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Messiah University is a Christian university 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.
Walking With God.

A woman with some years of Christian experience behind her was briefly telling the story of her religious life at the request of the pastor of the church with which she was wishing to unite. She spoke of the ups and downs, the mountain top and dark valley days of her earlier Christian living, and then added, with unpremeditated speech, "For years now I have simply walked with God."

When she had finished the echo of her own words came back to her with a shock. She referred to it afterward with a feeling that she might have been unwittingly guilty of irreverence.

"Enoch walked with God; and he was not; for God took him." Enoch was "too good to live" in this world, too good even to die! And she had dared to use with reference to herself the same words with which the inspired writer had described the holy man of old!

But after all what else was there for her to say? What does it mean, in our picture language—for all our spiritual language is but the adaptation of words from the material life around us—what does it mean, in this picture tongue, to "walk with" another? How can two walk together except they be agreed?" Sympathy with one another, agreement on essential points, entire absence of clashing interests, antagonistic purposes, conflicting opinions, in short, unbroken, unruffled fellowship—this is what it means for friend to "walk with" friend.

Is walking with God, then, such a lofty attainment in religious experience that it must be relegated to the Enochs of the world's history? Should it not rather be the every-day inspiration of every child of God, which the homely word would naturally suggest?

It does not necessarily imply great knowledge. The little one "walks with" father when he runs to meet him and slips his chubby hand into the great, strong one and pours out the story of the day's childish joys and griefs, while with upturned face his eyes seek those of the man who towers above him. Here is no equality, no appreciation of father's work, no conscious bearing of father's burdens, no similarity of aims even; but there is trust and love on the part of the father, fellowship unmarred.

It does not necessarily imply long acquaintance. The friend of yesterday, aye, even of the hour, "walks with" his new-found friend, when heart beats in accord with heart, and sympathy flows on unbroken through a life-time.

Nor yet does it necessarily imply divine heights of moral purposes or attainment. He "walks with" his friend who, seeking that friend as a refuge in the hour of sore temptation, begs his company past the furnaces of the dram shop, or entreats him not to leave him while the fight for his soul is on. They are not yet alike, those two, but there is loving confidence in the midst of fear on the part of the one, loving helpfulness and courage on the part of the other. And it is only when the weak, tempted one wilfully breaks away from the strong, restraining presence that this walk together is interrupted.

Who would not 'walk with God'? Who cannot "walk with God"?—Helping Hand Messenger.

Still More Wonderful.

Dr. Torrey relates that a brother evangelist was once called to task for having made the statement that the power of Christ is able to save a drunkard.

The person who questioned him was a young lady studying to become a doctor.

"You ought not to have told the people what you did about strong drink," she remonstrated. "It's absolutely impossible to save a man from the cravings of the appetite for liquor. Don't you know that alcohol destroys the lining of the stomach?"

The evangelist was not a learned Christian.

"Praise the Lord!" he cried.

"Why?" asked the young lady, in evident horror.

"I never knew till to-day that the Lord could give a new stomach, too!"
Jesus Christ. The individual who truly believes on Jesus, who accepts, trusts, and becomes obedient to Jesus (for believing implies all that), will become thoroughly reformed and clean in his habits of life; his conversation, his deportment, will become such that people will "take knowledge of him that he has been with Jesus.

But underlying the fact of this glorious possibility which is ours in Jesus Christ, is something spoken in connection with the expression at the head of our article "while we were yet sinners." It is this "while we were yet sinners Christ died for us." This is the foundation fact, "Christ died for us." He died for us not after we had been brought out of bondage by some effort of our own for that was impossible, the law even could not do it, but he died for us while we were yet sinners thus making deliverance possible for us, for all men, for God "will have all men to be saved, and come to the knowledge of the truth." (I Tim. ii. 4).

Considering then how entirely our salvation is of grace the Apostle Paul may well ask, "Where is boasting then?" and answer truly, "it is excluded." No one has anything of which he may boast.

My hope is built on nothing less Than Jesus' blood and righteousness; I dare not trust the sweetness frame, But only trust in Jesus' name.

Truly all "other ground is sinking sand." "Without the shedding of blood there is no remission of sins." "Justified by his blood * * * saved from wrath through him." Sins forgiven, transgressions pardoned—blotted out—

"Now we are free, there's no condemnation Jesus provides a perfect salvation, Passing from death to life at his call, Blessed salvation, once for all."

But further, behind the doctrine of the atonement through Christ's sacrifice of himself, and giving himself to die for us, is that which prompted the sacrifice—the great love of God. "God commendeth his love toward us." "For God so loved the world that he gave his only begotten Son," and this Son died for us "while we were yet sinners." Well may this great fact prompt the Apostle Paul to exclaim as he does in Romans xi. 33, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

And well may the poet sing—

"Christ has for sin atonement made, What a wonderful Savior, We are redeemed, the price is paid, What a wonderful Savior."

It was after Jesus had died for us and risen again "for our justification" that Jesus said, (Luke xxiv. 47). "And that repentance and remission of sins should be preached in his name among all nations," which preaching he put the Church under obligation to perform, and failure to do which she fails in that which is her first duty and greatest privilege. The Apostle Paul said, "Woe is me if I preach not the Gospel," and he found the greatest happiness in carrying out the Lord's commission. He said, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the son of God, who loved me and gave himself for me." And in his farewell scene with the Ephesian elders he, with grand heroism said, knowing that bonds and affliction awaited him, "but none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify of the Gospel of the grace of God."

Thus has this Gospel of Jesus Christ power not only to remove from us the guilt resting on us on account of transgression and sin, but also a power to transform the life and bring it into a glad obedience of that which Jesus has commanded. The persecuting Saul becomes the devoted, consecrated preaching Paul who through suffering, persecution, poverty and hardship, remained faithful to the end, and did not regard his life a failure as he reviewed it before his martyrdom, but could triumphantly exclaim, "I am now ready to be offered. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day."

Thus there is salvation and deliverance, and a transformed life possible for every single individual who wills to will what God wills. When Jesus looked upon Jerusalem and wept over it he said, "but ye would not," and this is the only reason to-day that people are not saved—they will not. They are deceived by the deceitfulness of sin. Believing on Jesus involves all that is meant by repentance, and obe-
dience to all the will of God. We cannot

"—be carried to the skies,
On flowery beds of ease.

It involves taking up the cross and following Jesus. It means separation from the world, but separation to Jesus, and continuing in the warfare till the end.

It is more or less a matter of surprise and disappointment that the columns of the Visitor are so rarely favored with any article or articles from the elders or bishops of the church. There are more than twenty-five of these officials and a proportionately large number of ministers and deacons, and the number of contributions from any of them is wofully small indeed. Here and there is one who sympathizes with the editor in his predilection of filling the columns of the paper with original matter from correspondents who do not write. Of matter under the head of Church Work, Experience, Testimony, as found on pages 12-16 we have a fair supply, but we look for the bishops and ministers to supply us with suitable matter on Christian doctrine in its various phases. We would also encourage the younger brethren to write short articles on religious themes. The practice will do you good even though it should find its way into the waste basket. Don’t undertake too large a task in the beginning. May the number of contributions increase.

President Theodore Roosevelt has appointed Thursday, November 30, to be observed as a day of national Thanksgiving. It is a cause for thankfulness that our chief executive, and those who are associated with him in authority, are men who fear God, and acknowledge him as the source of material as well as spiritual blessing. It is the desire of the President that the people of this greatly favored land cease from their ordinary labors on Thanksgiving Day as much as possible, and congregate in their churches as much as possible and render thanks to the God of heaven who has favored the people of this land so greatly in this year 1905, and blessed the labors of all so abundantly, and has vouchsafed peace and tranquility to the people of this land, even blessing the efforts of President Roosevelt in bringing about the ending of the terribly destructive war between Russia and Japan. Our people should be ready to comply with the President’s request, and make it a special season of Thanksgiving even though harvest meetings were held in many of the districts.

The love feast at Harrisburg was held as announced on November 8 and 9. The attendance was large, delegations being present from the surrounding districts of Cumberland, Franklin, Lancaster, Lykens Valley, etc., etc. The ministry was well represented, there being four bishops present. Among the other ministers attending from outside of the home district were Abraham and Enos Hess, of Lancaster county, Brother Lehman of York county, Henry Brechbill, Jacob Myers, Joseph Burkhardt, S. S. Burkholder, of Franklin county, John Dick and David Neisley of Cumberland county, Joseph Keefer of Lykens Valley, and Joseph Leaman of Upland, Cal. Brother Leaman being engaged in meetings at Pequa M. H., where the Lord is graciously blessing the work, was not able to remain for the ordinance meeting in the evening, but preached acceptably and effectively in the afternoon. The number of communicants was large, numbering possibly several hundred. The order was good.

The smooth-tongued life insurance agent manifests a commendable concern for yourself and family. He quotes Scripture in support of his interest in your family’s welfare. “He that does not provide for those of his own household has denied the faith and is worse than an infidel,” is a favorable quotation. But when one reads the revelations of the methods of life insurance companies in these days, one can easily see that gain for himself is the foundation of the agent’s concern for the welfare of yourself and family. Every individual who takes out a life policy in these companies contributes to the supporting in luxury of the men who are at the head of these institutions. To make money out of you is the concern of every official from the president of the company down to the lowest soliciting agent. If there is no gain for them in your patronage they care very little for you. Christians are better off if they stand aloof from such contamination.

Our obituary column gives the particulars of the sickness and death in the Philippines of Brother Harvey Engle, noticed in these columns a short time ago. These sad occurrences in the far off land call for our special sympathy and condolence. We are glad to note the very favor- able report of the life and labors of the young brother during his brief stay in that country. When it became apparent that death might result he could bear testimony to the saving power of Jesus, and said, “I am ready to die,” although feeling that he might have done some good if his life would be spared. Those who were with him bear testimony to the excellency of his character and life, being beloved by his fellow workers, and much beloved and respected by the pupils of his school, who sincerely mourn the loss of their teacher.

The publishers of the Gospel Text Calendar have informed us that the calendars will be ready to distribute shortly after November 15. They will then fill all the orders as rapidly as possible. In the meantime we hope many of our subscribers will be pleased to order one for their home. We would be glad to supply at least a thousand of the homes into which the visitor goes with one of them. The price singly is twenty-five cents. One dozen or more to one address, $2.25 per dozen.

Our brother, J. W. Hoover, of Toronto, Ont., and his wife are laboring in the interest of the Lord’s work in Elkhart district, Indiana, and later may visit some points in Ohio. Their present address is Nappanee, Ind. R. F. D. No. 1. If there are any points where their labors are desired they can be corresponded with at the above address up to about January, 1906.

We have learned that Bro. J. R. Zook labored in evangelistic meetings at Sippo, Ohio, from October 17th, being yet in progress November 4. Ten souls had returned to the Lord and the interest was good. After November 12, Brother Zook expects to labor for a season at Stevensville, Ont.

The blue mark again reminds those whose credit is expired now. Everybody is expected to take notice and respond without delay.

Change of Address.

Anyone writing to Bro. B. B. Engle, deacon, until recently of Donegal P. O., Kansas, will please notice that his address is now Abilene, Kansas, as they have moved there and taken up their residence on East Seventh street, No. 393.

The poet Farber once said truly that no one was ever corrected by a sarcasm. If the sarcasm is clever enough, it may crush a man; but it never draws a man nearer to God.
Where Jesus Reigns.

Where Jesus reigns there is no fear, no endless doubt, no hopeless tears; no base deceit, nor faithless faith; no angry strife, nor weak despair; no anxious care, nor blind unrest; no heavy heart by guilt oppressed; no discontent, nor gloomy days; but brightest hope and sweetest praise; no stumbling off, nor galling chains; no shame, no sin, where Jesus reigns.

Where Jesus reigns, there’s joy untold, there's riches, true wealth than gold; there's service glad, and courage true; there’s power to be and strength to do; there's sacrifice and sweet content, there’s grace divine, in mercy sent; there’s triumph over self and sin, and blessed peace abides within; there’s faith in God that never wanes, there's love supreme, where Jesus reigns.

Where Jesus reigns all these are found, all these shine forth, where he is crowned; Where Jesus reign, all these are true—Are these all found, dear heart, in you?

—Selected.

The Word of God.

“For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” (Heb. iv. 12) “In the beginning was the word, and the word was with God, and the word was God.” (John i. 1).

“And the word was made flesh, and dwelt among us. (and we beheld his glory as of the only begotten of the Father) full of grace and truth.” (John i. 14). “It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” (Matt. iv. 4).

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.” (II. Tim. iv. 2). “For he is Wisdom, Love and Light; for there are three that bear testimony; they who labor in the word and doctrine both to exhort, and to commend ourselves to every man’s conscience in the sight of God. But if our gospel (living word) be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.” (II. Cor. iv. 2-7). “Therefore seeing we have this ministry, as we have received mercy, we faint not: but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God. But where Jesus reigns, there’s joy untold, there’s service glad, and courage true; no stumbling off, nor galling chains; where Jesus reigns all these are found, all these shine forth, where he is crowned; Where Jesus reign, all these are true—Are these all found, dear heart, in you?

—Selected.
Christ's stead, telling the people he ye reconciled to God, looking to the cross for a whole Christ, saying them from the cause and effect. "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." (Heb. iv. 2). Dear ones, if we preach the word (Christ the living word) to the people, and they believe not in a whole Christ, it will profit them nothing. "By grace are we saved, through faith, and that not of ourselves it is the gift of God, not of works, lest any man should boast," etc, etc. "For there are three that bear record in heaven, the Father, the word and the Holy Spirit: and these three are one." (1. John i. 7). Well, we are positive that these are living facts, that those three bear record in heaven. However, heaven (when we have the living faith in Christ) will come down in us, and will be recorded on our spiritual docket. Nevertheless those three must be our living testimony, "For the Spirit of Jesus is the spirit of prophecy." "I wait for the Lord, my soul doth wait, and in his word do I hope." (Psa. cxxx. 5). David, no doubt, in this Psalm, was looking forward to the time when Christ (the living word) would come, and take away his sins, and wash him whiter than snow, etc., etc. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (John iv. 63).

For the Evangelical Visitor.

J. S. Lehman.

Culbertson, Penna.

For the Evangelical Visitor.

A Woman of Canaan.

"And behold a woman of Canaan came out of the same coasts, and cried unto him, saying, have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil."

Jesus went about fulfilling his mission, teaching the people and doing miracles. When Jesus came to Tyre and Sidon, this woman came from the same place. It seems as though she had faith or confidence in him, although I believe she had not come to that place to follow him in his commandments yet. But she had the faith that he could cast out devils. She was interested in her daughter as most all parents are. May God help us as parents to be the same as we desire to see them come to Christ. But you will notice that when she wanted him to have mercy on her in behalf of her daughter he answered her not a word. I believe that Jesus wanted her to be interested in herself, or in other words, her salvation, as Jesus wants us to be concerned about ourselves before we are concerned about our friends. You will notice in the twenty-third verse that the disciples besought him to send her away, but he said, "I am not come but unto the lost sheep of the house of Israel," and as Jesus "answered her not a word," perhaps she became wondering in herself what was required of her. "Then came she and worshipped him, saying, Lord, help me." So we see, if we are willing to ask the Lord in sincerity and truth he is willing to help us. May the Lord help us all to see our duty and also be willing to obey.

If we are willing to come in the way that the Lord appointed, and commanded us, we get a clear conscience and thus, I believe, we can be a help to others as his word teaches us to pray for one another. When this woman became willing to worship the Lord the Lord answered her prayer in behalf of her daughter, and said, "O, woman, great is thy faith; be it unto thee as thou wilt and her daughter was made whole from that very hour."

I desire the prayers of the brethren and sisters that we may be kept in the Spirit of the Lord and our house that we may all become a family in Christ, that when we are done with the cares of this world we may be so happy as to meet where parting is no more.

From your brother in Christ,

JACOB M. MYERS.

For the Evangelical Visitor.

Encouraging Mission Enterprise.

Dear readers: I have felt impressed to write a short letter for the Visitor, and with the help of the Lord I will do so. We speak of united prayers for the children of God and for our dear missionaries, and yet how much indifference and cold formality there seems to be among us who profess to be God's children. How little interest is taken and yet there are many reasons why we should be interested in missions; first, because Jesus was. It was his life-work, and as he was so are we in the world. As thou hast sent me into the world even so Father have I also sent them into the world. His mission to earth was to save the lost and when we have found in him a personal Savior is it not our mission to tell others the glad message of salvation—"The old, old, story of Jesus and his love?" And then our Savior commanded that his gospel be preached to every creature. He led the way, and then said, "All power is given unto me in heaven and on earth. Go ye into all the world and preach the gospel." No instruction could be more definite. However little interest one may feel in the wretched lives of the heathen far away, when once we understand that it is not only our Savior's wish,
but his command, how can we profess to love him and yet make little or no attempt to obey him?

Oh, dear ones, let us improve our privileges and do what we can. We can’t all go to the heathen lands, but we can all pray for them and give as the Lord has prospered us. “Give, not grudgingly or of necessity, for God loveth a cheerful giver.” One of our dear sisters here was prompted, I believe by the Holy Spirit, to start a sisters’ prayer-meeting every two weeks at our homes for the purpose of increasing the missionary spirit among our young people and, having special prayers for our missionaries. We also take up an offering at every meeting which gives us all an opportunity of giving, and finding the promise true that it is more blessed to give than receive. But so few are interested and only a few have come, but we hope and pray that more interest may be awakened. We thought we would like to hear if others have adopted this plan, and if so give us a word of encouragement. We find that God has blessed us in this meeting together because he met with us. May we be a blessing to some others is our prayer.

MARY MACKLIN.

Gormley, Ont.

For the EVANGELICAL VISITOR.

Doing the Commandments.

I come again in the precious name of Jesus, with greeting to all the brethren. It seems to me that we, as a brotherhood, are not treating our editor right. I think the brethren should write more than they do. I have been impressed for some time to write on a Scripture which you will find in Revelation, the last chapter and 14th verse, which says, “Blessed are they that do his commandments, that they may have right to the tree of life and enter in through the gates into the city.” I do not know if I can do justice to this Scripture, but I trust God may direct my thoughts aright. It would seem that those who do not do his commandments have no right to the tree of life which is Christ. The reason he is called the tree of life is that he lives forever and that he gives eternal life to all his followers. He is a tree whose branches reach to the ends of the earth, whose fruit never withers, lives forever. The gates we must enter through are the commandments which stand open to all people, and if we do not obey the call to do them I fear we will not be able to enter in and look our Redeemer in the face with joy.

The first gate through which we must enter is the gate of repentance, which I believe is being thoroughly preached by the brethren. It is by no means a “God bless me now, this very moment bless me.” We must meet the conditions of repentance. John, the forerunner, says, “The valleys shall be filled up.” This means that low humanity, such as drunkards and such like, of the lowest class must through deep repentance, forsake their degrading sins and come up to a level with the doctrine of Christ. The hills and mountains shall be dug down. This means the very opposite. One class is too low down, the other too high up. This class must also repent of their pride and high ambition and self-honor and make a full surrender of all their sins, with a sincere repentance to God and man, so that they can meet the lower class on the level plain where they can call each other brother or sister. He also says that the rough places shall be made smooth. O what a wretched picture! But through a deep and sincere repentance toward God and man now try to make peace by going to our fellow man and make the places smooth that we had made rough. He also says, the crooked places shall be made straight, and all flesh shall see the salvation of God. No doubt the most of us have made crooked places in our time, but by the grace of God we have or have tried to make these places straight. These places are different. We may have taken something that did not belong to us or we may have wronged some one, perhaps cheated some, or perhaps told a lie to sell something, and other things that we might mention.

How wonderful is the plan of salvation! It brings the lowest class, the drunkard, the card player, the fornicator, the poor beggar, the high-minded, the proud, the rough man, the great sinner, and the moral man on an easy and a beautiful platform of peace where they can call each other brother or sister. A beautiful picture—children of God. No wonder there is joy in heaven. This is the first gate through which we must pass. “Blessed are they that do his commandments that they may have right to the tree of life, and may enter through the gates into the city.”

I will now take the reader to the 12th chapter of Romans, verses 1 and 2, “I beseech you brethren, by the mercies of God that ye present your bodies a living sacrifice.” God has been so good to us; his mercies to us have been great. When we were in sin and wickedness he brought us out of the horrible pit and put a new song in our mouth, even praises to God. It is now our duty to give ourselves wholly to the Lord, without reserve; our lives must now be just the reverse of our former life.

You know how we used our mouths, our hands, our feet, our tongues, our bodies to build up the cause of the devil and to destroy the work of Christ. Our bodies, our tongues, our hands, our feet must be entirely given to the Lord now, to work for him, wholly given to the Lord. As living witnesses for Jesus, we cannot give our bodies as a dead sacrifice like many are doing. These dead to God, dead to the church, stumbling blocks to the sinner, God save them.

Here a great many people think sanctification comes in, but we only get into the proper place where we can serve God. We cannot become sanctified by seeking for it. I have seen so much of that kind of sanctification and so far as I know it took wings, it would not hold out. If we want to be truly sanctified we must take Jesus as our pattern. We read that God sanctified his Son, Jesus Christ, and sent him into the world. Again, we read that he sanctified himself so that his followers could sanctify themselves through the truth. So we see that Christ had a work to do and that he had to sanctify himself through this work. He was not wholly sanctified until he said, “It is finished.” As God sent his Son into the world so Christ has sent us into the world. Jesus said, “When the unclean spirit is gone out of a man he walks through dry places seeking rest but findeth none; he saith I will return to mine house from whence I came. When he returneth he findeth it empty, swept and garnished.” Now, then, what did that? Was it not the Holy Spirit of God? Who dare say that that heart was not sanctified? It was cleaned up and ready for the King of glory to live in, and that means sanctification—a cleansing. The children of Israel had to sanctify themselves before they could cross the Red Sea; so we are sanctified at our outset by the Holy Ghost. Now we must sanctify ourselves by obeying the truth, or through the work God has given us to do, so that the word of God will not stand against us in that great day. If we do not obey we are not clean through
the word. We are sanctified just as far as we obey the Lord, but will not be wholly sanctified until we can say, "It is finished."

Your brother,  
Freestone, Pa.  
John Keeper.

For the Evangelical Visitor.

A Word to the Needy.

Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death or of obedience unto righteousness.—Rom. vi. 16.

Friend, whom do you yield yourself as servant to obey, God or the devil? To mind the devil is to walk in the flesh, and these are the works of the flesh: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. But to serve God is to walk in the Spirit, and the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, meekness, goodness, faith, and temperance.

Do you want to obey Jesus and have life everlasting, and live in that beautiful city of God, where there is no more weeping, sorrow, worry, or sickness, and where one thousand years is like one day? Or do you want to obey the devil and live in the city of fire and brimstone, the hell, where there will be gnashing of teeth, where the worm never dies or you either, but burn forever and ever and where one day is like one thousand years?

"And behold I come quickly and my reward is with me to give every man according as his work shall be."—Rev. xxii. 12.

Friend, wouldn't you like to get everlasting life in heaven for your reward? Wouldn't you like to have love and the true spirit of Jesus in you? I tell you, friend, find Jesus before it is too late. What can you hope from the world and its pleasures? They won't bring you any good. The devil will bring you into trouble, but will he also bring you out of it? No, never, nothing but the blood of Jesus. The quicker the devil can see you dead with a heavy load of sins on you, the better he likes it, because he knows then that you are his. I say then, come to Jesus in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. He is calling you. There is mercy for you if you are willing to turn from your sin and surrender all. No money can save you, weeping will not save you, though you shed the most bitter tears. No one, but Christ Jesus can save you and make you clean from your sin.

Friend, don't go down the steep grade to hell. Remember every day you live is one day closed to your grave, your time is set from the day you are born. What if you are to die to-morrow and full of sins. Don't wait till the eve of dissolution, and then look back to the unpardoned sins of a life time. In that dread hour you know that you have not done with your sins yet, but will have to face them again before the throne of God. You cannot expect Jesus to pardon your sins then can you? Now is your time, to-morrow is his. Come to him today, he is waiting for you. Cease from your sorrow and sighing, believe on the Lord and he saved. He is waiting to pardon and welcome you in.

Pray to him from the bottom of your heart, in faith, and in spirit; he will hear you, he will cleanse you from your sins, he is precious, let me recommend him to you.

"Oh, taste and see that he is good, who trusts in him is blessed." (Read Rom. x. 9-17.)—Walter Max.  
Hawley St., Buffalo, N. Y.

Suffer Long.

One of the best tests of the experience of perfect love is not our motions, but our fulfillment of the thirteenth chapter of First Corinthians. This chapter is the straight-edge which, laid alongside of our experience will surely show us whether we have it or not. If we fulfills this treasure we need not look at the experience of others to see whether ours is like theirs or not, nor need we doubt as to its possession. St. Paul says of love: "It suffereth long." It is opposed to haste and passionate expression of our thoughts and feelings concerning others. It suffers their treatment without irritability or vindictiveness. It is not in haste to trace out the motives of others. It shows itself an example of meekness and forbearance. It is not overcome of evil, but overcomes evil with good. It loves its neighbor, when perhaps there is nothing lovely in him—loves him not for his sake, but for God's sake and the sake of the truth. It seeks to be as kind to the failings of others as it knows God is kind to its own faults. It treats others as it desires God to treat it. The question to be decided is not how straight and uncompromising we are on "the doctrine," nor how much we shout, nor how easily we canweep, nor how ecstatically we can glow, but have we the love that suffers long?—Christian Witness.

After the Harvest.

"The Summer is past; the harvest is ended." All around us are the empty fields with stubble brown and sere, their rich sheaves of golden grain all garnered safely in. Autumn is here, with its soft, hazy sunlight resting on hill and vale. How swiftly the time passes by! The year is drawing near a close, and soon we must say goodbye forever to 1905.

Each year has just one Spring, with its singing birds, its opening flowers, and laughing brooks; just one Summer, with its sweet-scented hay and harvest of golden grain; just one Autumn, with its ripened fruit and hazy sunlight. Then cometh Winter, and that year is ended forever.

Herein is a lesson, O soul, for you. Your life can have but one springtime—only one—with its golden opportunities to scatter far and wide the precious seed; one Summer, with its harvest of golden grain, which must be taken care of at once, or else forever lost; one Autumn, when the pulse grows faint and the step is slow; then comes Winter and a hush, and a long, long rest. O soul of mine, art thou making good use of the seedtime and the harvest?

All round us the Autumn leaves are lying; dead and withered, they shiver and tremble and fall. But grandly they have fulfilled their mission, "affording shelter to the birds, shade to the beasts," and often cooling the tired brow of the traveler with their soft, gentle breezes. Not in vain have they lived. And as we tread on their lifeless forms in the forest, they still whisper some grand lessons to the heart of man.

"We all do fade as a leaf." When our bright Summer of human life is ended, and the harvest is passed, O soul of mine, can it be said of us that we fulfilled our mission as nobly as the leaves?

One seedtime—one harvest—only one; hasten into the field while yet it is day, for the night cometh, when no man can work!—Pleasant Hours, Selected by Samuel M. Eangee, Hornedsville, Pa.

When a wrong cannot be forgotten, and yet cannot be mended, it is a good thing to try to define it. Measure its exact size. That is sure to make it look smaller.—A. H. K. Boyd.

It is a pleasant sight to see anybody thanking God, for the air is heavy with the hum of murmuring and the roads are dusty with complaints and lamentations.—Spurgeon.
Keep the Main Track.

We are living in an age of compromise and formality on the one hand, with delusion and fanaticism on the other.

The following is the side-track to formalism:

Before or after conversion join some worldly, fashionable church. Tone down when they tell you are too plain, too radical and too noisy. Find some excuse occasionally to neglect family and public prayer. Let down the bars of self-denial. Go back to the use of tobacco. Attend the lodge. Seldom if ever speak to your friends and neighbors about their souls.

In short, live so that worldlings and cold professors look on you as a charitable, inoffensive Christian. Take this line and you become a formalist, a powerless, backslidden professor.

The following is the side-track to fanaticism: Lose your tendencies and simplicity. Give way to an unattachable, head-strong spirit. Hold out for your point. Imbibe a desire to argue on the "Word" rather than to commune with God. Commence to follow impressions, voices, dreams or visions. Contend that the Holy Ghost leads you to do this or that (where it is contrary to common sense, investigation and the Bible.) When corrected and reproved, consider that person as blind and trying to lay hands on the Ark of God. Suspect something wrong with everyone that disagrees with you. Look at the inconsistencies of backslidden preachers and church members until you get disgusted with everything and pull off by yourself. Collect around you a little sect of your kind; envieth not; vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, believeth all things. Love never faileth. Get this and keep this and you will keep balanced. Get this and keep this and you will melt your way through the lust, pride, formality, indifference and unbelief of this twentieth century.

HEAR IT! "LOVE NEVER FAILETH."

GET IT! LIVE IT!! PREACH IT!!!--Tract.

Selected by Noah Zook.

Alarming Church Corruptions

The wicked practices of the Protestant churches, which are growing more and more corrupting every year, are positive proof of their general apostasy, and departure from the faith of the Gospel of Jesus Christ.

These practices, which were unknown fifty years ago, have now in many cases become incorporated into the church as a necessary element for its external prosperity and financial success.

That the church is rapidly conforming to the spirit and pleasures of the world, none can deny. The most alarming feature is that prominent preachers lead the way and the people blindly follow.

The churches instead of being places of prayer, where the people meet together for the worship of God, the preaching of the Gospel and warning sinners to flee from the wrath to come, have become centers of pride and fashion, and the church itself has been turned into a play house where the fearful tide, have the despondency of Elijah when he threw himself under the juniper tree and prayed to God to take his life. They see no remedy; and I fear there is none, if we are to learn anything from the teaching of history. Revolutions do not go backward. The philosophers tell us there are revolutions in the religions as well as in the natural world. If so, it would seem we are evolving downward, and I fear we will never stop. It seems useless to lift a voice of warning—unless to preach to the churches that they must inquire for the old paths. I fear they will never return, but will keep on going downward till they strike the very bottom of ruin. I fear they will never call a halt till they with their magnificent machinery shall lie an unsightly wreck amid the rubbish of time, and the last word spoken by God's messenger shall be, "It is past."

In America, it is said there are forty million people who never go to church. Other countries are equally indifferent to the Christian religion. London, England, has a population of about six million and it is said that
out of that number three million seven hundred and fifty thousand persons never enter a place of worship. According to reliable statistics only five per cent. of the young men in the United States are members of any church, and more than half of these are Christians only in name.

The New York “Christian Advocate” says: “The decay of churches is taking place in the Middle States. The rural population in many places is ceasing to attend the house of God. Hundreds of churches have died in New York, Pennsylvania and New Jersey; and others have a name to live, but are dying. This is a saddening portrayal of the state of things around us. It is no use to try to ignore facts, or to apply unkind epithets to those who call attention to them. Should the present tendency to religious decline continue, and the restraining influences of religion grow weaker, imagination shrinks from the awful picture it would naturally draw concerning the state of things that must inevitably come.

One result of the religious decline and lack of faith is the alarming increase in the number of suicides. In the United States in 1889 there were 5,340; in 1900 there were 6,755, and in 1901 they had increased to 7,245. There were nineteen suicides in Chicago in one week. They talk of progress; but it is like progress down the rapids in the Niagara river. It means the death of hope and the reign of despair.

Pride is a damning sin. Against no other manifestation of depraved human nature does the word of God utter more fearful rebukes or more terrible denunciations. Nevertheless it is usually considered quite unoffensive among the churches of to-day, and, if it is only well dressed, luxuriously adorned, and baptized in the name of Christianity, a premium is usually paid for it. Pride is generally petted, flattered, complimented and honored in society, while humility is despised and rejected of men. Yet a little, however, and the tables will turn, for it is written, “He that exalteth himself shall be abused, and he that humbleth himself shall be exalted.”

President Charles G. Finney said: “When people join the church, they profess to give up the spirit that gives rise to the fashions. They profess to renounce the pomp and vanities of the world, to repent of their pride, to follow the meek and lowly Savior, and to live for God. And now what do they do? You often see professors of religion go to the extreme of the fashion. Nothing will satisfy them that is not in the height of fashion. What is it that lies at the bottom of all this? What is the cause that produces all this display? It is the love of applause. And when professing Christians follow the changing fashions they pronounce all this innocent. All this waste of money and time and thought, all this feeling and cherishing of vanity the church sets her seal to when she transforms to the world. Another reason is that by following the fashions of the world Christian professors show that they do in fact love the world. They show it by their conduct, just as the ungodly show it by the same conduct. As they act alike they give evidence that they are actuated by one principle. By conforming to the world in fashion, you show that you differ not at all from ungodly sinners. When the principal members, the elders and leaders of the church, and their wives and families are fashionable professors, they draw the whole church along with them into a train of fashion, and all ape them as far as they can. Some say: ‘No matter how we dress, if our hearts are right!’ Your heart right? Then your heart may be right when your conduct is all wrong. Just as well may the profane swearer say: ‘No matter what words I speak if my heart is right.’ No; your heart is not right, unless your conduct is right. What is outward conduct but the acting out of the heart! If your heart were right you would not wish to follow the fashions of the world.”

Eld. W. H. Mitchell says: “As in the days of Constantine so also now, the world has so far crept into the church that her spirituality has largely departed and she needs worldly amusements to satisfy her cravings. If, therefore, financial aid is needed to meet her bills, the most successful way is to arrange some very unique, sensational theatrical, and the money will be forthcoming; not that it is given because the church has need of it, but because those who give have their yearnings for worldly pleasure gratified thereby. Such is the extent to which these things are carried that the law in some instances has interfered to check them in their extravagance. Such things sap the very life of the church, and leave her powerless.”

The late Rev. A. J. Gordon said: “To receive an equivalent in food or goods for the money put into the Lord’s treasury, robs the offering of its richest element—that of sacrifice. In God’s reckoning, the value of an offering depends as much on what it cost the giver, as what it nets the receiver. Therefore the treasury of the Lord is vastly more enriched by the widow’s mite than by the widow’s muffins. To seek the assistance of the world instead of obeying and trusting God for help is a flagrant sin. What would be thought of a wife, whose faithful husband, supposing her wants, if she should distrust and dishonor him by going to his enemies for money; or to obtain it, should open his house for the entertainment of sensual pleasure-seekers? Yet such is the course pursued in these church entertainments.”

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.” “Woe to them that go down to Egypt for help.” “The real cause is to be found in the extreme worldliness that generally prevails among the ministers and members of modern churches, their own sins are hindering the salvation of souls, and causing the awful desolations in Zion.”

To say that the church of Christ cannot be sustained without these contrivances to beguile the world into its
support, is to confess that Christianity is a failure. No indulgence is right which unites us for holy communion with God. Contemplate the gossiping, joking and fun, in such meetings, and then attempt to pray. The sacredness of the sanctuary is soon forgotten in the roars of giddy laughter and stamping of feet, and rehearsal of silly anecdotes.

These entertainments lead to a forgetfulness of God, and beget in the minds of the young a taste for amusement elsewhere. The pieces and parts acted on the platform engender a love for theatricals, and from the church performance they go to the theater. A young man who had been employed at a theater said "that he had received in a Sunday-school concert his first training and taste for the stage." What possible good can result from these juvenile exhibitions of eloquence and song, finery and vanity, flowerers and gilt pasteboard? They do indeed draw immensely, but not to the truth, or to Christ. Choral services and Sabbath-school concerts, advertised as entertainments are really feeders of the theater. What are the attractions on such occasions but worldly allurements, and what is the entertainment but worldly pleasure? How can those who so frequently enjoy pleasure parties in church think it a sin to attend them outside of churches, even though it is in a circus or theater? "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

Rev. E. P. Marvin, D. D., says: "I assert the fact that one-leading cause of the worldliness and unbelief in these last times is the desire and saying of the evil servant, 'My Lord delayeth his coming.' As the blessed hope of the Lord's coming wanes in the church, men will try to keep one hand on the world and the other on Christ. While the church keeps a sacred bridal heart, she is blest and made a blessing; but when she ceases to be the correct bride of Christ, she becomes the harlot of the world. The sad defection is progressing with accelerated velocity, especially in the large and wealthy churches. Indeed it appears as if the world were converting the church. The great mass of church members, especially in cities, now play at religion; adopt the customs and costumes of fashionable society, and utterly refuse to secede from the world. They have no satisfaction in their religious forms—go to the world for pleasure, and are led astray by the strong delusions of these last times. The world has no confidence in their righteousness and pretty sentiment, and sees no essential difference between them and respectable worldlings. The church is warned in the Scripture against the friendship and not the enmity of the world. 'A fashionable church is a church of the world.'"

Paul, in writing to Timothy of the church in the last days, said: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth and be turned unto fables."—Selected.

**OUR BIBLE READING CIRCLE.**

**Bible Study.**

**Joshua.**

We have now come to the inspiring book of Joshua; called by some the book of possession. Israel had been wandering for forty years. God had promised to bring them into this good land. They had the privilege to enter in the beginning, at Kadesh Barnea, but on account of their disobedience and selfishness and forgetfulness, God had to keep them in the wilderness for forty years to prove them.

How like too many Christians today. God desires that all of his children enjoy his fulness now. (Eph. iii. 19.) He desires that our joy might be full now in the midst of a crooked and perverse nation. (Matt. v. 12.) He desires that we have overcoming power now. (Rev. ii. and iii.) He desires that we enter into this state of holy living in the beginning of our Christian experience. But how many, oh how many, like Israel, wander so long in the wilderness, bearing little or no fruit and getting nowhere.

Beloved, the promise is true; but we must take our place. Then the blessing comes.

Again, let us learn the beautiful lessons from Caleb. Moses had promised him a certain mountain; but he did not get possession until he actually came and took possession. God gives us today rich promises of victory and overcoming power; but too many are content, like Bunyan says, to grovel with a muck-rake with their eyes cast down and with a sad countenance, never looking up to behold the crown just above. The victory is not for us until we look to Jesus with the faith that receives, and determines to conquer. Then, too, the Lord says, Ask of me, and I will give you the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions. How many with Caleb's spirit, have asked for this inheritance; and have gone to the heathen lands to take possession? God help us to see our privileges and live up to them.

See again, the people served God as long as Joshua lived, and the elders that outlived Joshua. Many people to-day will serve God and the church, outwardly at least, as long as some good leader lives, but when he dies or moves away, or when some trouble arises in the church, when their services are most needed, they lose interest. What God desires is that we serve him for his sake alone, faithfully unto death. This teaches us as a church to do our very best to have good leaders however. Thus search out other spiritual lessons of Joshua; they are many. See how many you can get in the first chapter alone. Also do not neglect the geography of the country. Be able to locate the various tribes in their new possessions. Also the Cities of Refuge and the other cities.

**Questions.**

Who was Joshua? Where were Israel when Joshua took charge of them? How many times in Chap. 1 does God tell Joshua to be strong and very courageous? Was it necessary for him to be strong? Is it needful for us to be strong to-day? What promise did God give Joshua in this chapter? How was Joshua to regard the Word of God? Give the story of Rahab. What report did the spies bring? When Israel journeyed, who went ahead? How did they cross Jordan? What other water parted for them forty years before? Who were both the first to go into the Jordan and last to come out? How long since Israel started for Canaan? Why did it take them so long? What spiritual lesson here? Did they keep the passover in Canaan? How many days after they crossed Jordan did the manna cease? How was Jericho taken? Why were Israel defeated at Ai? What did Joshua do immediately? How did they discover who had sinned? What was done with Achan? Why? Will God work to-day when there is sin in the camp? How was Ai afterwards taken? How much of the law did Joshua read before all the congregation? What was the scheme of the Gibeonites? Was it right for Israel to make peace with them? What miracle at Gibeon? How many kings did Joshua overcome? What parts of the land were still not conquered? How was the land of Canaan divided?

(Continued on page 11, last column.)
Our Youth.

"Your Father Careth".

The Sparrow falls, a brief life quickly ended:
Some wanton hand has blotted out the sun,
The throbbing pulse of life for eye suspended,
Unseeded and unmourned except by none.
"Your Father careth" for a sparrow falling,
His eye hath marked the dying agony
Which rent the veil of life in threes apalling
And choked forever its sweet symphony.

Poor fluttering heart! at rest, at rest forever.
Life's fitful fever ended soon for thee,
So speedily for thee its cords must sever;
Was it to set thy timeliness at liberty?
We know not, little bird. Thy Maker knoweth;
We only understand he loves and cares;
His brooding spirit like the wild wind bloweth.
Interpreting all dumb beseeching prayers.

If he so care for these weak tiny creatures,
O soul distressed, doth he not care for thee?
Can he not read in all thy anguish
Thy mute appeal against the things that be?
"Your Father careth," cease thy vain repining:
All that thou needest he will send to thee.
Mercy and love through all the intertwinings
Oft the mysterious working out of his decree.

Henry's Mistake.

Henry was a bright little lad of about ten when this incident occurred.
Henry's mamma had some flowers in pots set upon a board, and the board was balanced across a bench.
"Henry," said his mother, "I want all these flowers carried to the garden, and you can do it. Take one from one end of the board, and then one from the other, and so keep on until all are removed."

The little lad was willing and cheerful about work, but sometimes thought he knew better than his mother; and in this case he very soon said to his sister:
"Josie, I can't see any sense of walking back and forth so much. I'm just going to take all the pots from one end, and then all from the other end."

Josie said nothing, and the wise little boy proceeded to do the work in his own way. From one side only he took down the pots of flowers; consequently he had not worked long ere there was a great crash; the board, pots and flowers all came tumbling down together. Pots were broken and valuable plants were destroyed. Out came the mother to learn the cause of the noise.

"What does this mean?" she cried, pointing to the confused pile of debris.
"It all fell down together," answered guilty little Henry.
"Because you disobeyed me," said the mother, pointedly.
Henry could not say nay to this; he only stammered out:
"I—I thought it—it would be just as good that—that way."

And she sent him away to her room, and happily for Henry he was made to remember this event. From that time he never forgot to obey his mother.—A. D. Walker.

Get Straight When Little.

Mr. Wooding had bought a nice home with trees and shrubs of all kinds around it. One tree had grown quite large, right in front of the house, but crooked.

Mr. Wooding thought he would straighten that tree. He got strong men, who planted thick stakes on either side of the tree, and then with a strong rope, they tried to bend it straight. It was no use, it had grown crooked.

While the men were pulling at the rope, Eddie and his sister stood by, looking at them. "See, children," said Mr. Wooding, if that tree had been straightened when it was little, it would now be beautiful. It could have been done easily. It is now too big and we can't make it straight. It will stay crooked as long as it lives. So it is with men and women. When little they can grow straight and become good and useful. If they grow up crooked that is, with a bad character and disposition, they are likely always to remain so.

Don't grow up crooked and ugly.
Grow straight. That is grow beautiful and good.—Pansy.

A Snare for Girls.

Among all the snares that Satan sets to blight and curse the lives of those who become his despairing victims, one of the most fruitful is the marriage of Christian girls to godless men.

God expressly forbids such marriages, commanding, "Be ye not unequally yoked together with unbelievers." He does this in love, to save people from the fearful harvests which they will be compelled to reap if this counsel is not regarded.

Yet Christian girls under the magic, seductive spell of infatuation, or under the influence of mistaken friends, plunge over this precipice of forbidden, unscriptural marriages to live in misery and rear children for the world and destruction.

If Christians would please God, grow in grace, and live useful lives, let them shun, as they would a viper, the cup of godless marriage.—Selected.

For the License Voter.

From a bushel of corn the distiller gets four gallons of whiskey
Which retail at ............... $17.05
The farmer gets ............... 50
The U. S. Government gets .... 4.40
The railroad company gets . 1.00
The manufacturer gets ...... 4.00
The drayman gets .............. 15
The retailer gets .............. 7.00
The consumer gets ........... drunk
The wifid gets ............... hunger
The children get .............. rags
The man that votes license gets what?

"Woe unto him that giveth his neighbor drink that putteth thy bottle to him, and maketh him drunken also." (Hab. ii. 15.) "Look not thou upon the wine...At the last it biteth like a serpent, and stingeth like an adder." (Prov. xxiii. 31, 32.)—Selected by Henry Balbohag, 222 South Seventeenth street, Harrisburg, Pa.

Obedience is the door to fellowship.

Bible Study.

(Continued from page 10.)

Who received the largest tract?
Was the land east of Jordan divided by lot?
Did the Levites receive any land?
What did they receive and how were they supported?
What land did Caleb receive?
Who had promised it to him?
Did it do him any good as long as he did not take possession?
What were the names of the cities of refuge?
Which were east of Jordan? Which west?
How many cities were given to the tribe of Levi?
From how many of the tribes were they taken?
Which suspicion arose toward the two and one-half tribes east of Jordan after they had returned home?
Was there a good cause for it?
What is the best verse in Joshua's exhortation to Israel before his death?
Did any of the children of Israel worship idols at this time?
What choice did Joshua give them?
What did he say for himself and for his house?
How did the people decide?
What was done with Joseph's bones?
How old was Joshua when he died?
When were they most successful; when least?
What is the general theme of the book of Joshua?
What book does the Levitical code of Israel refer to in the Old Testament?
Did Israel drive out all the Canaanites, as they had been told to do?
Could they if they had been determined to do so?
When were they most successful; in the beginning, or toward the close?
Do you see any beginning of their future failure here?
What was the secret of Joshua's success?
(Ch. xii. 12.)—Harvey Price.
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EVANGELICAL VISITOR.

November 15, 1905.

CHURCH WORK.

Messiah Home.

Donations for the months of August, September, and October, 1905.

Donation home, 540 Earl, Kohn, Harrisburg, Pa., 25 cents; Mrs. Martin, Elizabeth-town, Pa., 50 cents; Elizabeth Brenner, Ohio, 50; Sarah Hershey, Maytown, Pa., 1; C. O. Musser, Allentown, Kansas, 2.50; A sister, Mansfield, Ohio, 50 cents; total, $2.00.

A. B. MUSHER, Treasurer.

Orphanage Endowment Fund, as formerly reported, $200. Mr. and Mrs. John and family, Stouffville, Ont., 50; total, $205.

May the blessing of God be in the work, is my prayer.

A. B. MUSHER, Treasurer.

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Balance on hand, $46.20.

Donations.

Eliza Sider, 51; Mary Blakes, 51; Sister Ehlers, 50 cents; Mrs. H. C. Hurst, 25; Jesse Winger, 51; Jemima Kinsley, 50 cents; Christian Winger, 51; John Sider, 51; Lu­dia Sider, 50 cents; I. H. N., 51; Andrew Sider, 50 cents; Bertha Kline, 51; Walter Winger, 51; John Ehlers, 51; Harriet Knecht, 51; D. W. H. Weise and family, 51; Pleasant Hill Sunday-school, Hamlin, Kans., $475; Total, $86.00.

EXPENSES.

Gasoline and oil, $1.35; missionary, car fare and sundries, $1; groceries and household supplies, $275; total, $326.35.

Balance on hand, $506.

Bertie church, 50 cents provision. Nottawa church, 10 pounds butter.

Dear brethren in Christ.—There is nothing special to report in our work here. The workers are quite waiting on God to know his will. There are hundreds and thousands of souls around us who do not know Christ as their personal Savior. The majority are cold and self-satisfied. The perplexing question is, "How shall we reach them with the gospel?" A united effort is being advanced by the churches of Buffalo, for the salvation of souls. We hope it may meet with divine approval and result in a Holy Ghost revival. Union meetings and cottage prayer meetings are being held as a means of preparation.

The members and workers of the mission, assisted by Bro. E. H. Huston, beginning a series of meetings at the mission some time soon. We feel it requires more than human effort to get an interest awakened among the people and we sincerely ask you to join us in praying that the power of God may come down and work upon the hearts of the unsaved.

Yours, laboring for Jesus,

Geo. and Effie Whisler.

On Our Mission.

Our City Missions.

Dear readers of the Evangelical Visitor: Our salvation to you is found in Eph. i. 2 to 6. We praise God for his keeping power since we last communicated with you, and can truly say Jesus for the Lord has led us on and still supplies our need "according to his riches in glory by Christ Jesus." Amen.

This report dates back to September 18, when we wrote holding the word of life in the German Baptist (Bundark) church in Shannon, Ill. The meetings were well attended and fairly interesting.

The Lord gave us much preaching the plain unadulterated truth of God as revealed in his word. A good spirit prevailed in the meetings which were continued up to September 22. We don't know that any one was saved, but we know God said that his "word shall not return void nor unfruitful, but it shall accomplish all that he pleases and prosper in the thing where to he sent it." September 22 was used as a meeting in behalf of the work of the Lord in India. A liberal offering was given, which was forwarded by the writer to cheer the hearts of the dear workers in the dark land.

On Tuesday afternoon company with Brother W. H. Kreider, we went to look after the scattered sheep of God's flock in the vicinity of Freeport, Ill. Sunday morning was the time for Brother W.'s monthly monthly service, which was built by the people of the community and decreed to the trustees of the U. B. Church. The attendance was good at this service, as it usually is. In the evening it was the time for the U. B. minister to preach, but he gave the meeting over to us, and the brethren of the Menonite Church lift their Sunday evening meeting so they and their brethren could attend our meeting. This is an example some of our people might follow, in sometimes giving way to other ministers of the gospel who may come into our localities and take the brethren away from the Lord. On Thursday, September 26, Brother Kreider returned to his home near Shannon, and your servant was left to continue the meetings up to the night of the 28th. The meetings were well attended by Christians and others. There are a few sisters in that community, who still hold their membership with the brethren, but no brethren. We made the acquaintance of the Menonite brethren, who received us into their homes and we shared and enjoyed their hospitality and Christian spirit. We met one sister who was greatly healed by divine healing.We certainly do feel to praise the Lord for fellowship with saints though they are not identified with us, as a church. We recognize the mystical body of Christ as being composed of all true believers, who does not follow them.

Donation box, $3.27; Mrs. Kohr, Harrisburg, Pa., 50 cents; Elizabeth Brenner, Ohio, 50; Andrew Sider, 50 cents; I. H. N., 51; Andrew Sider, 50 cents; Bertha Kline, 51; Walter Winger, 51; John Ehlers, 51; Harriet Knecht, 51; D. W. H. Weise and family, 51; Pleasant Hill Sunday-school, Hamlin, Kans., $475; Total, $86.00.

On Sunday night, after the services, I was conveyed by our son, Irvin Zook, to
our nephew, Simon Whistler, near Mor­
awakened among the people. The workers
the Gospel Temple, corner Thirteenth and
after being separated for more than a
month. Prom October 3, to Sunday night,
farewell and took train for Des Moines,
would have been pleased to have had
longer a greater interest might have been
awakened among the people. The workers
there would have been pleased to have had
us remain longer, but as our arrange­
ments came from Philadelphia, we
understand we must take the parting
hand.
October 10 we took train for Kansas
City, where we visited with our son and
wife. October 13, we came to Abilene, Kan.,
arriving about 4 p.m., and were
met at the train by some of those of like
faith and found a welcome home with
us.
October 14, we came to Ramona, Kans.,
whence the 15th we began meetings in the Rose­
bank church, which were fairly well attended by God's
children. We have from the professed to the
ex­
cellent spirit prevailed and many testified to
full salvation. The Lord has done great
things for many of God's children in this
community whereof we are glad. Owing
to the busy season, corn harvest, the at­
ten­dance was not large as it otherwise
would have been.
On Saturday, October 21, the brethren
met for love feast, and it was indeed a feast
of love. One of the children came from
adjoining districts and a few visitors from
Pennsylvania. About 100 partook of the
emblems of the broken body and shed
blood of our Lord and Savior Jesus Christ.
Jesus said this in remembrance of me.
Up to this time the weather was favor­
able, but since then we have had rain
and snow to interfere with the meetings. One soul
professed salvation and no doubt others felt the
movings of the spirit but failed to yield to God.
How sad it will be for such, like the young man Jesus
spoke to say, "thou art not far from the kingdom of God" and yet it is not known that he
who ever entered. Last night a backslider,
confessed to her backslidings and prom­
ised to be true to God.
The meetings are expected to close here
in the evening well spent. Sunday morning, the
1st, I was permitted to enjoy the preach­
ings and Sunday-school and was
privileged to speak to the school. May
God bless the work and all the dear breth­
en and sisters.
In the evening I met with the brethren
and sisters at HARRISBURG in the meeting,
sitting under the sound of the gospel as
given by the pastor, encouraging the saints
and pleading for the unsaved. I also visited the
Orphanage and there I heart rejoiced to see the
good done among the poor children who
had been brought there out of such
miserable homes, especially those that
came from Philadelphia. I know how
awful the condition they were in, and
since here the great change that has taken
place. They look like little angels. Truly
the brethren and sisters are doing a good
work in the Orphanage, especially Sisters
Baker, Stover, matrons, and assistants,
Engle and Wilson. A great care
and responsibility is resting on them.
The children are trained nicely. They
sing the table by twos, folding hands and
saying grace. When the bell is tapped all hands are folded and
heads are bowed for prayer. After morn­
ing and evening meals they have worship.
I was with them in worship and it seemed
to me like heaven. The room was filled
with the glory of God. Truly this is praise­
worthy. There are twenty-one girls and
six boys.

But now, brethren and sisters, what
about the little boys? As I write there is
a picture before me. I see them run
the streets in their short pants bare feet, unkempt hair. They are as precious as the
little girls. May God save the boys; let us
get a place for the boys that they may be
saved from destruction. While the work
done in Harrisburg is a grand and noble
work, yet it seems to me like only a drop
in the ocean.
Well, we will praise God for what he
has done and is still doing. We are also
glad for what he is doing for us here at
the Mission. The Lord is blessing us, both
spiritual and temporal, and I know if we
are faithful he will not withdraw the bless­
ings. May the good Lord air up the pure
minds of the dear saints at the Orphanage
and Missions, so that the good work may
be carried on in his name. Pray for us.

From your brother in the battle.

Peter Stover.
3423 N. Second St., Phila., Pa.

Glorious announcement: "All things are
prepared. (Matt. xxii. 4.) Sad respond: I
am not prepared.—Cramer.
How we wished we might take these dear girls in our arms and carry them out of the darkness and degradation around them to Jesus. We learned that some of the people were gathered at the kraal near and we returned with the girls, hoping for an opportunity for Christ. We were not disappointed. About fifty adults were assembled together, talking. As they had nothing else especially to engage their attention, they were quite ready to listen to a very excellent and earnest talk by Brother Ndhlalambi. Some of the men, especially, seemed much interested, as also did some of the women to whom we spoke later. We trust it may not have been in vain.

Many of these, as well as ourselves, then went on to the next kraal, where the beer carriers were to assemble. At this place we found in all probably one hundred and twenty people present, and there was much noise and confusion while they were preparing to take their beer to the home of the chief five or six miles distant. The conversation at first reminded us of the impossibility for us to have a general meeting with those present, but we went from one to another of the groups and spoke to them individually. We counted sixty large gourds for beer, each containing two to four gallons. A little of this was consumed, at this village, but the greater part was carried away. After some delay, about fifty girls and young women marched out of the kraal during the singing of one of their beer songs, each carrying on her head one of the gourds of beer. Three of these were of the number who went to follow the man with the beer, each remaining with them not to go. They said they did not want to go but were afraid of the punishment they would receive if they refused. They carried the beer those five miles and immediately returned in the early part of the night, leaving the rest at the feast. As it was then about 1 p.m., we were thinking of returning home, but when we got near the kraal after the beer-carriers had left, we too remained, hoping to have a better opportunity of witnessing for Christ.

This was the last of the kraals of the beer-carriers, each remaining with them not to go. They said they did not want to go but were afraid of the punishment they would receive if they refused. They carried the beer those five miles and immediately returned in the early part of the night, leaving the rest at the feast. As it was then about 1 p.m., we were thinking of returning home, but when we got near the kraal after the beer-carriers had left, we too remained, hoping to have a better opportunity of witnessing for Christ.

A few of them returned to the tune of the beer song, and in the rear were three or four old white-haired women also dancing. Oh, how our hearts bled as we beheld these with one foot in the grave, thus practicing their wild orgies, and yet we felt so helpless to set them free, since they loved their bondage. We waited and prayed, finally Ndhlalambi asked the head man whether he would not quiet the people so that we might talk to them. He readily consented, and we soon found an orderly congregation of about forty men, heads of families, besides women and children. Brother Ndhlalambi led the way to the kraal after the beer-carriers had left, we too remained, hoping to have a better opportunity of witnessing for Christ.

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Last Sabbath was a wonderful day to our souls. God is very near, and we feel the power of the Holy Spirit surging through our whole being, which makes our heart cry out with the poet: "O for a thousand tongues to sing Thy great Redeemer's praise." In this dark and dreary land we view the vast field of labor and daily coming in contact with the many heathen who know not God, we feel that we could well utilize ten thousand tongues, but pray God to make these one" tongues as "cloven tongues of fire," and that the message of life may burn its way to men's hearts.

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Dear Visorners: In the name of God I will write some for our much-loved paper. I have been meditating over the awful condition of the human family. It seems as though we have entered into the days of falling away, not knowing yet if the man of sin is revealed. Yet oh, the coldness and deadness among the professed Christians! Formality, the love of many grown cold. Oh, dear ones, let us try hard to live and act that we will be a blessing to God’s great work. Pray much that our love will get stronger. Let us work hard while we can or our lamps will grow dark. Seeing only the Bridegroom will come and find us without oil for our lamps. I feel I have done so little for poor humanity. I want to overcome all my past evil with good. I believe that many souls, are lost by the neglect of professed Christians not doing their duty. No doubt many have become infidels by people not practicing what they profess. The time is drawing near for protracted meetings; now is the time to get ready. If God leads us see the time to come for the harvest for souls. Let us speak a kind word to poor, down-trodden sinners whenever we can and rescue the perishing. “Throw out the life-line across the dark wave.” I have dear ones, made so by the ties of nature, that are far away from the Savior. Oh, how I long for them to get saved. Let us lend each other help to whom we can. We are surely in perilous times. Oh, let us try and gain the crown. It is only at the end of the journey. Our stay will be short in this life. I want to improve well and have my work done and be waiting. Your sister, 

MAGGIE SMITH.

Greenville, O., R. R. No. 2.

This morning, like Daniel, I knelt at an open window with my face toward Zion. We are commanded to look up. Often if we look down to earth something of this earth will render us to enjoy what God has for his people of enjoy. We are not to look on either brother or sister, and feel bad. Let us do like Daniel, look right up to God through the windows, through the tidals. Like he did, sifting out to the gossamer will be converted. Oh, for more Daniels, men getting away from creeds and forms and rules and customs and regulations! God wants a spiritual people, strong in faith. Oh, how thankful we can be that it still has strong men for God! This morning I see God as never before. When we read of victory-people, how happy they are. Overcoming said: I thank God this morning for victory. Daniel was victorious. His three friends in the fire for not obeying the king were victorious! I feel to obey God and look to him. Pray for me.

A Boy’s Letter.

I am a boy nine years old. I go to Sunday-school every Sunday, and I want to be a good boy and do something for Jesus. I then think of John iii 16: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God so loved not his Son into the world, to condemn the world; but that the world through him might be saved.” I am staying at the Mission with my grandma while grandpa is away at Harrisburg, and I asked my grandma if I might write a piece for the Visor, and she said I might. So I hope you will enjoy my composing. If any one wants to write to me they are welcome.

From HARRY STOWER, Jr., 286 Ontario St., Philadelphia, Pa.

Nature and Fruits of Fanaticism.

Fanaticism may properly be defined as extravagant and irrational zeal. In its application to spiritual things it describes a condition of frenzied excitement over some religious idea; delirious devotion; religious madness or insanity. It has also been variously described as “the false fire of an o’ershadowed mind.” “In superstition what delirium is to fever and rage to anger.” “A fire which heats the mind indeed, but heats without purifying.” and also as “such an overwhelming impression of the ideas relating to the spiritual world as disqualifies for the duties of this.”

The genesis, progress and fruit of this mistaken religiousness is briefly set forth by Dr. Fitcher as follows: “Christian fanatic, big with pride, and full of himself, rejects reason and takes the emotions of his own passions for those of grace; and, far from conducting himself with modesty and love, he follows the reveries of his imaginations, as if they were the inspirations of the divine Spirit. He imitates the follies of enthusiastic fools, and, if occasion offers, the cruelties of bloody persecutions.” According to this designation of the case, which we are persuaded is correct, fanaticism springs from pride, passion and self-will, and is mistaken for the fruits of divine grace: sublates and grows on a disordered imagination; and, in its influence upon the practical life, leads to the indulgence of the most astounding follies and absurdities and in extreme cases to the most barbaric cruelties.

The Montanists of the second century were conspicuous examples of this spirit in the early church. Montanus, their leader, started out well at first, confusing his efforts to stir up the Christians generally to an intense religious life—the belief in and the reception of a fresh outpouring of the Holy Spirit; but later his idea of his own importance and mission became more exalted, and, like some to our day (who present no better credentials than did he), he claimed to be in an extraordinary sense a prophet of God—the organ chosen by the Holy Ghost to enlighten, purify and advance the church in spiritual life and power. Two self-styled “prophetesses” allied themselves with him, and, under the pretense of sanctification, “soon devoured the whole, they have done some hurt, and much good. I trust they will now do more good, and no hurt at all.”

More recent instances of the fanatical spirit are furnished in the Russian Doukhobors of Northern Canada, Millerites of something more than a generation ago who went into all kinds of wildness and extravagance over having set the day for the Lord’s return, and of the Russian and American Doukhobors who so recently abandoned homes, property and the very comforts of life and subjected themselves to privation, weariness, exposure and sufferings of a heart-rending character to make a fools’ pilgrimage under the influence of a powerful religious delusion.

Surely they make a serious mistake who count that fanaticism is less harmful than formalism. Both are evils to be avoided. Nor do we have to choose either the one or the other. The safe path lies between the two, and happy are they who, walking therein, we can say, with St. Paul, “We have not the spirit of fear, but of love and of power, and of a sound mind.”—The Free Methodist.

Have a heart that never hardens, a temper that never tires, and a touch that never hurts.—Charles Dickens. If you can’t be a cloud, don’t be a rubbish.—Rams Horn.
The "Stone Mountain" Rescuer.

In the year of 1882, at Stone Mountain, sixteen miles east of Atlanta, there occurred one of those brave, noble deeds which command the respect and appreciation of a nation.

On that afternoon a party of ladies from Decatur, including some friends from a distance, had ascended the mountain to witness the sunset. Two of its sides have a gradual ascent, but on the north the face of the mountain is an abrupt, vertical wall of rock, nine hundred feet or more in height, surrounded by some two hundred feet of further rise shaped like the crown of a ball or of an orange.

The party rested on the summit of the mountain; and the younger members played around. Soon little Emma—ten years old—was missed.

The most careful search failed to find her, and the hours of the afternoon were passing on. Concern deepened into anxiety, for no possible trace of the child could be found.

Happily, at this time, some one who was passing on the road below, heard a cry, looked up and saw the child, hanging on a bush in a crevice eight hundred feet above him. Wandering around she had slipped on the rounded ball-shaped top, had slid down to the precipice, and had fallen. By a kind providence, she had caught in a crevice and was held by the limb of a bush.

Speedily they carried the tidings to her mother on the mountain top. But how should she be rescued? Access to the mountain; and the younger members played around. Soon little Emma was now in Georgia, and was caught by him, and both were child. Then at a signal, she jumped, over the mountain; and fastened around him a crevice and was held by the limb of a bush.

The Lord Jesus has done far more than this for each of us. Dr. Goldsmith underwent peril; Jesus underwent death for us. The one undertook peril with glory, for that child; Christ suffered disgrace far worse than death for each of us.

And yet, when we turn to some man with the suggestion that he render unto Christ the grateful service of a loving heart, he puts him off with cold indifference.

If the reader of these lines would have contemplated the child that was rescued, will he himself practice indifference to his Savior?—Southern Presbyterian.

Recently a customer uttered an oath in a New York house. The proprietor quietly handed him a "Little prayer," entitled, "Why Do You Swear?" The man read it, tears came to his eyes, and he said, "I beg your pardon, sir." "Never mind me," said the other; "but don't you think you had better ask God's pardon? It was his name that you profaned." "I will do it, sir," said the man, and he shook his head warmly.

MARRIAGES.

DONER-HERR.—Married on October 25, 1905, at the home of Sister A. A. Herr, the bride's mother, Miss Cora L. Herr, of Clarence Centre, N. Y. and Bro. Thomas S. Doner, of Gormley, Ont., D. V. Heise officiating.

LEWIS-DALTON.—In a C. Lewis, son of Sister Lavina Lewis, of Perrisville, Ohio, and Miss Wayne Dalton, of Widowsville, Ohio, were married October 25, 1905, at the residence of the officiating minister, B. F. Hoover, of Mansfield, Ohio.

WINGER-CLEMMENHAGA.—Bro. Paul Winger of near Ridgway, Ont., and Sister Nancy Clemmenhaga, daughter of Bro. and Sister Daniel Clemmenhaga, of Stevensville, Ont., were married at the home of the bride's parents on November 1, 1905, Elder John Sider officiating.

OBITUARIES.

HEISEY.—Died, in Rapho township, Lancaster county, Pa., October 12, 1905, Bro. Aaron G. Heisey, aged 42 years, 4 months and 27 days. Br. Heisey was in usual health, leaving his home to attend a wood sale and while there sank down, dying almost instantly. Heart failure is supposed to have caused his death. Br. Heisey was converted and united with the brethren about fifteen years ago. He leaves a sorrowing wife, two daughters, an aged mother and one sister to mourn their loss, which we hope with the church and sympathizing friends. Text, Prov. x. 16. Bro. M. L. Heisey, Bro. J. H. Engle, Sunday-school teacher of the class made timely addresses. The deceased was converted to Christ and united with the church about two years ago. He was a young man of sterling worth, winning the confidence and affection of all who knew him and his early death is one of the problems that comes to us hard to understand. The bereaved family have received many letters from his Philippine friends, and appreciating the consolations and sympathies. We extend to the members of the family our sympathy in their sad bereavement, and may they find comfort in the words of the Savior when he said, "I go to prepare a place for you, I will come again, and receive you to myself; that where I am, there ye may be also."

WILSON.—Sister Fanny Wilson, nee Myers, of near Upton, Pa., relict of the late Charles Wilson, died at the home of her son, Jeremiah Wilson, with whom she resided, October 22, 1905, of paralysis, aged 71 years, 6 months and 22 days. A family of eight children are left to mourn her decease. Among the survivors are Ray and Lenark, Ill., Samuel at Lemaster, Pa., Jeremiah at Upton, Pa., Charles, James and Thomas in Chicago, Ill., and Rebecca at the Messiah Orphanage, Harrisburg, Pa. Sister Wilson lived a devoted Christian life for many years, and was a consistent member of the church, respected and beloved by all, remaining faithful to the end. Funeral services conducted by Bro. C. Leshier, and Elder John Lenher, of the German Baptist church, were held at Mastersonville M. H. Text, Matt. xxv. 32. Obit. M. H. October 25, where burial took place.

November 15, 1905.

Peaceful be thy silent slumber; Peaceful in thy grave so low; Thou no more wilt join our number; Thou no more our songs shall know.

Dearest mother, thou hast left us; Here thy loss we deeply feel; But the God that has bereft us Can all our sorrows heal.

Yet again we hope to meet thee; When the day of life is fled; Then in heaven with joy to greet thee, Where no farewell tear is shed.