap­
If on Jesus thy sins were not laid?
If his dying thy debt has not paid?
There remaineth no more to be done;
That once in the end of the world he ap­

The things which at times makes the greatest amount of trouble in church government do not involve a violation of Bible principles. In these we should positively have the majority rule. It has been demonstrated time and time again that in a democratic form of government it is very seldom that the laws are carried out that do not have the common consent of the people. They simply become dead letters on the books left free from rules and regula­tions which will not stand the test of time. For instance in a certain com­munity a young brother used a cy­
cicle. The matter was brought up in council and a rule was passed that no member be allowed to have a bicycle. In a few years the member who was most prominent in having the rule passed, wanted it repealed as he saw how he could use a wheel to good advantage in his business. We as Christians have the privilege to use some of the things of this world, but not to abuse them. I knew of two professcd Christian girls who claimed it necessary to have bicycles in order that they might secure the exercise necessary for their health, but thought it beneath them to get the exercise in

persons are free and outspoken as to their views, those having different views are afraid to express them. Again, it is safest for a person who wishes to have a measure passed to have his side voted on in the affirma­tive, as the first vote is inclined to be the strongest.

Paul's meat doctrine applies only to Christian privileges,—things not a sin in themselves, but become a sin to us as we abuse them, and not to Christian duties, thou shalt or thou shalt nots. A weak brother's conscience has claim on us when the word and the Holy Spirit is on the other side. How­ever, we should be very sure of our ground when standing on the above platform if the majority are against us. There are times when to be right with God means to stand alone.

"Government means authority, and in the last analysis all government rests upon force. In the most general sense it is an orderly arrangement and management of affairs, especially in human society. It is in this sense that we employ the term, in such widely related expressions as the divine government, household government, and the like." Political government varies from absolute monarchies where the wish of one man is law to republican democracies, where all men are in a sense sovereigns. Religious government varies from that of the Catholic's whose Pope is the "Vicar of God" and whose judgments are infal­lible (?) to the modern "come-outers" who recognize no central authority. The relations between church and state has also varied from a pure in
keeping their own garden clean or doing the work in the kitchen. That was an abuse of the bicycle. Laws against instruments will not help the individual who needs a thorough application of Matt. 18.

In the outstart it was stated that government rested upon force. In the application of Matt. 18.

was an abuse of the bicycle. Laws individual who needs a thorough application minutes compiled last year. As of worldliness and whose ministers in true of most church governments. 

Our Church had its General Conference moments compiled last year. As of worldliness and whose ministers in true of most church governments. Take the Methodist Church for instance, with a very complete discipline which corresponds very well with the principles of the Bible, but whose members have gone into many forms of worldlyism and whose ministers in a certain assembly were Free Masons, to the extent of ninety-two per cent. Our Church had its General Conference minutes compiled last year. As of worldliness and whose ministers in true of most church governments. Take the Methodist Church for instance, with a very complete discipline which corresponds very well with the principles of the Bible, but whose members have gone into many forms of worldlyism and whose ministers in a certain assembly were Free Masons, to the extent of ninety-two per cent. 

ENOS H. HESS.

WINDOM, PA.

For the Evangelical Visitor.

The Kingdom of God.

No. II.

"The kingdom of God is not meat and drink (or any other observation) but righteousness and peace, and joy in the Holy Spirit" (Rom. xiv. 17).

"Jesus answered and said unto Nicodemus, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God" (John iii. 3).

"Jesus again said unto Nicodemus, Verily, verily, I say unto thee, Except a man (or woman) be born of water and of the Spirit, he (or she) cannot enter into the kingdom of God" (John iii. 5).

Jesus said to his disciples, "Verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come" (Matt. x. 23).

Jesus said to his disciples, "Verily, I say unto you, I will drink no more of the fruit of the vine until that day (Pentecost) that I drink it new (with you) in the kingdom of God" (Mark xiv. 25).

See also, Matt. xxvi. 29 and Luke xxii. 18.

Dear ones, I have given you a few Scripture references that treat on, or about the kingdom of God.

However, we may comment some on the fourth chapter of John. In this chapter Jesus proves it beyond a doubt that the kingdom of God doth not come of observation, but invariably it must be (when it comes) within you.

Jesus answered and said unto the Samaritan woman, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water."

The woman saith unto him (Jesus), "Sir thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof, himself, and his children, and his cattle?"

Jesus answered and said unto her, Whosoever dranketh of this water shall thirst again: But whosoever dranketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life."

"For by one offering he (Jesus) hath perfected forever them that are sanctified. Whereof the Holy Spirit also is a witness to us; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my law (kingdom of God) into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh" (Heb. x. 14-20).

"Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear" (Heb. xii. 28).

"But the God of all grace, who hath called us up to his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever and ever. Amen" (II. Peter v. 10, 11).

"Salvation to our God which sitteth upon the throne, and unto the Lamb. Saying, amen; blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen" (Rev. vii. 10-12). J. S. LEHMAN.

Culbertson, Pa.

For the Evangelical Visitor.

The Old Time Regeneration.

(Continued.)

But remember God does not force us to get salvation; we are free, moral agents, but if we heed conviction, it will do these things. We must choose Josh. xxxiv. 15. "Choose ye this day whom ye will serve," also John vii. 17. People say, oh, sinners know what they ought to do and they have the word, if they do not get saved it is their own look out. But, sir; you will be held guilty at the judgment if you do not warn the ungodly; their blood will stain your hands (Ezek. xxxiii. 8, 9). If you had been left go at the first call or so, where would you be to-day? We must do our best for them, which means much.

Well, conviction is the best thing that ever struck any sinner; real conviction is not very pleasant at the time when we are in the process, but fine after we are through. God can't save those that know they are lost, and will not take their places. See parable of the Pharisee and the publican (Luke xxi. 10-14). The publican did not pity himself, but the Pharisee did. We need not think we can take good care of ourselves and find God. The principal fault with seekers that do not last, is that they never repented and got the genuine thing in the first place. Oh, sir; I despise to see a loose, easy, half-way religion. The half-way belongs to the devil (Rev. iii. 15, 16). Old time conviction cuts us loose from sin and worldliness; it puts real get-back and backbone in us and we start out full speed. Many people take conviction for conversion. Many say they are backsliders when they never had anything to backslide from. Real conviction makes us think we are a pretty mean, wretched, person. We will not repent and do the same thing over again, but quit it forever and hate it. See Job's definition for conviction (Job xxxiii. 14-22). Glory to God for a case of old time conviction.
Hallelujah. Thank and praise God for it.

After a good case of conviction comes a Bible conversion, if the convictions are obeyed. What is conversion? The transformation from the kingdom of the devil into the kingdom of the blessed God, and a real birth into the family of God (1 Peter i. 22). Nothing imaginary, but something real in the heart. Many people who asked, Are you saved? answer, Yes, but somehow there is a twisting of the answer, which indicates the unsaved condition. Some say they have salvation, but cannot tell the time and place where they got it. If you have it, you can tell when and where you got it. A definite time, at a definite place and you got a definite work. When a person has salvation he knows it (John v. 10); and you will, and can say, yes, deep in your soul definite, immediately, and you are not afraid for inspection. If you have salvation you can say, yes, when asked, and look up and know God will say "It is so." You can give a clear, definite, immediate answer with a clear ring to it. You can tell by the tone of the answer as to their condition nearly always. Don't think you are the exception. You are just a common person. When hearing a testimony, a saint of God can tell the attitude of that soul, whether saved or unsaved, or if saved, where they are. A false testimony can always be told, a sort of a horrid feeling comes on you when you hear one. Your words may be nice, but you have not the spirit which they know you or not. Sir, the world can tell. If you are doubtful about it, give up your professing and get the possession. Doubtfulness is one of the best signs you have not got salvation. Oh, but, some one says, Hold on here. Is there no danger of doubting and losing your salvation? Oh, very little indeed. The greatest danger is not to get people far enough to have anything about which to doubt. You need not fear these days of getting people to go too far, but oh, there is so much danger in not getting them to go far enough. Beloved, it means something to have a life that will stand at the judgment, before Almighty God, at whose voice the earth melted (Psa. lxi. 6). Sir, we are all going there. Some people say, "The devil tempts me so to doubt," when it is nothing but the voice of God trying to show you, your wretched condition. Don't you call the voice of God the devil. I am talking to you, not some one else. When God gives a man salvation he knows it better than his own name. I did not see it, but now I do. When you yet the witness of the Spirit you will get this experience. Is there the least shrinking when death stares you in the face? "The sting of death is sin" (I.Cor. xv. 55). And if you have all sin exterminated or taken away, which every child of God must have (I. John iii. 8), you will not be afraid to die, but it would be a grand privilege and promotion (Phil. i. 21-23).

Sin is wilful disobedience to any known command of God. Are you shrinking from doing anything that God says you ought to do? If so, you are on your road to hell, so the word says (Rom. vi. 23). One sin will keep you out of heaven (Rev. xvi. 27). Would it be your delight to see Jesus come to-night? If not, something is seriously wrong. Would you want a little time to repent of some things first, to God or to some body else? If your heart is not longing to see Jesus, you need to repent, you have disobeyed in some thing. For example, father goes to town; he says, "Wille, I am going to town, you stay at home with mother, be a good boy and do what she tells you." If Willie obeys, when father comes home, he meets him down the road laughing, and oh, so glad to see papa, gets in and takes a ride. Why? because he obeyed. Just so will you be glad and more so, because God does much more for us than earthly parents, to see Jesus come. But, father goes to town again and tells Willie the same thing. This time Willie disobey's and goes down to neighbor B's little boy to play, and gets home a little bit before papa. This time he does not meet papa down the road, but he is out behind the barn hiding, afraid to come in. Why? He disobey's. If you are afraid to meet your heavenly Father you have been sinning just the same as Willie, and can never enter heaven that way at all. If there is a shrive look, and see if your life has not gotten a crook. There is surely something very wrong. Well, sir; Jesus is coming just when you are not looking for him (Matt. xxiv. 44). He is going to withhold his coming for a little worm of the dust as you are. You are no better than any one else. Is your life so that he could take you or would you be left? You for it, your choice.

Does the religion you have keep you as well Monday morning when every thing goes cross-wise, as Sunday while at church? Salvation does. You cannot keep it, but it can keep you if you let it, under difficult things better than easy, dark places easier than light, because you trust God more. If it is not as good at home as at church, it is not worth having. For your own soul's sake throw it away and get the real thing before you ship into hell. And, does your nearest neighbor want the kind of religion you have, or your wife, or children? How is your life at home? When things go contrary, are you short, snappy, crabbed, contrary, showing that bear or lion nature and wanting every one to to walk the chalk line for you. Do you go into the house and jaw your poor wife, scold or whip the children, go out to the barn, club the animals around? If meals are not ready on time or just what you want, or things just to suit you in other ways, are you grumbling, fault-finding, short, talk, oh, so sharp and cutting? (I know of a man that had a child that said it would run through fire for its father), telling wife mean things that are really untrue, and do all you can to hinder others; let your wife do her work alone never help her and things of that order? Or, you wives, are you the same? Sir, if you
the ground. You go to your barn, soon some one comes along and sees such a thing, stinking little brown spots in the God-given, pure, white snow, thus marred its beauty. Sir, we are not joking, but mean business. The little dog comes along, and dirty and filthy as he is, will not as much as smell at it, much less eat it. The hog is one of the most unclean animals we have, and if it is so beneficial, why not fatten your hogs on it? It would kill them. Neither have you the right to raise it, no more than I have to distill whiskey. No one can deny it is unclean. Paul says uncleanness is sin (Gal. vi. 19). It is ruinous and hurts our bodies, thus a sin (I. Cor. iii. 16, 17). Your hogs will not eat it, why should you. Tobacco is a twin sister to whiskey. Every drunken cuts tobacco. Well, you say God created every thing for a purpose, surely it must be for a purpose. Yes, they tell me it is excellent to kill stock live, and other insects, so that must be its use. If you get salvation and have a peep of light on it, let it go.

Then, where is your conversation? Do you love to talk about worldly or spiritual things? Is it your delight to hitch up that fine horse and go to town and let people see what a horse you own? Do you delight to talk and tell folks about him? Well, he is your horse-god. Do you like to show people and tell them about those fine animals at home, or those vehicles or machinery or farm; or your house and how nice it is and how nice you keep it? Or, would you rather talk about Jesus, the word, the things of God and the work of the Lord? “Where your treasure is there will your heart be also” (Matt. vi. 21). I am afraid your heart is on your possessions. When you get salvation your heart is on God. Some people would be better off if they had no voice; they go visiting, and that mostly Sundays, talk about people, run down the character and do things of that order, or talk of worldly things, such as buying farm, or homes, or about business and selling something, perhaps, engaging things, and such things as are entirely unbecoming to any one. Never say anything about any one you would not want to say to his face. The things you talk about are what is in your heart (Matt. xii. 44). Your heart must be one mass of corruption. You let Jesus completely out of the question. If you would have Jesus in your heart you would talk about him. Ah, sir; it is starting to see the condition of things. Men professing Christianity telling foolish, filthy, hell-born stories not fit for any one to think of. The thing you love to talk about—that is the condition of your heart. Paul says, that those old things go and we follow godly things when we are converted (II. Cor. v. 17). Are you a back-biter? The back-biting goes at conversion. Some delight to grumble and find fault, that goes too at conversion. Some delight to speak evil of others; no child of God does (I. Cor. iii. 5). It is impossible to be a child of God and not obey every bit of light you have. Every time we do any thing we know we ought not, we sin and must repent or backslide right at once. Many are backsliders, and many don’t know it and will not till at the judgment. Others know it, but are too proud to repent. And many count themselves backsliders who never had anything to backslide from. I am talking to those not in other churches, but right at home. When you get salvation you do not impose on others. God will be first in all things, other things second, you will talk of godly things.

ARTHUR M. BOSSLER.

For the EVANGELICAL VISITOR.

The Secret Place.

“He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.” (Ps. xci. 1.)

One looking for rest will naturally seek for some secret place where he will be hid away from the noise and bustle of the public life. So with the child of God, when he desires rest and quiet of soul he finds it in the precious “secret place of the Most High.”

When friends desire a special season of fellowship they resort to some secret spot where they may commune together unhindered. Oh, the preciousness of those hours that we spend in communion with him, who is the friend of friends! Jesus said, “Ye are my friends.” As his friends, we may enter into the secret place.

It is in the secret place where the lover expresses his love for his beloved, “His left hand is under my head, and his right hand cloth embrace me.” In the secret place is where our Lord doth reveal his love unto us and fills our hearts with joy and comfort that only those who have had the experience of his loving embrace know the depths of that love. The secret place is where secrets are revealed. “The secret of the Lord is with them that fear him.”

“I have learned the wondrous secret, Of abiding in the Lord.”
Paul said, "In all things I have learned the secret both to be filled and to be hungry, both to abound and to be in want." "Ye shall go and pray unto me and I will show you great and mighty things which ye know not."

The secret place is the place of powerful prayer. "When thou prayer enter into thine inner chamber, and having shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall recompense thee." (R. V.) "Praying at all seasons in the spirit." "Praying in the Holy Spirit." (R. V.)

To be "in the Spirit" is to be in the "secret place of the Most High." "Walk in the Spirit." "Live in the Spirit." are the exhortations of the word. When we live there then may we truly expect the remainder of this beloved Psalm to be fulfilled in our lives.

D. W. Zook.

For the Evangelical Visitor.

Concurring Antichrist.

Rev. XIX. 20.

At a very early period of the Christian church antichrist made his appearance, and many false prophets came in the name of Christ who possessed the spirit of antichrist: I. John ii. 22-23: "Who is a liar but he that denieth that Jesus is the Christ. He is antichrist that denieth the Father and the Son. Whosoever denieth the Son the same hath not the Father, but he that acknowledgeth the Son hath the Father also." But all faithful and spiritual Christians obtain a complete victory over antichrist and his false prophets. I. John iv. 4: "Ye are of God, little children, and have overcome them because greater is he that is in you than he that is in the world." Christ foretold that antichrist and his teachers would come in sheep's clothing and so transform themselves that were it possible they would deceive the very elect. Matt. xxiv. 5-24: "For many shall come in my name saying I am Christ and shall deceive many, for their shall arise false Christs and false prophets and shall shew great signs and wonders, insomuch that if it were possible they shall deceive the very elect." All such hold a false Christ as the head, a false church as the body, and accompany these with false works, false worship, and false ordinances, and so artfully do they make them to resemble the true ones that many of the simple are deceived by them and receive the mark of the beast by which they are known to be his worshipers. Rom. xvi. 17, 18: "Now, I beseech you, brethren, mark them which cause division and offences contrary to the doctrine which ye have learned and avoid them: for they that are such serve not our Lord Jesus Christ but their own belly, and by good words and fair speeches deceive the hearts of the simple." For though they do not literally bow down to the beast they actually worship his image. The battle at the present time rages with great fury; but the victory will assuredly be gained by Christ, the glorious head of the church, for the beast was taken, and with him the false prophet. The work is already done virtually and shall actually be accomplished, and these both, the beast and his prophet, will be cast alive into a lake of fire burning with brimstone. Antichrist and his false prophets can never prevail against the truly faithful because they are of God. I. John iv. 6: "If we say we have fellowship with him and walk in darkness we lie and do not the truth." They are born again but not of corruptible seed; I. Peter i. 23: "Being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever," and for that reason cannot be overcome, insomuch as they are kept by the power of God through faith. I. Pet. i. 5: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Think not, believer, because some rebel lust, some sinful passion or some fiery dart of the enemy makes an attack upon thee that the God of peace is at war with thee. No, let such a thought find no lodging place in thy breast, for God is ever at peace with thee and will shortly destroy all his and thy enemies. All who possess the Spirit of Christ are followers of Christ here, and will reign with him hereafter. Rev. iii. 21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcome and am set down with my Father in my throne." Praise his holy name for evermore.

Pray much for us here in this wicked city of Philadelphia.

Your brother.

Peter Stover.

3422 N. Second St., Philadelphia,

Pa.

The world is full of life; each life is a tune; so the world is a grand orchestra, and of them all how few tunes are played through? How many ended as they were not begun?

We become sons of God by accepting Christ, our Elder Brother.

The Sense of Sin.

One of the peculiarities of the gospel of Jesus Christ is that it first of all aims to awaken and stimulate moral consciousness. It deals with man as a sinner. To make a man conscious of his sinful condition is the first endeavor of the gospel message. Christ came to save sinners. He came to call sinners to repentance. The prayer of the penitent is, God, be merciful to me a sinner.

In the great heathen religions this element is wholly wanting. One of the representatives of an Asiatic cult at the Parliament of Religions in Chicago, in 1893, declared it "a sin to call a man a sinner." The Rev. R. A. Hume, in his recent book on "Missions From the Modern View," relates the instance of a Hindu, who upon hearing the gospel message spoken by a missionary, came in apparent deep contrition and confessed that he too felt the burden of his sin. But when he was asked what sins they were that so weighed him down, he promptly replied, "My wife and mother-in-law." He had the idea that anything that is a burden is a "sin," and he had more trouble with the doings of those two unfortunate women than with himself. The missionary had utterly failed to bring home to this man the fact that he himself is guilty and needs pardon, is sinful and needs mercy. The idea was not there. This is the failure of Hinduism. The Christian teacher must begin at the bottom.

"The Methodist Recorder," writing along the same line, says:

"Seeking generally, it may be affirmed that outside of the religion of the Bible there is but little sense of sin. It is true that individuals among the Hindus are found to some extent making their pilgrimages or torturing their bodies, to secure Divine favor. It is true that multitudes of Chinese are vegetarians in order to secure merit for the future life, and that they will confess that the virtuous abstinence from flesh is a make-weight against a vague something called sin. We have known a Confucian scholar who recited the books of the sage on his knees, and we have seen a single Mongol monk amidst tens of thousands, who showed deep humility and reverence before the images of his deities. But as a whole it is a law of experience that only the belief in an infinitely holy Supreme Being, who comes infinitely near, begets the cry, 'God be merciful to me a sinner.' A scene comes back to memory as we
write. In a far-off Chinese city the daily Scripture lesson was being given among a class of thoughtful boys. The subject was the miraculous draught of fishes, and the involuntary cry of Peter, 'Depart from me, for I am a sinful man.' The teacher was trying to explain that it was no real desire to leave Christ, but that it was the natural shrinking cry of a human soul seeing its own sinfulness in the sudden flash of the Divine. Turning to one handsome, intelligent lad, son of a high mandarin, he asked, 'If we could picture to ourselves the wonder of the entrance at this moment into this school-room of the incarnate God, should you be afraid?' 'No,' came the prompt reply. 'Why, then, should you not fear, while Peter shrank?' 'Because he was a sinner; he said so, I am not.' That is the ordinary utterance of a religion which puts the supreme God at an infinite distance. In a recently published 'Life Among the Eskimos' we find that these remote dwellers among the eternal snows of the Arctic zone call themselves The People, and listen, at first complacently, to the missionary talk on sin, because it affects other nations and not themselves. From tropic sun to Aurora Borealis it is the same story—'He is a sinner; he says so. I am not.'

A gospel that ignores, or minimizes the fact of sin, that does not appeal to conscience, that treats man as unfortunate rather than wicked, that gives him no sense of guilt, is a defective and indeed a false gospel. One who preaches does not preach the whole gospel. The true gospel presents the Savior to man as a sinner. That is why we need a Savior, not to make us feel good, but to set us right with God, with our past, and with our own conscience. A man never cares for the Savior until he feels his sinfulness. The religion of Jesus Christ is primarily and essentially ethical. It is emotional and experimental afterwards.

One of the peculiarities of a true revival of religion is the quickening of the sense of sin. It is a characteristic note of all great religious movements under the impulse of Christianity. Sinaí before Calvary, Moses before Christ, the ploughshare before the seed sown. It will be so again. The revival we are looking and praying for must—if it be a genuine work of the Holy Spirit—begin in an aroused conscience, a renewed sense of sin. Then salvation will come to us as a nation, when we confess our sins and truly forsake them. Not before.—Sel.

**OUR BIBLE READING CIRCLE.**

Bible Study.

Numbers xviii.-xxxvi.

Dear Bible Readers,—Again we have an interesting lesson. So many of Christ's miracles are recorded in the Scriptures. As we study this lesson let every one determine to apply the truths to his own life. That is what makes Bible study interesting and profitable. How sweet such study becomes! Let us ask ourselves as we study this lesson, "Do I drink of the spiritual water from the spiritual Rock? Have I looked by faith to Jesus Christ to be healed? Am I willing to obey God at the first command even though it may go against my wishes? Do I still give my offerings to the Lord and do I offer spiritual incense with them? Have I fled for refuge to Jesus? Do I murmur when trials come, or do I humbly look to Jesus to sweetly keep me?"

Questions:

1. Review preceding lesson. Select chapter name.
2. To whom were the heave and the wave offerings given?
3. To whom did the children of Israel give tithes?
4. To whom did the Levites give tithes?
5. What was the use of the ashes of the red heifer? See also Heb. ix. 13.
6. How did Moses and Aaron die?
7. Where did God command Moses to smite the rock?
8. Of whom is the rock a type? (I. Cor. x. 4.)
9. How did Edom treat Israel?
10. Where is Edom?
11. Who lived there? (Gen. xxxii. 3.)
12. How did they go then?
13. Who lived in Mt. Hor?
14. Is Aaron the type of anyone? (Heb. vi. 20.)
15. Why was the plague of serpents sent?
16. Where was the use of the serpent of brass?
17. How was it like Christ?
18. What did the people do to be healed?
19. What countries did Israel overtake east of the Jordan?
20. Who was Balaam?
21. What good principles about him?
22. How did he sin?
23. What lesson here for us? See also II. Pet.
24. How many parables did he give?
25. In which one did he say, "Let me die the death of the Righteous?"
26. What prophecy referring to Christ in Ch. xxvii.
27. What was the sin of Balaam? See also Ch. xxxi. 15 and 16.
28. Does God look upon adultery high?
29. How many people at time of second numbering?
30. How many more than at first?
31. How many of first company were yet alive?
32. For whom was Moses' concern just before his death?
33. Who was his successor?
34. Were the offerings still observed?
35. How many? See Ch. xxxvii. and xxxix.
36. What was their continual burnt offering?
37. Of what did the burnt offering consist at the tabernacle?
38. What was the law concerning vows and offerings?
39. What did Jesus say in Sermon on Mount in regard to money?
40. How was the spoil from the Midianites divided?
41. Where did the children of Reuben and Gad desire to dwell? Why?

Under what conditions was their desire granted? Who were first carried captive? (I. Chron. v. 26.)

Trace on the map the journeys of Israel. How was the land to be divided? What was to be done with the inhabitants? Where were the Levites to dwell? What were the cities of refuge? What were they for? If people did not go to them, did they help any? How can this be applied to us? How many times did the children of Israel murmur?

I am glad our list of names is still increasing. Upon our arrival in Africa some were here awaiting us. Am glad to know also, that others are interested in the questions. May the Lord bless all who study them. Would be glad to hear from any of you. After a long journey, we have now actually arrived at Matoppo Mission. Pray that we may be a blessing to these dark-skinned natives for whom Jesus shed his precious blood.

Sincerely yours,

HARVEY FREY.

Later:—There seem to be some who think I meant that they should answer the questions and send them to me for correction. But this is not my desire. If I had the time, I would very much enjoy doing that. But my time would be entirely too limited. However, I would most heartily advise you to write out the answers and give them to your Sunday-school superintendent or minister to correct. One little girl wrote me that she was trying to answer all the questions and was putting them into a notebook to keep. I think this is a most excellent plan. Any questions that you do not understand, however, and desire to write me in regard to them, I would be very glad to help you. As said before, a letter or word from any of you telling me how you are getting along, would be very encouraging.

HARVEY FREY.

There are no times in life when opportunity, the chance to be and to do, gathers so richly about the soul as when it has to suffer. Then everything depends on whether the man turns to the lower or the higher helps. If he resorts to the more expedients and tricks the opportunity is lost. He comes out no richer or greater—nay, he comes out harder, poorer, smaller, for his pain. But if he turns to God, the hour of suffering is the turning point of his life.—Phillips Brooks.

"Get amongst your people, or somebody may be saying of you as one old lady said of her minister, that he was invisible all the week and incomprehensible on Sundays."
God's Plan of Giving.

This plan is not man-made but God-made. When a church deviates in any way from God's plan of giving, it becomes that much out of harmony with the wisdom of God. So when men devise schemes that are not according to the word of God, surely they are out of harmony with his plan of giving and, to my mind, it is the height of presumption.

The purpose of this article is to compare some of the present methods of giving with the plan that God has devised in his word. Perhaps one of the greatest failures on the part of the Church to-day is a lack of conformity to God's plan of giving. It is paralyzing to every department of church work. It stuunts spiritual life in the church and brings many into disrepute.

What is God's plan of giving? We should give systematically, not spasmodically. We should give cheerfully, not grudgingly. We should make it a binding to give as to pay our tax to the Government. We should be as loyal to the government of God as we would be to the State. We should never fail to pay into the treasury of the Lord the part that belongs to him; it matters not how much or how little our income may be. The question states us in the face: "Will a man rob God?" Every one should say "lay him in store as God has prospered him." This rule is binding on all; "every one," none excused. This plan will put a stop to collections taken every time the preacher comes. It is already collected and in the treasury. Hence the devourer is not mouth. Why? Because we have failed to bring the Lord's part into his storehouse. Hence the devourer is not bound to live almost from hand to hand.

Paul insisted that the collection be taken for the poor saints before he came, that there be no gathering when he came to preach to them. The preacher should go to preach, take no purse, nor scrip, but his soul should be running over with the water of life. This kind of preaching would stimulate the church to give more. There are officers of the church whose business it is to take or receive these collections from the people, and to see that the treasury of God's house is not empty, but that there should always be meat in the house of the Lord. So if God's plan of giving was always observed by his people, there never would have to be a "hat" collection, nor any other kind, for there would always be means in God's house for every enterprise of the church, from the pastor's salary to the smallest contingent expense of the church. It is true we should bring an offering and worship the Lord in the beauty of holiness, but this is to be a free-will offering. Consecrated giving is a means of grace, and those who observe it will be more capacitated for the joys in this life, and will have an abundant reward in heaven.

There are some methods observed in a few of our churches that resemble "temple dove sellers and money changers." That was a desecration of God's holy temple, so much so that our Lord drove them out and overthrew the tables of the money changers and cleansed the temple. I understand that these people resorted to these impious plans in order to secure money for the expenses of the temple. They were not observing God's plan of giving; so Jesus was indignant with them, and called them a "den of thieves." There are churches who resort to shows, operatic in nature, that give "parties," "ice creams," raffle cakes, quilts, girls, etc., that have "fortune-telling outings," "sham post-offices," and many other ways in which to catch the pennies that are not consecrated to the Lord's use. This is done in order to put new organs in churches, to carpet the aisles, to beautify the walls, to furnish the pulpit, and do many other things that are needful about the church. Such methods are an abomination in the sight of God. Do you think that Jesus would endorse them? Let's go back to "God's plan of giving."—The Cumberland Presbyterian.

Preach the Gospel.

To do it, what work—the greatest, noblest work of all? The sermons must be full of thought, bold, sublime, stirring, burning, far-reaching. As the greatest of all thought, yet so plain and simple as to bring it within the range of the untutored intellect. The dead level of common-place stirs no heart, moves no soul heavenward, and yet it is the highest level that some seem to reach. Their platitudes and repetition weaken, sicken, disgust. Oh, these poverty-stricken, no-thought sermons! Wendell Phillips once said of a certain clergyman, "He scrupulously kept the Sabbath, never giving the brains of his people any work on that day." Avoid, too, the "inexpressible masterpieces of sky-painting," flights into regions of doubtful existence, a parade of knowing everything that is knowable. One poor hearer tried hard to understand the sermon, but gave up, exclaiming, "It must be great, but I can't understand it." Preach the gospel, we say, but preach it on the level to reach, elevate and save humanity, for whom it was designed.

Honesty.—A man may give half of his income to the church, or to the poor, but if he will not pay his just debts, there is not one fibre of honesty in him. The large sum which Ananias laid at the Apostle's feet to be distributed among the poor, did not affect the lie that he told in making his gift. God smote him with instant death, to teach the world that no good deed can compensate or atone for a bad one.

A Harvest Meeting and Love Feast will be held at Polo, Ill., October 14 and 15. A cordial invitation is extended.
OUR YOUTH.

Sing!

Sing! There is ever a reason
Why the heart from its depths should sing;
For the love of the Lord who loves us
Is a sure and a steadfast thing.

The night may seem dark and starless,
The moon may be cold and drear,
But cheer the swallow, your sun will shine
And the world will be full of cheer.

Sing, you who are sad and lonely,
And you with the spirit light;
The love of the Lord is a precious thing
And his judgments are just and right.

What though a few clouds gather
Over your noonday sky?
The glorious rays of a love divine
Will scatter them by and by.

Sing! for there lies before us
A country that's vast and grand;
In the Lord's own time—in the Lord's own land
We shall reach the beautiful land.

—E. E. Brown.

If I Were a Boy.

If I were a boy, I should play and romp,
Sing and shout, climb trees,
explore caves, swim rivers, and be able
to do all many things that belong to
manly sports; love and study nature;
travel as widely and observe as wisely
as I could; study hard and with a will
when the time came for study; read
the best literature—works of the im-
agination, history, science, and art, ac-
cording to my taste and need; get
a good knowledge of English; try to
speak accurately and distinctly, go to
college even if I expected to be a clerk,
a farmer, or a mechanic; spend my
Sabbath reverently; try to be practical
every-day. Christian; help on every
good cause; never make sport of sac-
cred things; be "about my Father's
business," like the boy of Nazareth;
use the Word and not abuse it; treat
old men as fathers, "the younger men
as brethren, the elder women as moth-
ers, the younger as sisters, with all
purity;" and thus would I try to be a
Christian gentleman, wholesome, sen-
sible, cheerful, independent, courteous.
—Bishop Vincent.

Led by a Little Child.

She was a dear baby, who evi-
dently had little more than one Spring
and Summer of life, who was being
carried back and forth on our block
in the arms of an intoxicated father.
His steps were unsteady, and as he
crossed the uneven pavements to the
opposite sidewalk, he stumbled his toe,
and for a moment I held my breath,
fearing lest the man would fall heav-
ily upon the child. But the guardian
angel of this little one kept watch
that no evil should come nigh it. He
crossed the street, and seated himself
upon the steps of an adjoining house,
whence I could hear the thick voice
muttering words of endurance as he
sought to quiet the fretful baby, and
watch his unsteady motions as he
changed her from arm to arm.

Presently, hastening along with an
anxious air, and glancing hurriedly
from side to side, came a young wom-
nan, sunny-haired little boy of some
three or four years of age. When he
cought sight of master and sister, with
a little exclamation of joy, he ran up
to the man, and laying one chubby
hand on his knee, said pleadingly:

"Come home, papa, please, and undress Bennie for bed; he's so s'eepey."

Unsteadily the man arose, grasped
his little boy's hand, and together the
baby was transferred to her moth-
er's arms, and thankful at the happy
ending, for "a little child had led
him." I drew my window shades and
turned away with a tear-dimmed eye
to ask that the father of Bennie and
baby might be saved through the bless-
ed instrumentality of those little ones
whose angels do always behold the
face of their Father which is in heav-
en.—New York Observer.

—E. E. Brown.

A Methodist minister was much
annoyed by one of his hearers fre-
cently shouting out during the
preaching, "Glory!" "Praise the
Lord!" and the like. Though often
reproved, the happy member persisted
in expressing himself. One day the
minister invited him to tea, and, to
take his mind from thoughts of praise
banded him a scientific book, full of
dry facts and figures, to pass the time
before tea. Presently the minister
was startled by a sudden outburst of
"Glory!" "Alleluiah!" and "Praise the
Lord!" "What is the matter, man?"
asked the minister. "Why, this book
says the sea is five miles deep!"
"Well, what of that?" "Why, the
Bible says my sins have been cast into
the depths of the sea, and if it is that
deep, I need not be afraid of their ever
coming up again. Glory!" The
minister gave up hopes of reforming
him.—Christian Commonwealth.

A man must not choose his neigh-
bor; he must take the neighbor that
God sends him. In him, whoever he
be, lies hidden or revealed a beautiful
brother. The neighbor is just the
man who is next to you at the mo-
tment. This love of our neighbor is
the only door out of the dungeon of
self.—George MacDonald.

"Always get the true meaning of a
text. One local preacher took 'He for
our profit' and preached on 'The
Prophectical Office of Christ.' "—Spur-
geon.

"Mind the theme of your sermon
suits yourself. A hearless boy
should not preach from 'I have been
young and now am old.' " —Spurgeon.
To Subscribers.—Our terms are cash in advance.

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

3. The date on the printed label shall show to subscribers when their subscription expires.

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

To THE POOR,—who are unable to pay, we will advance.

G. C. Cress, pastor.

It gives the AUTHORIZED and REVISED VERSIONS of the Bible in one volume, without showing to subscribers when their subscription expires.

New subscribers.

the United States or Canada, and the Canadian Currency is discounted with us.

Write all business letters on paper only.

two versions differ, giving the Revised Version of each, at foot of page, together with the words and passages wherein the Evangelical Visitor for one year. This offer holds good for renewals as well as new.

Proper Names, with their Pronunciation, etc.

The binding is Extra French Seal, Devotional Index, and New Subject Index to the Bible; a Dictionary of Scripture Proper Names, with their Pronunciation and meaning; Tables of Miracles, Parables, etc.

The binding is Extra French Seal, Divinity Circuit, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINED.

Address, EVANGELICAL VISITOR, 1059 Forster St., Harrisburg, Pa.

Our City Missions.

Philadelphia, 1234 N. Second street, in charge of Brother Peter Stover and Sister Dora.

Buffalo, N. Y., Mission, 24 Hawley street, in charge of Brother Peter Stover and Sister Sallie E. Weisheit.


Des Moines, Iowa, Mission, 279 Ninth street, in charge of Brother Peter Stover and Sister Sallie E. Weisheit.

Chicago, 1928 Peoria street, in charge of Brother Peter Stover and Sister Sallie E. Weisheit.

Sisters Anna and Sarah Beth and Brother G. C. Press, pastor.

Loved Peasants.

Ontario.

Markham, September 30th and October 1st.

Mastersonville Mission, September 7th and 8th.

Waterloo, Rosebank M. H., October 7-8.

(Nearest R. R. station, Petersburg.)

Pennsylvania.


Mastersvilll Mission, Sept. 29-60.

Communion meeting begins at 5 p. m. Oct. 7.

Reich's M. H., Communion meeting, Oct. 7, commencing at 5 p. m.

Harrisburg, Oct. 7.

Sonderton, Nov. 4-5, commencing at 2 p. m.

Montgomery M. H., Franklin county, Pa., Oct. 11-12.

Greencastle, C. V. R., is the railroad station. All are cordially invited.

Michigan.


New York.


Kanawha.

Oct. 7 and 8.

Brown county.

Oct. 14 and 15.

Harvey county.

Oct. 22 and 23.

Hart county.

Oct. 28 and 30.

Abilene.

Nov. 4 and 5.

Newton.

Nov. 11 and 12.

Zion.

Ministerial meeting at Abilene, Oct. 27, at 7 p. m.

Chicago Mission.

Report for month ending September 15, 1905.

EXPENSES.

Rent, $3500.; gas and oil for lighting, $175; groceries, $172.97; total, $552.97.

BANK BALANCE AND RECEIPTS.

Balance on hand, $22.47.

Valley Chapel S. S. O., 61016; Emery Bowers, Hope, Kans., $5; Nancy Deal, Chambersburg, Pa., $2.50; Samuels S. S. O., $2.47; Christ Burkholder, Upland, Cal., $1; Ella Hoffman, Bowman, Pa., $20; young people, Chicago, $2.50; Samuel Bert, Moonlight, Kans., $5; Emma Ainsworth, Shinnston, Ill., 50 cents; Emma Miller, Shannon, 50 cents; Anna Shirk, Shinnston, Ill.; Mrs. Hamill, Chicago, Ill.; Hope, Kans., S. S. O.; John Shair, Chicago, Ill.; Jacob Misner, Shinnston, Ill., 50 cents; Mrs. Stevenson, $3; total, $55.44.

Balance, $492.53.

The names of those who donated to the new range are as follows: A. Heise and wife, Hamlin, Kans., $5; Anna Byer, Shinnston, Ill.; Ben Herr, $5; John Whisler, $2; Anna Zimmerman, $1; David Shellenberger, $1; John Muhlgar, Dublin, Ind.; P. H. Bert, Moonlight, Kans., $1; John Shirk, Shinnston, Ill.; William Krider, Palmyra, Pa., $5; Young People's Chapel Con., $2.50; Anna Mann, Washington, Pa., $5.90; Anna E. Wenger, Shippenburg, Pa., $1.45; Brethren, Moonlight, Kans., $9.50; Ben En число, 50 cents: total, $52.76.

The range cost $37.77. The coupling to the hot water tank is $2.64, leaves a balance of $91.12. This we have decided to use for the well. We again need to look to the Lord for a supply of coal for the long Winter before us. The Mission has bought twelve tons of coal last Winter which will take no less this Winter. The audience room is heated with few exceptions every night, and without exceptions every Sunday from morning until the night. As the Lord has helped us, and supplied our needs hitherto, so we believe he will again. Will the dear saints help us pray for this end, so that the work of the Lord may go on unhindered. Through the instrumentality of our dear brother and Sister Zook, the range was also donated to Mr. and Mrs. Zook by a brother and sister who were so hungry and desiring to be waited upon, and new-born babes must be nursed and cared for. But since God so ordered, we say thank you.

Since Bro. Cress and Bro. Zook left the ranks, Bro. Albert Baker, who has been a strong, steady man, has come forward to take the charge of this work, but in a wonderful way the Lord did use them in leading souls out of darkness into light. Their labor was hard and faithful for eight weeks, and the Lord crowed their labors with success, bless his name. The end of this time they felt that the Lord would have them move on, though could we have had our way, they would have kept them longer. We have learned to place our trust in the Lord, and our trust is best. Though we could not understand, and do not now, why so many of the workers were taken away so soon after God had met us in such a wonderful way, and souls were so hungry and desiring to be waited upon, and new-born babies must be nursed and cared for. But since God so ordered, we say thank you.

We give him the glory. Amen.

Jesus' sake, amen!

THANK you, dear saints, for your sacrifices, and may God give you all health and peace. Our doors are not now closed, and we hope to be present and ready when the Lord will call us home. May the dear saints remember us before the throne. He does hear and answer prayer.

SARAH BERT AND WORKERS.

1896 Peoria St., Chicago, III.

On Mission.

Dear Readers of the EVANGELICAL VISITOR: God's peace be multiplied for Jesus' sake, amen!

"He that walketh righteously and speaketh uprightly, he despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure.

With the Psalmist we can say, "praise shall continually be in my mouth;" we certainly have many things to praise the Lord for; truly God is good to those who are of a pure heart and seek life. Blessed be his name for evermore.

Since communicating with you we have been busy as usual in doing what we found "He" would have us do. As stated in our last communication we left the Chicago Mission August 22. We had a very profitable time with the dear workers and those that attend the Mission, and felt we were bound together in the bonds of love and faith, and could well sing "Blest be the tie that binds," anyone may be led to lend a helping hand. Evg. J. S. Jefferson and wife were among the principal workers assisted by B. S. Morris and wife, of Iowa, and also have labored as marshals in the field as largely attended as we would love to have seen, the cause of which is no doubt known to Him who is the searcher of all hearts.

The straight radical truth was this gift is almost too good for us, though for years we have wished for it. But the need being so many, we dared not ask nor expect it.

Not only in our washer, range stove and other temporal things did the Lord deal with our brother and Sister Zook a blessing, but to this Lord added a blessing, and to this Lord added a blessing. They did God in leading souls out of darkness into light. They labored hard and faithfully for eight weeks, and the Lord crowed their labors with success, bless his name. The end of this time they felt that the Lord would have them move on, though could we have had our way, they would have kept them longer. We have learned to place our trust in the Lord, and our trust is best. Though we could not understand, and do not now, why so many of the workers were taken away so soon after God had met us in such a wonderful way, and souls were so hungry and desiring to be waited upon, and new-born babies must be nursed and cared for. But since God so ordered, we say thank you.

The work. We give him the glory. Amen.
fearelessiy spoken, and sin of all kinds ex­posed. As a group we professed to be saved, and a few were grandiy healed, some of chronic troubles of long years standing. We hope much of the seed sown will yet spring up in honest hearts and bring forth fruit unto Life eternal, and that the time will come when both he that soweth and he that reapeth will rejoice together. We are glad God hath said his word shall not return void nor unfruitful. The meetings closed on the evening of September 10.

From September 11, to 14, we held forth the word of life at the Brethren's church ten miles north of Morrison, at what is known as "Franklin Corners," deriving its name from the brethren who settled there about forty years ago from Franklin county, Pa.

On August 31, Sister Zook went to Des Moines, Iowa, in company with our son-in-law, J. H. George, to spend a few weeks with the children; this leaves your servant alone so far as the help of Sister Zook is concerned. For nearly ten years we have labored in the German Baptist church at the little mission at Franklin Corners, and I miss her much in the work, but we are hopeful that this separation was agree­able to the will of the Lord and that it will not be of long duration.

On August 31, Sister Zook went to Franklin Corners where she left her son, who was then five years old, and returned to Des Moines, Iowa, in company with our son-in-law, J. H. George, to spend a few weeks with the children; this leaves your servant alone so far as the help of Sister Zook is concerned. For nearly ten years we have labored in the German Baptist church at the little mission at Franklin Corners, and I miss her much in the work, but we are hopeful that this separation was agree­able to the will of the Lord and that it will not be of long duration.

On Saturday, September 16, in company with Bro. D. B. Martin and others we were conveyed to the Brethren’s M. H. about five miles south of Shannon, Ill., to attend their harvest meeting and love feast. These brethren have adopted this plan of bringing an offering to the Lord at their harvest meeting and usually divide it between the Chicago and African Mission. We are led to believe that this method of holding har­vest meetings would be pleasing to the Lord, and would be worthy of imitation by many of God’s children.

Owing to a number of families of the Brethren moving out of this district there are only a few families left here to carry on the work. Of these a family of nine and a boy and girl of nine years old came from Poloo, Freeport and from Mor­rison, so there was quite a company of brethren and sisters present, and we had a very interesting meetings. The meet­ing was well attended by other Christian people, and also of unused people there were quite a few present. This week we are expected to hold forth the word of life in the German Baptist church in Shannon, on account of the Brethren’s M. H. being so far out of town and nearly all the members living in or near Shannon. By next Lord’s day I am expected to accompany Bro. W. H. Kreider (the minister in charge here) to Freeport and vicinity to feed the scatter­ed sheep or lambs of the flock in those parts. While Paul wrote his epistles to the churches located at different points, Peter addressed his epistles to the scattered ones in different places, so it is right we should also look after the strangers and scattered ones who are hungering for the blessed word of God.

By September 30, and October 1, I expect, Lord willing, to attend the Harvest meet­ing and love feast at Franklin Corners, Whiteside county, and by October 15, we are expected to be at South Well­smith county, Kans., to begin work for the Lord either at Belle Springs or Rosebank, as the Brethren of the district shall decide. We beg an interest in the prayers of all God’s children who are interested in the cause of our blessed master.

Yours in hope of the coming kingdom, when nations shall learn war no more, but righteousness and peace will cover the earth as the waters cover the deep.

NOAH ZOOK.

Shannon, Ill., Sept. 18.

Permanent address, Harrisburg, Pa.

From Bro. T. A. Long.

To the readers of the Visitor, we come with greetings from the Industrial School and Hygiene Home for the Friendless, Hillsboro, Kansas. Since our last com­munication nothing of very special interest has occurred of which to write; but we have our everyday routine of labors, trials, wor­ship, etc. To some of our friends it might appear a visible blank, to be tied down to a home and work of this kind, and, as a matter of fact, by times we have almost been tempted to think so ourselves, but when we pause a moment, and consider the worth of a soul, and the former environ­ments of these dear children on the one hand, and the possibilities of blessing in the new conditions here on the other, it causes us to work for their good without any mur­muring, in reference to the work.

For the satisfaction of our readers we will attempt to draw a picture with the pen of the make-up of our family. One daughter who has been here since a small child re­marked, "I have no papa or mamma, my pap killed mamma and then papa was hung." The very thought of home as it once was brings gloom and sadness to such hearts. This same daughter on account of the curse of drink, and mother, and the boy who is nearing 13 years old, and unable to care for them.

One young man who has also been here since a small boy, remarked one day, "My father was always drunk, and much of his money was spent in liquor. He was put out among strangers was also a drinking man, left family destitute over a long period of time, and his spots as they do gone good. Hence, the need of both a deliverer and Savior.

Currently, a letter addressed to us brought the news of a modest group of eleven little children, one six, one four and a baby one year old, and unable to care for them. We at once wrote to bring them, which she did in a few days. In conversation with her and the songs of Zion, the boy a drinking man, left family destitute over a year ago. These three little ones seem like planting three beautiful roses among a great garden of love, one from the Great Heart, one from the same and story, father a drinking man, left family destitute over a year ago. These three little ones seem like planting three beautiful roses among a great garden of love, one from the Great Heart, one from the same and story, father a drinking man, left family destitute over a year ago.

Recently, a letter addressed to us brought the news of a modest group of eleven little children, one six, one four and a baby one year old, and unable to care for them. We at once wrote to bring them, which she did in a few days. In conversation with her and the songs of Zion, the boy a drinking man, left family destitute over a year ago. These three little ones seem like planting three beautiful roses among a great garden of love, one from the Great Heart, one from the same and story, father a drinking man, left family destitute over a year ago.

When we view their lovely smiles and behold their innocent faces we are often reminded of the words of Jesus, "for of such is the kingdom of heaven." In addition to the three little ones, a little girl of ten years of age whose father died, and was put out among strangers was also a drinking man, left family destitute over a year ago. These three little ones seem like planting three beautiful roses among a great garden of love, one from the Great Heart, one from the same and story, father a drinking man, left family destitute over a year ago.

"for of such is the kingdom of heaven." In addition to the three little ones, a little girl of ten years of age whose father died, and was put out among strangers was also a drinking man, left family destitute over a year ago. These three little ones seem like planting three beautiful roses among a great garden of love, one from the Great Heart, one from the same and story, father a drinking man, left family destitute over a year ago.

"for of such is the kingdom of heaven." In addition to the three little ones, a little girl of ten years of age whose father died, and was put out among strangers was also a drinking man, left family destitute over a year ago. These three little ones seem like planting three beautiful roses among a great garden of love, one from the Great Heart, one from the same and story, father a drinking man, left family destitute over a year ago.

In the making of a family, the boy who is nearing 13 years old, and unable to care for them.

One young man who has also been here since a small boy, remarked one day, "My father was always drunk, and much of his money was spent in liquor. He was put out among strangers was also a drinking man, left family destitute over a long period of time, and his spots as they do gone good. Hence, the need of both a deliverer and Savior.

Currently, a letter addressed to us brought the news of a modest group of eleven little children, one six, one four and a baby one year old, and unable to care for them. We at once wrote to bring them, which she did in a few days. In conversation with her and the songs of Zion, the boy a drinking man, left family destitute over a year ago. These three little ones seem like planting three beautiful roses among a great garden of love, one from the Great Heart, one from the same and story, father a drinking man, left family destitute over a year ago.

When we view their lovely smiles and behold their innocent faces we are often reminded of the words of Jesus, "for of such is the kingdom of heaven." In addition to the three little ones, a little girl of ten years of age whose father died, and was put out among strangers was also a drinking man, left family destitute over a year ago. These three little ones seem like planting three beautiful roses among a great garden of love, one from the Great Heart, one from the same and story, father a drinking man, left family destitute over a year ago.

In the making of a family, the boy who is nearing 13 years old, and unable to care for them.

One young man who has also been here since a small boy, remarked one day, "My father was always drunk, and much of his money was spent in liquor. He was put out among strangers was also a drinking man, left family destitute over a long period of time, and his spots as they do gone good. Hence, the need of both a deliverer and Savior.

Currently, a letter addressed to us brought the news of a modest group of eleven little children, one six, one four and a baby one year old, and unable to care for them. We at once wrote to bring them, which she did in a few days. In conversation with her and the songs of Zion, the boy a drinking man, left family destitute over a year ago. These three little ones seem like planting three beautiful roses among a great garden of love, one from the Great Heart, one from the same and story, father a drinking man, left family destitute over a year ago.

When we view their lovely smiles and behold their innocent faces we are often reminded of the words of Jesus, "for of such is the kingdom of heaven." In addition to the three little ones, a little girl of ten years of age whose father died, and was put out among strangers was also a drinking man, left family destitute over a year ago. These three little ones seem like planting three beautiful roses among a great garden of love, one from the Great Heart, one from the same and story, father a drinking man, left family destitute over a year ago.
EVANGELICAL VISITOR

October 2, 1905

our help who, we believe, will prove a blessing to the home, and lately we have learned of another that intends coming for the winter. When the home is full from sixty to seventy can be sheltered and we would be glad to receive them. Father should never seem strange toward each other in spite of all outward separation.

As an invalid and cripple, I occupy a rather solitary position on my bed for the last eight years, but by the grace of God and the support of the prayers of my fellow Christians, I am enabled to lead a happy life of faith and be content in spite of my affliction and my want of worldly goods. All these long years I have not been able to stand on my feet, nor even turn in my bed, but I feel the everlasting arms of Jesus upholding me and have the assurance of God that he will bless my bodily hindrances in God’s own time.

These words I have written at the suggestion of Sister Mary J. Long, who visited me the other day and brought me several numbers of the EVANGELICAL VISITOR to read, containing an account of her daughter’s death in Africa. Sister and Bro. Long are doing a noble work here at the Orphanage and the Lord is wonderfully blessing their efforts. They have to bear a heavy load of work and care, however, and greatly need the helping prayers of us all. The number of children has been increasing and the work multiplying, but they have been wonderfully upheld in spite of the fact that Sister Long’s health was rather frail. Under the circumstances they feel that they are where the Lord wants them, and their toil becomes pleasurable to them.

Sister Long requested me to report that they have been obliged to neglect correspondence with friends, and in the paper on account of lack of time; but that they may be able to make up for this in a measure later on in Fall and Winter.

With greetings of peace in Christ to you all, from “one of the least of his brethren.”

J. G. EWERT.

DUNSTROM, ONT., CANADA, Sept. 26, 1905.

Dear missionary friends and to whom this may concern, greeting. As there are an increased number on the mission field in Africa, it will be remembered that more provisions will be required. Very little fruit has been sent lately and I think it is a good idea for those who have fruit to spare to dry some specially for the missionaries. Fruit is a necessary diet in Africa, and as much as four or five hundred pounds will not be too much to take along. The missionaries will not let it spoil.

If any person or persons wish to send out to their friends at Matopos Mission, they may do so by forwarding them to the place where they will be regrouped in larger boxes unless they send a box of about two hundred pounds weight. No smaller boxes are desirable as they cost more for drayage and transportation. It is requested that if any member of the church in this town desires to send packages to Africa should be forwarded for same in the neighborhood of four dollars and fifty cents per one hundred pounds, providing we can get special rates by rail in Africa.

Any person wishing to arrange particular matters may correspond with me.

Yours in Jesus’ service,

LEVI DONER.

A Letter.

HILLSBORO, KANS., September 9, 1905.

Dear readers of the EVANGELICAL VISITOR: Although I am acquainted with but a few of you, I yet do not feel like a stranger toward you, as children of the same Father should never seem strange toward each other in spite of all outward separation.

Home Again from Europe.

In our last letter we left the reader of this paper with our first week in Germany in which we met first my sister, then my brother, very sick, and father and mother. The door at home was a large garland of flowers and many words of welcome. I say, “Willkommen,” in large letters inside of it. During the week we visited some of my aunts and uncles and cousins. At first the towns appeared very strange to me, but as I was able to see and compare our homes, our churches, and of these a number have given their hearts to “the Lord.” We have been bapized. They seem quite earnest too. They give good testimonies, and so far as I can see, their lives bear witness to the same.

Upon our arrival at this place we were agreeably surprised to find the interest there seems to be. There are now one hundred enrolled at the Mission school, and of these a number have given their hearts to “the Lord,” and have been baptized. The joy and love were renewed again. May God give the increase to the seed sown.

One evening a rough man was in, but he was so hungry for the gospel. They would preach till midnight, they were so anxious to hear it, and the tears flowed freely. One evening a rough man was in, but he was so quiet in the meeting that a pin dropping could be heard. I spoke on the Fruit of the Spirit, and this man, after he went home, got his family together and told them they have just such a father as the minister told us to-night, because I had spoken also of the works of the flesh. How wonderfully the Lord leads! On August 19 my brother died. I had visited him twice and we were permitted to attend his funeral, which was largely attended. They asked me to lead in prayer before leaving the house for the cemetery. Thirty-two policemen in uniform attended the funeral, as he had been Police Commissioner.

We also spent a few days in Switzerland, where the founders of the Brethren Church were born. Towards the latter part of August we had a fearful farewell to my dear old parents and left for England by way of Paris, France. It cost us only $5 more to do so. France has the poorest houses in the farming districts I ever saw, but Paris is a fine city, generally considered the finest city of the world. The people received us very kindly. From Paris we came to Boulogne, a French seaport, and crossed the English Channel to Folkstone, and then to London, and on Friday morning, September 1, we arrived at Portsmouth. Here we took the Royal Mail Steamer Cedric at 3 p.m., but could not sail till 8 p.m., on account of the tide being out. The Cedric is 700 feet long and has 1,600 passengers, and the next day we took on 200 more at Queenstown, Ireland. We had severe storm the first few days, but these large steamers are little affected. The last part of the voyage was very fine. We could eat every meal. On Saturday, 2 p.m., we landed in New York, and we thank the Lord for his mighty arm that brought us safely to these dear homes again. The joy and love were renewed again. May God give the increase to the seed sown.

Home Again from Europe.
sions were made. The members were not all there however.

Our dear Bro. and Sister Myers will leave to-day, expecting soon to sail for the home land. May the Lord bless and use them, and may they be useful in the home land a number of years to press home to the people the needs of the field.

Pray for us that we may be useful in winning souls to God and that we may fully know his will in all things. Our prayer is for the home church that they may be zealous in the Lord's work and labor in unity that God may accomplish nothing; but so filled with that spiritual oneness that souls will be saved and filled with the Holy Ghost.

Yours in Jesus,

HARRY FAY.

FROM BRO. AND SISTER MYERS.

MATOPPO MISSION.

On Sunday, August 20, was our last meeting at the Matoppo Mission. Preaching services at the usual hour. Have read thirty verses from the 19th chapter of John, we spoke of Christ's suffering on the cross for us, and how we should devote ourselves to his service as our beloved Master. Malindla interpreted for us.

We feel we have left our last message. We took part in the services connected with the Communion, or love feast season, and enjoyed it much, as it was the last time with the dear workers and our native brethren. The day closed with pleasant remembrances. We enjoyed a good night's rest and morning meal, Monday, Aug. 21, we read from the Bible H. Cor. xiii., 7-14, after which all joined in prayer, commending ourselves to God's keeping power. The donkey team was ready and we bade good-bye to the dear workers and the native brethren. The school all came to the wagon. Bro. and Sister Steigerwald, our hosts, were ready with two of the native boys, and as we drove away the dear ones sang hymn 102 in Pencroft's Hymn, "We'll Never Say Good-bye in Heaven."

We are out of sight now on our way to Bulawayo.

We arrived here at 3 p. m. Praise God, we are well. We are being entertained at Mr. Sheriff's Mission Home.

We leave here D. V. Thursday at 9:30 a. m. for Port Elizabeth. We have booked on the Union Castle Line, on an intermediate ship, the Galika, sailing September 23 from Cape Town for Southampton, England. We purpose D. V. to stop to visit a week or ten days in England before sailing for our homeland.

We have much to thank God for, first, for health and strength of body; neither of us was sick in bed one day since we left the homeland, and above all, we thank God for the spiritual enjoyments we have had with the children of God, and the sweet fellowship in the Master's service. Now, as we leave Africa's soil we command all the loved ones with whom we have met in worship and in family visits, with whom we have enjoyed kindly hospitality, and who showed much love in helping us with the Lord's work, may they bless and pray that they may be much used of God to give the gospel to the heathen, and that we may all come bringing our sheaves with us when Jesus comes.

Will the dear ones continue to hold us up to God's keeping power, and that we may be kept safe, and return us home safely and use us for his glory in the homeland?

Yours in much love,

JOHN H. MYERS AND WIFE.

Bulawayo, Aug. 27, 1905.

NEW PREMROSE P. O., GERMISTON, S. AFRICA,

AUG. 14, 1905.

George Dewiler: Dear brother in the Lord.

In last week's mail I sent you a copy of our new magazine, it being the first number as you will see. This magazine is published in the interests of the Mission in which we are engaged in the Lord's work here at Johannesburg.

This Mission is conducted on faith lines, keeping interdenominational and teachings for its doctrine the New Testament principles as a four-fold gospel. God has raised up his man for this work, of which I desire to speak more freely, but owing to the want of time I shall defer to do so in some other article.

I shall be very glad if you mention this magazine in the columns of your paper, stating the subscription price to be sixty (60) cents a year.

Perhaps we could arrange to combine the two in subscription price, if so please state your terms and we shall consider the offer.

Your brother in Christ,

J. O. Lehman.

[The foregoing letter is self-explanatory, it remains to add that the name of the magazine is, "Africa's Golden Harvests" and is "A Quarterly Journal of General Missionary Information and The Organ of the South African Compounds and Interior Missions." Those wishing to become subscribers will please address Bro. Lehman. Our friends will find it a journal of interest in its special line.—Editor.]

An Indian Letter.

MANCHESTER DIST., INBA.

Aug. 17, 1905.

Rev. G. Detwiler,

Harrisburg, Pa.

Dear Brother in Christ: Greeting in Jesus' name.

I write you to-day to ask you to please make a correction of a statement in one of my recent letters in the Visitor. I spoke of one having sufficient means for the girls' quarters at this place, and at that time we did not have in mind to put up a wall all about their compound, and neither had I much else to be later incurred. Since then the urgent need of having a closed compound has brought us to the conclusion the sooner it is erected the better for the saving of our girls, and that I wish that the dear ones at home do not misunderstand on account of my former statement, I would correct it and say that there is still considerable needed for the completion of everything.

We would greatly appreciate any mention of this need, had it not been on account of the former statement, and that through this some at home might not understand if we would say their quarters are yet not complete. We find in this country that many times the incurring of unexpected expense in building causes building funds to run short when we formally considered funds in hand sufficient. I trust you will understand. One thing that calls forth this explanation is because of some having written that they are glad there is sufficient for the comple- tion of the building, etc., for the girls and that all might understand, will you please make the correction?

The Lord is with us, and continues to own and bless the work of his servants.

"He falleth not." Praise him! "All may fall but Jesus never. Glory to his name!"

We are always glad for the Visitor, and express to you our gratitude for the same. Wishing you his best, we remain.

Yours in him,

J. H. AND R. Z. MARTIN.

Experience and Testimony.

The Spirit prompts me this morning to write a short testimony for the Visitor. The words that they "overcome by the blood of the Lamb and by the word of their testimony," have been so much on my mind the past week. But if we want to give a testimony we must have one, not have heard about it or read about it, but we must have one, and if we have a testimony that we please God as Enoch had, then we must stick to our testimony, and we will make progress in the Christian life.

When Peter preached to those people in the house of Cornelius, they praised the Lord and magnified him, and by that Peter knew that they had 'received the Holy Ghost. We read that the redeemed shall say so and they that loved the Lord shall often to each other. People say that we shall live our testimony and not say much about it. We, are we to be pure in heart and are we will live right before God. We cannot do otherwise if we walk by the Spirit within and the word without, and have good sanctified common sense in the head we will go right. We cannot please all the people, no good people ever could, but if we purport in our heart to do God's will and have his favor, we will get out right every time.

It is now about nine years that the Lord led me in this blessed way that is when the highway that we read in Isa. xxxv., and gave me the peace like a river, and I wish to say the praise of God and for the encouragement of others, that is a thing that has come to stay. Praise God, it is getting better all the time. I am glad I did not run away from the church and stop keeping the commandments, but I am also glad that I stuck to my testimony, for I still see others are being led out in this blessed experience. O, I do praise God for the straight and narrow way that goes between formalism and fanaticism, for that is a safe and happy way. But we have to keep our eyes open and study God's word carefully and watch and pray, then we will have an anchor that keeps the soul steadfast and safe when the billows roll. Hal­

Silverdale, Pa.

MARY WHIBLEY.

To-day, the 12th day of September, I was prompted to obey God. I went and read the fifteenth chapter of John, and the most that struck my mind was the command to love one another. Which is said of the commandments, even in testimony. Oh, it is true we must do his commandments if we would have right to the

October 2, 1905.
tree of life. Twice in that chapter it commands us to love one another. Oh, dear brother and sister, do you and I know what God thinks of not loving one another? How he loves not knowing not God, for God is love. We can't love all; some people do, nor could we do as they do, but we can love one another. This command is just as strong as feet-washing or to keep this Spirit, or any other, and the more God's people are filled with the Holy Spirit the better I enjoy to bear or be about them. To-day I sacrificed a little to obey God. It is not sacrificing to me that feels all right, but obeying God, for we could give our bodies to be burned and it would avail nothing. So after reading this chapter I made some Bible wine; not the kind offered to Daniel. So, after all, back of my experience this day, way deep down in my heart it is love, or I would not have done any of the things mentioned in this letter. Halilullah.

Amanda Snyder

Warming and Invitation.

Oh you who are still without Christ, And have no hope of future rest; Just listen to His invitation here, And find in Jesus Christ salvation.

This blessed call to you he gives Because he never reject any; He quickened him a young fellow, As though expecting to meet somebody. At once, on seeing the young fellow opened the forward car. Change often. If it is too severe for you, it may be the right thing for you. I could not see a few seats behind her. She was small and frail, but sitting in her form, banishing her lightest anxiety and care, I was a young man who loved his mother.—Selected.

The faithful are never fruitless.


To save much correspondence, and for the satisfaction of those expecting my service for evangelistic work, I give hereon the list of engagements in regular order. 1 Smithville, Ohio; 2, Sippo, Ohio; 3, Stevensonville, Ont.; 4, Wainfleet, Ont.; Pelham, Ont.; 6, Sherkston, Ont.; 7, Clarence Center, N. Y.; 8, Philo, Phila. Pa.; 9, Souderston, Pa.; 10, Oswego, Mich.; 11, Yale, Mich.; 12, Clayton, Ohio; 13, Thomas, Ohio; 14, Eagle Rock, Ia.; 15, Newburn, Kan.; 16, Auburn, Ind.; 17, Gormley, Ont.; 18, Mansfield, Ohio; 19, Ashland, Ohio; 20, Lake Ann, Mich.

The invitation is to all who believe in the Lord Jesus Christ has the sympathy of the community in their bereavement. Funeral services were held at the Rosebank M. H. and were conducted by Elder J. N. Engle. The faithful are never fruitless. Brother Zook was united in marriage to Moses Driver, Jan. 25, 1850. Two years later, on Feb. 25, 1852, a daughter, Lizzie B. Bert, was added to the family, and was cared for in different homes of the Brethren a few months at each place. She gave her heart to God in her young years and united with the church in which she proved to be a faithful member till her death. She was a kind and affectionate mother. She leaves three sons, one daughter and one sister, and many friends to speak of her kindness and love. Interment in Highland cemetery, Covington, O. Funeral services were conducted by Elders A. M. Engle and J. J. Rosenberger.

R. D. — Died, Sep. 8, 1905, at Hope, Kansas, age 68 years, 6 months and 7 days. He was the mother of six children, of which three are yet living, Josiah, of Arkansas, and Mrs. Pearl, of the home of the bride, at Des Moines, Iowa, Elder J. N. Engle, and Samuel Win- ger, of Lyons, Kans.; Daniel, of Lyons, Kans.; Rebecca Hostetter, aged 20 years, 10 months and 20 days. She was the mother of six children, of which three are yet living, Josiah, of Arkansas, and Mrs. Pearl, of the home of the bride, at Des Moines, Iowa, Elder J. N. Engle, and Samuel Win- ger, of Lyons, Kans.; Rebecca Hostetter, aged 20 years, 10 months and 20 days. She was the mother of six children, of which three are yet living, Josiah, of Arkansas, and Mrs. Pearl, of the home of the bride, at Des Moines, Iowa, Elder J. N. Engle, and Samuel Win- ger, of Lyons, Kans.; Rebecca Hostetter, aged 20 years, 10 months and 20 days. She was the mother of six children, of which three are yet living, Josiah, of Arkansas, and Mrs. Pearl, of the home of the bride, at Des Moines, Iowa, Elder J. N. Engle, and Samuel Win- ger, of Lyons, Kans.; Rebecca Hostetter, aged 20 years, 10 months and 20 days. She was the mother of six children, of which three are yet living, Josiah, of Arkansas, and Mrs. Pearl, of the home of the bride, at Des Moines, Iowa, Elder J. N. Engle, and Samuel Win- ger, of Lyons, Kans.; Rebecca Hostetter, aged 20 years, 10 months and 20 days. She was the mother of six children, of which three are yet living, Josiah, of Arkansas, and Mrs. Pearl, of the home of the bride, at Des Moines, Iowa, Elder J. N. Engle, and Samuel Win- ger, of Lyons, Kans.; Rebecca Hostetter, aged 20 years, 10 months and 20 days. She was the mother of six children, of which three are yet living, Josiah, of Arkansas, and Mrs. Pearl, of the home of the bride, at Des Moines, Iowa, Elder J. N. Engle, and Samuel Win- ger, of Lyons, Kans.; Rebecca Hostetter, aged 20 years, 10 months and 20 days. She was the mother of six children, of which three are yet living, Josiah, of Arkansas, and Mrs. Pearl, of the home of the bride, at Des Moines, Iowa, Elder J. N. Engle, and Samuel Win- ger, of Lyons, Kans.; Rebecca Hostetter, aged 20 years, 10 months and 20 days. She was the mother of six children, of which three are yet living, Josiah, of Arkansas, and Mrs. Pearl, of the home of the bride, at Des Moines, Iowa, Elder J. N. Engle, and Samuel Win- ger, of Lyons, Kans.; Rebecca Hostetter, aged 20 years, 10 months and 20 days. She was the mother of six children, of which three are yet living, Josiah, of Arkansas, and Mrs. Pearl, of the home of the bride, at Des Moines, Iowa, Elder J. N. Engle, and Samuel Win- ger, of Lyons, Kans.; Rebecca Hostetter, aged 20 years, 10 months and 20 days. She was the mother of six children, of which three are yet living, Josiah, of Arkansas, and Mrs. Pearl, of the home of the bride, at Des Moines, Iowa, Elder J. N. Engle, and Samuel Win- ger, of Lyons, Kans.; Rebecca Hostetter, aged 20 years, 10 months and 20 days. She was the mother of six children, of which three are yet living, Josiah, of Arkansas, and Mrs. Pearl, of the home of the bride, at Des Moines, Iowa, Elder J. N. Engle, and Samuel Win- g