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## Evangelical Visitor- August 15, 1906. Vol. XX. No. 16.

George Detwiler

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# Evangelical Visitor.

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

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

VOL. XX.

HARRISBURG, AUGUST 15, 1906.

NO. 16.

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### EDITORIAL NOTES.

The editor spent the Summer of 1904 in Central Kansas. The corn crop was almost an entire failure because of the hot winds in connection with drought and chinch bugs. We remember hearing the late brother Tobias Martin saying, when the prospect for a good crop of corn was yet good, as it was up to about July 10, if the Lord had asked of the people to give him the tenth of their corn crop, they would have said they could not spare it. But now when there is no corn, they must spare it. But why should not the farmers willingly and on principle give the Lord one-tenth of their wheat crop when he has blessed their labors so abundantly? How many thousand bushels of wheat would be the Lord's portion if every farmer brother would measure out for him one bushel for every ten bushels; ten bushels for every hundred bushels and so on. We are not able to even guess, but we do know there would be more than a few thousand bushels. Several years ago while we lived in

Kansas, we learned that five brothers, all farmers, had an aggregate wheat crop of fifteen thousand bushels. If that had been tithed the Lord's portion would have been one thousand five hundred bushels. We are glad to know that there are a goodly number of brethren who are practicing the tithing system and are richly blessed in doing so, and we would like to see it become the general, if not universal, *service* of the brotherhood. Testimonies and experience on the line of tithing, possibly without publishing the name would no doubt be of interest.

The reports in this number from South Africa are of unusual interest. The circumstances connected with the forward movement northward into the interior of sisters Davidson and Engle, are such that the prayerful sympathy of many will be enlisted in their behalf. In many ways it seems to be a hazardous undertaking from which probably stouter hearts would shrink. The sisters, however, feel confident that they are to move forward trustfully, relying only on the faithfulness of the faithful God, who took care of a Joseph in Egypt, of Elijah on Mount Carmel, of the three Hebrew children in the fiery furnace, of a Daniel in the lions' den. May they thus go forward safely and be led aright, and be instrumental in spreading the Gospel where it has never been heard and in bringing many souls to the knowledge and experience of salvation. May the native brethren who accompany the sisters remain true to Jesus and stand by them in every circumstance. Let unceasing prayer be made by the church in the behalf of this company.

Brother Steigerwald's account of a trip to Mapane Land continues to engage our interest. As it comes in instalments we sometimes wish it would not break off just at the point when we think we must know how they came through that special difficulty. The last instalment left us wondering whether they found a place of entertainment for the night. A sense of relief comes when we learn in this let-

ter that entertainment was afforded them and this feeling is heightened when he tells us of brother Frey's arrival, and we exclaim, praise the Lord! Thus our brethren are pushing the work in Africa. No doubt there are many hardships which they bear of which they say nothing in their reports. May the Lord reward them and bless them, encourage them and keep them.

Africa's Golden Harvests, Vol. 2, No. 1, is on our desk. From it we learn that brother Jacob O. Lehman and wife are coming to visit the home land, that brother and sister Eyster will have charge of a Training Home at Intokozo, already mentioned in our last issue, and that brother and sister Isaac O. Lehman will be located at Crown Reef. The paper is devoted to the interest of African Mission work in particular, and then also to work in other lands.

For the first time since brother Frey undertook the Bible Study department, are we shy of his contribution. The other matter from Africa reached us on time, but nothing from brother Frey has reached us since his Notes on Proverbs, as given in last issue, were received. No doubt it was lost in transit. We are very sorry for the disappointment, and hope to hear from him in time for the September 1 number.

We sympathize with the family at Mulgrave, Ontario, that has so suddenly been bereft of their two oldest children, as reported elsewhere in this issue. It is at such times that death seems to be most cruel, and the sudden shock almost overwhelming the parents. Happy are they if they have found a refuge in Jesus, where they are sheltered till the storm be over past. He can comfort the broken-hearted, and heal the wounds of sorrow.

It will be noticed that brother Charles Baker's letter was addressed to brother I. J. Ransom. At the time of going to press we had no direct word from brother Baker, so used this letter. We have, however, now received brother Baker's second letter, which will appear next issue.

John A. Kiefer  
R R No 2  
oct 1906

# Evangelical Visitor

## A Semi-Monthly Religious Journal

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

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## EDITORIAL.

### Harvest Meeting Notes.

On August 4, we were permitted to attend a harvest meeting at the home of our aged brother John B. Engle and family in Cumberland county, Pa. Brother Engle is beyond the four-score limit and is contemplating to retire from business. So the meeting was held as an appropriate finis to the many years of activity preceding it. The large barn floor was well filled with the Christian people of the neighborhood, and the brethren of the district, with some from Harrisburg and Steelton. The service was interesting and seemed to be enjoyed by all present.

Favorable weather conditions being granted, the harvest meeting on the 9th inst., held at the home of brother Henry Lehman, near Scotland, Pa., was largely attended and the services were interesting and, we believe, were enjoyed by the large congregation present, which crowded completely the large barn floor with a large overflow on the outside. The morning meeting was occupied mostly by preaching, as the ministry was strongly represented, visiting ministers being present from the other Franklin county districts, besides those of the home district. Dinner was provided and served under the trees in the yard to all who desired to partake. In the afternoon several hours were given to testimony and praise service. The Lord gave liberty to many of his children present and the service was inspiring and encouraging. It was good to be there.

### A Volunteer Wanted.

Sister Hannah Baker, daughter of Elder Chas. Baker, of Canada, who is Matron at the Messiah Home Orphanage a number of years, desires to pay a visit to her native home, and therefore pleads to be relieved for a few months. This would leave sister Fanny Engle alone in the work, which is too much for one. We therefore come in the name of the Lord and ask for a sister to assist sister Engle at the Orphanage for a few months at least. If anyone is impressed to answer the call, address

S. R. SMITH,

Secretary and Treasurer.

36 N. Cameron St., Harrisburg, Pa.

### The Messiah Home Orphanage, Harrisburg, Pa.

We receive numerous inquiries concerning the needs of the Messiah Home Orphanage, at Harrisburg, Pa.; and since we as a Board of Managers were either too proud to beg, or too modest to tell of the needs for the support of a work of this kind, and yet we learn that there are those who would gladly lend a helping hand would there be a special opportunity offered. We therefore feel that to keep silence, and to withhold our plea and offer any longer, at the expense of a worthy cause, would be next to criminal, and therefore present the following statement and offer: There are twenty-eight children inmates in the Orphanage, besides some who are enrolled for admittance, and number who are adopted in good Christian homes. There are at present three sisters who give their services, mostly gratis, who manage the household affairs. The work is conducted as economic as is consistent with Christian living. The children range in age from eighteen months to about sixteen years; the older helping to care for the younger. The children are mostly from families where poverty, debauchery and crime, in some form or other, existed.

If the readers of the VISITOR could take a look at some of the wretched homes which these children at one time represented, and then look at the Christian training which they receive at the Orphanage, and the model young sisters which they are, as a result of such training, and the prospect of useful members and pillars in the church, it would be enough to melt a stony heart to tears. The number is too large to send to city schools and therefore a school must be provided for by the Orphanage, which is very

commendable on account of forestalling the evil influence which is more or less brought to bear on the young sisters in the city schools. We made a ten months' trial, as required by city ordinance, ending last June, which was a decided success under the blessings of God; but to continue the school, and thus further on the cause, will require a special effort; and we decided to come to you in the name of the Lord, with our appeal at this, the harvest season of the year, since God has so bountifully remembered us again, and ask for 25 volunteers who will contribute \$5 each; and 50 volunteers who will contribute \$2.50 each; and 75 who will contribute \$1 each; and 100 who will contribute 50 cents each; and 200 who will contribute 25 cents each.

By this method nearly every condition of life can have an opportunity to help a worthy cause. The Secretary will keep a confidential record of all contributors names which are given and a number attached to each name, the number only to be reported through the columns of the VISITOR unless otherwise desired.

We would advise that the elders of the respective districts throughout the Brotherhood appoint young brethren and sisters along with older ones, who should solicit as above stated and for their young sisters in the faith who do not enjoy the comfort of Christian homes and parents of their own.

We are also sometimes asked if garden products and other provisions would be received. In answer would say they are very much needed and thankfully received in the name of the Lord. Dear reader, will you kindly refer to the following Scriptures as a basis for our plea: Prov. xix. 19, Prov. xxviii. 27, Eccles. xi. 1, Matt. x. 42, and xxv. 40, II. Cor. ix. 6 to 13 inclusive.

We herewith commit our appeal in the name of the Lord. Amen.

Board of Managers, Messiah Home Orphanage.

Per AARON MARTIN,

S. R. SMITH, President.

Secretary and Treasurer.

42 N. 12th St., Harrisburg, Pa.

### The Church Hymnal Fund, Etc.

To whom this may concern, greeting: Under Art. 21, General Conference Minutes 1906, Conference authorized the compilation and publication of a Church Hymnal suitable for all kind of religious worship and Sunday-school with and without notes, etc.; and appointed a commit-

tee to compile and publish the work, and appointed me as solicitor for, and treasurer of, a fund to be called the Church Hymnal Fund. I received numerous inquiries as to how this fund shall be created, and what is to be the cost of the books when published.

In answer to the question as to the creating of such a fund, I would as a result of conferring with other brethren, suggest that all those who wish to contribute to this fund as a free-will offering, and those who wish to contribute to it with the understanding that as soon as the books are published and sold, the amount shall be refunded, either in books or money without interest, as desired, should subscribe and pay such offerings and contributions to some brother who is authorized to receive and keep an account of the same in their respective districts, who should forward it to me, on condition that when the books are published and enough sold, that either books sufficient to cover the amount, or the amount of money contributed not as free-will offering, without interest, as desired, shall be forwarded to the brother who was appointed by the respective districts, for him to make the distribution according to his list.

I have no particular instructions from the Publication Committee as to the cost of the books, but would volunteer to say that they will approximately cost from 40 cents to \$1, with notes, according to style of binding, and from 20 cents down for cheaper edition, without notes, but same hymns. It seems to be necessary to first create a fund of from \$2,500 to \$3,000, before active work can be done by the committee to meet the expense of publication, so as not to burden the individual members of the Publication Committee.

The Tract Fund, as authorized by General Conference of 1906, under Art. 13, should not be neglected, as it is a work for the cause of saving precious souls, and is to be done by free will offerings.

There is also a small balance due the Conference Index Committee with a number of books unsold. If each district would take from five to ten books at 20 cents each, according to size of district, the debt could easily be wiped out and the committee relieved. Kindly remember Rom. xii. 11. In Christian love,

A. B. MUSSER,  
Treasurer.

68N. 12th St., Harrisburg, Pa.

We are in receipt of a neatly printed announcement card announcing that the *Dunkard* Brethren will hold meeting every Sunday in September at 3 o'clock in the afternoon in Broadway Hall, 450 Spadina Ave., Toronto, Ont.

Some weeks ago the editor of the *Sunday-School Times* in an able editorial discussed the tobacco question. It was an able arraignment of the use of tobacco by Christian men, on the grounds of health, cleanliness and common sense. It brought to him a number of letters of appreciation, among them one which gives an interesting personal experience which we herewith quote with the hope that others may be encouraged to seek deliverance from the thralldom of such a baneful habit. The writer says: "I had used tobacco nearly fifty years. 'To me it had become a luxury. 'Reading some Northfield addresses 'by the Rev. Andrew Murray, quite 'naturally I wanted to live nearer the 'Master. Tobacco seemed to prevent 'the Lord from having the 'right of 'way.' How I tried to overcome that 'habit no one will ever know but he, 'and always that awful gnawing 'hunger that nothing would satisfy 'but tobacco! Sitting one day in my 'office thinking of the texts of Scripture wherein the word 'able' occurs— 'smoking at the time—yet with seeming consciousness of his presence, 'fully assured that the habit was one 'of the barriers between myself and a 'more complete salvation, confident of 'my own inability, I just said—and 'he seemed so real while I was saying it: 'Lord Jesus, are you able to 'remove from me this liking for tobacco? Master, if you are able, do 'it now for thine own glory. I'll trust 'you, Master, to do it now.' The sensation was a peculiar one as I took 'the pipe from my mouth, laid it back 'somewhere, and arose to resume my 'duties. I don't know what became 'of the pipe—I never looked to see. 'I thought I had done my part, and 'just trusted him to do what he 'thought best. I have never wanted 'to smoke or chew since." No doubt there are those among our readers who have had a similar experience and are rejoicing in their deliverance. Then there may be those who are yet bound with this chain of darkness. Would you be free? Jesus is able to deliver. He is the Lion of the tribe of Juda who breaks every chain. If any one spits on the pavement he is liable to arrest and fine in this city. But the smoker can, and does, blow

the smoke of his pipe or cigar into any one's face and he violates no law—only the law of common decency, which is not an indictable offence.

Everything, every work must have a beginning. It is only a few years since the Brethren were only dreaming about foreign mission work. But the time came when the matter took form and the enterprise was actually launched. It was venturing out into unexplored territory. Those who were the pioneers in going forth had need of faith and courage. They ventured forth not knowing definitely where the Lord would tell them to pitch their tent, only the direction was toward South Africa. The Lord gave them a location among the Matoppo hills and the work has been established so far. Much good has been done, but the indications are that what has been done is only a beginning and the church should be ready to stand by the work in its enlargement as in its establishment. Two of our correspondents make an appeal in this issue in support of a Refuge Home for native girls. Conference recognized the need of such an institution and it is quite in order that the question be agitated and that it take form, and become an established fact. The reasons given by the writers are good, and will appeal to the sympathies of all true men and women. So it remains for all to take hold and help to bring about the establishment of this much needed institution.

*"Shall we whose souls are lighted  
With wisdom from on high:  
Shall we to men benighted  
The Lamp of Life deny?  
Salvation! O, Salvation  
The joyful sound proclaim,  
Till earth's remotest nation  
Has learned Messiah's Name."*

We learn that the Canada Brethren are moving forward in the establishing of a Mission in Toronto, Ont. The matter has been under consideration for several years, but is only now taking form. The first meeting will be held on the first Sunday in September in a rented hall, preceded by a cottage prayer-meeting the night before. The plan is to have Sunday afternoon meetings, and cottage prayer-meetings once or twice a week. We are glad that the brethren are taking this forward step and hope the movement will be under the blessing of God and much good may result, in that precious souls are saved from sin for God and heaven.

(Additional Notes on Page 1.)

## OUR CONTRIBUTORS.

**I Shall Not Pass This Way Again.**

I shall not pass this way again!  
The thought is full of sorrow;  
The good I ought to do to-day,  
I may not do to-morrow.  
If I this moment shall withhold  
The help I might be giving,  
Some soul may die, and I shall lose  
The sweetest joy of living.

Only the present hour is mine—  
I may not have another  
In which to speak a kindly word,  
Or help a fallen brother.  
The path of life leads straight ahead,  
I can retrace it never;  
The daily record which I make,  
Will stand unchanged forever.

To cheer and comfort other souls,  
And make their pathways brighter;  
To lift the load from other hearts,  
And make their burdens lighter.  
This is the work we have to do—  
It must not be neglected,  
That we improve each passing hour,  
Is of us all expected.

I shall not pass this way again,  
O! then with high endeavor  
May I my life and service give  
To him who reigns forever.  
Then will the failures of the past  
No longer bring me sadness,  
And his approving smile will fill  
My heart with joy and gladness.

—Selected by Edgar M. Hoffer, Elizabethtown, Pa.

**A Sermon.**

## SUBJECT—THE CHURCH.

Scripture lesson, Rev. i. 4-20. Text, Acts xx. 28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made your overseers, to feed the church of God, which he hath purchased with his own blood."

We, by the help of the Lord, will treat this subject under the following outline:

- I. Is there a church on earth?
- II. What is the church?
- III. What is its mission?
- IV. What are the characteristics of the church?
- V. Its destiny, or future grandeur and glory?

Forasmuch as some professors of religion deny that there is a church on earth authorized by the Scriptures of divine truth, the question at once confronts us, Is there a church on earth? This is a question that we must reckon with. If there is no church, then we have no subject to treat. Hence it behooves us to investigate the matter and know what the facts are. On this question, as on all religious questions, the word of God is the Arbiter and to the word we appeal.

According to Young's Concordance the word church is found about one hundred and ten times in the New Testament; of these the reference is to a church or churches located on

earth one hundred and seven times. This alone ought to suffice. Even one definite statement from an inspired writer would establish the fact beyond question. We will, however, examine a few of these testimonies. We turn to the gospel as recorded by Matthew, ch. xviii. 17, referring to a prescribed church discipline in case of a brother sinning against another. The last step in the program is given in the 17th verse, which we quote: "And if he shall neglect to hear them (the witnesses) tell it unto the church, but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." This transaction is so evidently confined to this world that anyone understanding it otherwise would be a marvel. This is the Savior's testimony and is ample proof that Christ began to establish his church on earth. (Matt. xvi. 18.) We will cite some passages to further confirm this fact. "Then they that gladly received the word were baptized: and the same day there were added unto them about three thousand souls: Praising God and having favor with all the people, and the Lord added to the church daily such as should be saved." (Acts ii. 41, 47.) "As for Saul he made havoc of the church, entering into every house, and haling men and women, committed them to prison." (Acts viii. 3.) Barnabas and Saul assembled themselves with the church at Antioch and taught them a whole year. Here they were first called Christians. (Acts xi. 26.) "Then pleased it the Apostles and elders with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely Judas, surnamed Barsabas, and Silas, chief men among the brethren." (Acts xv. 22.) Paul and Silas went through Syria and Cilicia, confirming the churches. (Acts xv. 41.) Paul and Silas with Timothy passed through the cities and 'they delivered them the decrees for to keep, that were ordained of the Apostles and elders which were at Jerusalem and so were the churches established in the faith, and increased in number daily.'" (Acts xvi. 4, 5.) This looks like church organization. In further confirmation, I cite the following: "And from Miletum, he (Paul) sent to Ephesus and called the elders of the church." Paul's closing remarks to the elders: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost has made you overseers, to feed the church of God, which he has purchased with his own blood." (Acts xx. 17, 28.) There were churches of the

Gentiles. (Rom. xvi. 4.) There was a church of God at Corinth. (I. Cor. i. 1, and II. Cor. i. 1.) Paul instructed Timothy thus: "These things I write unto thee, hoping to come unto thee shortly: But if I tarry long that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (I. Tim. iii. 14, 15.) This is a strong passage. It not only locates the church, but shows what it is. There were seven churches in Asia Minor. (Rev. i. 4, 11, 20; ii. 1, 7, 8, 11, 12, 17, 18, 23; iii. 1, 6, 7, 14; xxii. 10.) These churches were evidently all located on the earth. It is claimed that no one has right to admit any one into the churches as members or expel any one from the church. This is rather a tacit admission that there is a church. To show that the churches have the right to receive properly qualified persons, we requote from Acts ii. 41, 47: "Then they that gladly received the word were baptized: and the same day there were added unto them about three thousand souls. \* \* \* and the Lord added to the church daily such as should be saved." Paul and Silas with Timothy passed through the cities \* \* "so were the churches established in the faith, and increased in numbers daily." (Acts xvi. 5.) It seems that the Apostolic church was a plant of rapid growth. Who would claim that this was unlawful? Has the church the right to expel disorderly members? Paul ordered the church of Corinth to excommunicate the incestuous person that was one of its members. Is his right called in question? He did it in the name of Jesus Christ. This is a duty laid upon the church. Proof: "And if he shall neglect to hear them (the witnesses) tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." (Matt. xviii. 17.)

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. xviii. 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." (Rom. xvi. 17, 18.) "I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the

covetous, or extortioners, or with idolaters; for then must you needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within?" "But them that are without God judgeth. Therefore put away from among yourselves that wicked person." (I. Cor. v. 9-12.) "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; and if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed yet count him not as an enemy, but admonish him as a brother." (II. Thess. iii. 6, 7, 14, 15.) "Having a form of godliness, but denying the power thereof: from such turn away." (II. Tim. iii. 5.) "A man that is an heretic, after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." (Titus iii. 10, 11.) "If there come any unto you, and bring not this doctrine, receive him not in your house, neither bid him God speed." (II. John 10.) "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." (I. Cor. xvi. 22.) The above is thus paraphrased, "Lie under the heaviest and most dreadful curse. Let him be separated from the people of God, from the favor of God, and deliver up to his final, irrevocable and inexorable vengeance."

The above passages are very explicit on the discipline of the church of God on earth, as regards its rights and power. This is only a small part of the evidence that might be adduced to prove that there is a church on earth that is endowed with functions for its perpetuation and order. He that denies that there is a church on earth planted by the Almighty puts himself under obligation to prove that over one hundred passages of Scripture do not mean what they say.

W. O. BAKER.

(To be continued.)

The physicians of souls must speak plainly, or they may murder those whom they should cure.—Doddridge.

For the EVANGELICAL VISITOR.  
As to Anger and Wrath.

"Put away anger." "Be angry, and sin not."

Are these quotations contradictory? It might seem so at the first glance. "He that is angry at his brother without a cause is in danger of the judgment." The "cause" must be sin. But when Paul says "put away anger" he has reference to anger among each other as God's children. It certainly is a shame for us as God's children to be angry at each other, especially where there is no cause, no sin. But Paul also says, "BE ANGRY, AND SIN NOT." This is actually a command, the same as "Be ye holy for I am holy." However, it does not say that we should be angry at our brother or sister.

"God is angry with the wicked every day." What is the "cause?" Sin—wickedness. Again, Jesus said, "God so loved the world" (sinful man), etc.

So God himself actually loves the sinner, but hates his sin. And that is just what Paul means when he says "Be angry." Be angry at sin and wickedness. Just before he uttered this expression he spoke of putting off the "old man" and the putting on of the "new man." In order to be angry at sin we must put on the "new man," for the "old man" cannot hate all sin.

SIN NOT. A pure heart produces a sinless life. "Sin not" is not only a command here, but "Be angry" is its antecedent, which demonstrates that unless we are angry at sin we will commit sin. It is impossible for us to refrain from sinning altogether until we hate all sin, and are angry at it. The moment we cease to be angry at sin we love it; and to love sin is sin in the heart. So the real import is that we must hate or be angry at sin, or else we will and do commit sin.

LET NOT THE SUN GO DOWN ON YOUR WRATH. Wrath is an outburst of anger. We must pronounce ourselves publicly as well as privately against sin. We must let people know where we stand and for what. We must make incessant war against sin on every line. We must regard sin as an eternal enemy and take a deliberate stand against it to have it destroyed. We must not "let the sun go down on our wrath" and quit the contest. To say, the sun goes down on a man's life, means he dies, quits this life. So to let the sun set on our wrath means that we quit the war

again sin and cease pronouncement against it.

May God help us to actually live in the spirit of this text, "Be angry, and sin not: let not the sun go down on your wrath." J. R. Zook.

*Des Moines, Ia.*

For the EVANGELICAL VISITOR.  
Independencies.

What can be more plain at this day and age of the world's history to one who is enlightened with wisdom from on high than the fast drawing away from the church of God of this day, and a lack of saving faith in Christ. Societies abound on every hand calculated, if so intended or not, to draw away from the church of God.

Independence, anarchy, outcomers, Holiness Associations, corrupted by large headed leaders, charitable institutions with no foundations, no basis, with good intentions, but, ah Father, how they dishonor the church of our Christ. Independence that has no real basis (as though the church could not fill its mission, men are trying to stick on some by side issues). Look out saints, the time is at hand when Satan will, if possible, deceive the very elect.

And there is that great beast—secret orders galore! Institutions whose influence is legion against the church of Christ—crafty men and women working secretly, but surely, to put the mark of the beast on all manner of men, a subtle foe to the church under the garb of God's word. Surely the end draweth nigh. Men love darkness rather than light, because their deeds are evil, linking divine with ridiculous things, worship the creature more than the Creator.

Lord, deliver thy people from dead things, that we stay out from among them and use our time and talent for Christ's church; there is no time for triflings. God's church demands all we are and all we can be immediately, without playing with side issues and man-made things.

We know whereof we speak. We were persuaded by dear ones to join the order of Odd Fellows when a young man, and got into company with whisky-soaked men at the start: saw how thin it was: got disgusted and quit for good. We have no time for such trifles here below. The saints and the church of God are good enough here below; we don't need to play at secret things. The secret of the Lord is with them that fear him; neither do we put our trust in man, but in the God of our own salvation.

Under the shadow of his wings there is ample security.

Saints, be not deceived, God is not mocked; a little leaven leaveneth the whole lump. Behold the fields are white unto harvest, sheaves lay un-gathered, up and at our Father's business, the end is at hand. Watch and pray and be sober, looking for and hastening to his blessed appearing soon. May all have humble minds and consistent lives.

Z. P. MULL.

*Bethany, Okla.*

FOR THE EVANGELICAL VISITOR.

**The Lowering of the White Casket.**

What fond hopes, what high ambitions, what loving memories, what sad regrets; it may be over the hasty word, or our mistaken judgment in dealing with that loved one, all, all are lowered into the tomb with the darling form of our loved one in the white casket. Once their joyous prattle was as music to our ears and their loving voices filled our hearts with good cheer.

Did we say, memory is lowered into the tomb? Ah, no. Memory lives in our hearts; we think of them as we saw them in health as they came to meet us at the gate on returning home. We think of them as they mingled with us at the family altar. We think of them as they sat with us around the family board. A certain unwonted stillness pervades the house, and again memory points us to the little white casket. And we are brought to a sense of our own insignificance and our own unworthiness: our utter dependence upon God who gave and who hath taken away. Blessed be his name.

We watch our dear ones in their youthful heroic battle with the last enemy which is called death, and we bend over the white casket with unutterable grief: we speak, but no voice responds. Tears have been shed, words of consolation have been spoken, the day has arrived, friends and neighbors have gathered and the man of God is speaking words of consolation and words of warning and encouragement to the living. The bearers solemnly pause to allow us a last look upon the face of our loved one!

Ah, mother, hast thou passed through a similar ordeal? If so, then has thine heart been crushed and thou canst sympathize.

Now the white casket is gently closed and we are soon standing by an open grave. My God, help us to bow in submission to thy will! Now the white casket is lowered and is gone forever from our view. If we were living in the thralls of heathendom we

might be looking for the spirit of our loved ones in one of the lower animals, possibly in some reptile. But, praise God, we are looking forward to a glad resurrection day. Then no more good-byes, no more white caskets, no more heart rendings, but white-robed angels will appear to greet us praising God forever and ever.

SISTER NANCY REICHARD.

*Yale, Mich.*

FOR THE EVANGELICAL VISITOR.

**The Keys of the Kingdom of Heaven.**

"And Jesus will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. xvi. 19.)

When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?" "And they said, some say that thou art John the Baptist: some Elias: and others, Jeremias, or one of the Prophets." "He (Jesus) saith unto them, but whom say ye that I am?" "And Simon Peter answered and said, thou art the Christ, the Son of the living God."

"And Jesus answered and said unto him (Peter), Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." "And I say also unto thee, that thou art Peter, and upon this ROCK I will build *my church*; and the gates of hell shall not prevail against it."

"And I will give unto thee the keys of the kingdom of heaven: \* \* \* \* (Matt. xvi. 13-19.)

Dear ones, we have before us a most important subject. Though we collect as many copies of the Bible as we can, yet if the keys of the kingdom of heaven are not imparted to us, we shall never comprehend them in a spiritual sense. What constitutes the keys of the kingdom of heaven? Answer: Nothing short of the Holy Spirit constitutes the keys of the kingdom of heaven. What will unlock all the mysteries in the Bible, given by inspiration of God?

"Thou art the Christ, the Son of the living God." "Upon this rock (Jesus Christ) I will build my church." In some respects the subject before us is an exceedingly difficult one to present before the public. However, I do not pretend to do this without the keys of the kingdom of heaven (Holy Spirit), for it includes the deepest principles of the divine nature, and the most profound relations of the Lord to man.

It is entirely beyond the scope of natural science or merely human knowledge.

"*Flesh and blood* hath not revealed it." It can be known only by revelation from the "Father (through the Holy Spirit) which is in heaven." Jesus usually calls himself the Son of man; others call him the Son of God. He is also called "The Word made flesh," "The only begotten Son of God," "The bread of Life," "The door," "The way," "The true light," "The mediator," Redeemer, God, Master, Father, "The first and the last." It cannot be denied that the testimony of the Scripture appears, on its surface, to be contradictory. Hence has arisen the great difference of opinion upon the subject. Men still say, "John the Baptist; some Elias, and others Jeremias, or one of the prophets." Jesus seemingly did not so much care what the people at large called him by name, hence he asked them, "but whom say ye that I am?" and the response came, "Thou art the Christ, the Son of the living God."

This was a divine revelation from the Father, to Peter, whether he really comprehended it or not. However, we believe that Peter was yet carnal at the time he uttered these words. Nevertheless, to prove this statement, let us proceed to the next confession Peter made. "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day." Note Peter's second confession. "Then Peter took him (Jesus) and began to rebuke him, saying, be it far from thee, Lord; this shall not be unto thee." "But he (Jesus) turned, and said unto Peter, get thee behind me, Satan; thou art an offense unto me; for thou savourest not the things that be of God, but those that be of men." (Matt. xxi. 22, 23.)

Dear ones, you see, the first confession Peter made was divine, and the second was carnal. In the first confession which Peter made is involved our entire salvation. Jesus said, "Thou art Peter and upon this Rock (Christ, the Son of the living God) I will build my church; and the gates of hell shall not prevail against it." The second confession that Peter made involves our entire destruction, i. e., if we abide in it. See Isa. xxii. 22. "And the key of the house of David will I lay upon his shoulders; so he shall open, and none shall close; and he shall close and none shall open." See also Rev. iii. 7. "And to the angel

of the church in Philadelphia write: these things saith HE THAT IS HOLY, HE THAT IS TRUE, HE THAT HATH THE KEY OF DAVID, HE THAT OPENETH, AND NO MAN SHUTTETH; AND SHUTTETH AND NO MAN OPENTH." See also Rev. i. 18. "I AM HE THAT LIVETH, and was dead, and behold, I AM ALIVE FOREVERMORE. AMEN. And have the KEYS of HELL and of DEATH." Dear ones, you see that this revelation of our Lord and Savior Jesus Christ, is parallel with the expression, "I have power to lay down my life, and I have power to take it again," etc., etc.

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." "For I determined not to know anything among you, save Jesus Christ, and him crucified" (and resurrected).

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that our faith should not stand in the wisdom of men, but in the power of God." "Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory." "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "But God hath revealed them unto us by his Spirit (the key of the kingdom of heaven); for the Spirit searcheth all things; yea the deep things of God."

"For what man knoweth the things of a man, save the Spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God (which implies the key of the kingdom of heaven to unlock all that is recorded by inspiration of God)."

Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know all things, that are freely given to us of God." "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth (key of the kingdom of heaven) comparing spiritual things with spiritual." "But the natural man

receiveth not the things of the Spirit of God (because he hath not imparted to him the keys of the kingdom of heaven, to unlock ALL that is given by inspiration of God); for they are foolishness unto him, neither can he know *them*, because they are spiritually discerned." "But he that is spiritual judgeth all things (by the keys of the kingdom of heaven that are imparted to him), yet he himself is judged by no man."

"For who hath known the mind of the Lord (carnal men) that they may instruct him? But we (spiritual men) have the mind of Christ." "And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne." (Rev. iv. 2.) "And I saw in the right hand of him that sat on the throne a book written within, and on the back side, sealed with seven seals." "And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?" "And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon."

"And I wept much, because no man was found worthy to open and to read the book, neither to look thereon." "And one of the elders saith unto me, weep not, behold the Lion of the tribe of Judah, root of David, hath prevailed to open the book, and to loose the seven seals thereof." Note the injunction of Jesus. "And I will give unto thee the keys of the kingdom of heaven." \* \* \* (Matt. xvi. 19.) "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth."

"And he came and took the book out of the right hand of him that sat upon the throne." "And when he had taken the book, the four and twenty elders fell down before the lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints." "And they sung a new song, saying, Thou art worthy to take the book, and to OPEN the SEALS thereof; for THOU WAST slain, and hast redeemed US TO GOD BY THY BLOOD out of every kindred, and tongues, and people, and nation; and hast made us unto our God KINGS and PRIESTS; and we shall reign on the earth."

"And I beheld, and I heard a voice of many angels round about the throne and the beasts and the elders; and the

number of them were ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, WORTHY IS THE LAMB THAT WAS SLAIN to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them heard I saying, Blessing; and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Amen. (Rev. v. 1-13.)

J. S. LEHMAN.

*Culbertson, Pa.*

For the EVANGELICAL VISITOR.  
**Rescue the Perishing.**

What can we do to rescue the perishing? We read in the blessed Holy Bible, it is better to obey than to sacrifice.

I have for some time been impressed to write on the line of rescue work, but feeling my inability, I hesitated to do so. But now, with the help of God, I will make an effort. There is much need of consecrated rescue workers. They are needed at home and abroad, in city and in the country. Some wonder how they can do anything. Not long since a Christian lady asked another lady about her welfare; and she was quite free and glad to tell her that she had yielded her life to God, and felt that she should unite with the family of God. And she did, and another dear one that had been much under conviction also was brought into the fold and made happy through obedience of the word. Dear reader, see how often we could help our people when we meet if we were in touch with God, and have the welfare of souls at heart as we ought to have. Lord help us!

How many times Christian professors are together and they will spend their time in talking a hundred and one things, and not ask each other how they are getting along in the spirit. You just see how you grieve the blessed Holy Spirit when you care so little about our Master's work. I am sorry to say that I have even seen ministers spend their time very trifling and our blessed Holy Bible tells us that foolish talking and jesting shall not once be named amongst us. Then let us obey and quit the wrong and do the right. We should in every thought and word, yes, in all we do, all our conversation, show that we have been with Jesus and have learned of him. I have never read anywhere that Jesus trifled away his time; so let us improve our time and let us rescue our neighbors and our



neighbors' children, and, wherever the dear Lord leads, even if it goes to heathen lands.

I am glad the dear Lord led us out and permitted us to see what has been done in South Africa, and that much more can be done. There is a grand opportunity to rescue the girls, but is awaiting consecrated workers who have the welfare of souls at heart and are willing to endure hardships as good soldiers for Jesus. They will need much patience and perseverance and we will need to pray and work together. I am sure many bright jewels will be gathered out of the rough.

Dear readers, I am sometimes so burdened about this work that I don't know how to go about it. As we go around amongst the people we tell them of the need of giving the heathen the gospel and we interest the people. Then we take up offerings to replenish the Foreign Mission treasury. We are sometimes asked about these girls, and are encouraged to gather subscriptions and receive offerings from such as are in sympathy with rescue work, especially to establish a rescue home and school for the girls. We supplied ourselves with a subscription book and my husband wrote in it the purpose of the subscriptions, and we have been quite agreeably surprised at the success. One lady said, "Yes, you ought to have a book, and you can put down \$25.00 for me. We have two \$25.00 subscriptions, and two of \$50.00 each, and I don't know how many of \$10.00 each. So we go our way rejoicing and we feel the work is going on. Yes, we see our dear people are willing to give, and to do, when they know when and where. So here, dear reader, is a chance. You can give one thousand or more if God has blessed you so much, and if you can only give the widow's mite, don't be ashamed of it. We will accept it gladly. I am so glad God blesses the cheerful giver; and, "It is more blessed to give than to receive." So you see the giver has the first blessing.

When we were in Africa at the Matoppo Mission, Sister Steigerwald told me that one day there were four native girls came to the Mission; they wept and plead for them to keep them. They said they would work; they wanted to learn and be good. She told me her heart was so broken up to see those four girls walking away weeping and sobbing over their disappointment, but she said, "I could not keep them; we have a school for boys, and it would not do to have many boys and girls at the same place." Well, she told me she knows quite a number

of girls who would come if we had a rescue home. So now here is an open door for someone to enter in and do what they can.

Think of it. These girls are sold for a sheep or goat or some grain or money; something is paid every year to bind the contract till she is perhaps 14 or 15 years old, then there is a wedding day. But the girl must appear before the chief magistrate and he will ask her whether she wants to marry that man, and whether she loves him. She would always sooner say no, than yes, but what is the poor girl to do? Her father has sold her and he wants his money, or sheep, or whatever is to be the last payment; and the man that has bought her he wants his property. So you see the poor girl is taken away and she must live in a hut by herself and have a parcel of land and raise some grain, or corn and pumpkins or whatever she can and raise her children. The man lives in his hut and does as he pleases. All his wives are expected to work their gardens and support him. The man don't support the woman, but the woman supports the man.

Dear reader, we know very well that we cannot picture this great evil before you as it is, but now here comes the blessed opportunity to rescue the girls. If we can have a rescue home and school, the girls will come. Some run away from their homes: they want to learn and be with the missionaries where they can learn to work on the land and also do housework, and by and by they can learn and support themselves, and when the men come and want to marry them they must go to the chief magistrate and he will free them and then they can go with their missionaries and be trained for God and the father cannot take her away and the man that wanted to marry her must also let her alone or else he will get punished.

There are many things that might be said on these lines, but we cannot tell everything, but we will ask you to pray about it and you ask God what is your part in this rescue work. I might write many sheets full of what we saw and heard while in Africa, but it might weary you. I assure you that we would delight to go and help and teach those dear girls—yes, I say, dear girls, for I love them so I feel as if I could spend and be spent for their welfare.

It was our pleasure to be at the Inanda Seminary—a girls' school, where Mrs. Edwards of Ohio has been a great blessing to many hundreds of girls whom she has trained for God,

and by her Christian influence has brought them up that they have learned to work and have married Christian men, and now also have their Christian homes and live as they ought to live. Dear readers, you should see the contrast. I am sure it pays to have a rescue home and school for the girls. I could write much about their work, but will only yet say, if any wish to know more you can address us at Mechanicsburg, Pa., and we will answer. We will receive all offerings that any will subscribe to that special work. I add to this an experience that Sister Steigerwald sent to us of one of our native Christian girls, which may touch your hearts, that you can see the great need of giving these girls the gospel. Let us do what we can. Let us not loiter by the way. Pray for us.

CATIE A. MYERS.

#### EXPERIENCE OF A NATIVE GIRL.

One day soon after Citewe Moyo came to the Mission to stay, while she was helping to do the boys' mending, being very cheerful she was asked if she was happier than she had been before she was free from Tondisa, an old man who has three wives to whom she had been betrothed when but a child. "O, yes," she said, "I used to be so sad; my heart was so heavy because I did not want to do wrong. When I was at home I had to make fire in my hut in the evening, and then I would take my Bible and read by the light of the fire. I would read the twentieth chapter of Exodus, and the fifty-third chapter of Isaiah and the fifth chapter of Matthew, and then I would cry and cry, for I did not want to commit adultery. O, I prayed to God to help and deliver me for I wanted to do what was right. Umfundise Steigerwald and Matshuba told me I should not consent to marry this old man. I also went out amongst the rocks, read my Bible, cried and prayed to God to help me. He heard my prayer and helped me. Now I praise him for it all. One time my brother took me and shut me in this old man's hut with him. I cried and prayed and begged them to let me out; my mother also cried and begged him to let me out, so he let me out and I thanked God very much for helping me, but I kept praying to God to really free me from this old man. And now I thank him very much for delivering me, and now I am very happy."

She was married on the 19th of June to Anyana, one of our Christian boys. She will also be baptized in the near future, D. V. They were mar-

ried by Christian marriage. Pray that they may be happy and live to the glory of God. Amen and Amen.

C. A. M.

For the EVANGELICAL VISITOR.  
**Pride.**

"Pride goeth before destruction, and an haughty spirit before a fall." (Prov. xvi. 18.)

Where does pride come from? Since the fall of man there has been pride in many different ways. Pride belongs to Satan's kingdom. God does not love the proud. "God resisteth the proud, and giveth grace to the humble." (I. Peter v. 5.) Man is apt to possess a proud spirit. It is seen in the world in so many ways. Now we know that pride cannot enter heaven. Pride belongs to the world, and will surely pass away. But when the sinner comes to Jesus, then these proud spirits will be taken out of the heart. That is if a person is truly converted. If a person is truly converted, and is a new creature in Christ Jesus, then pride must go. To join a church, and not be truly converted, will not take away pride. It is sad that man, who is but dust, is so fond of pride.

Now, we said that pride belongs to the world. Sure it does. Dear readers of the VISITOR, I hope none of us is possessed of a proud spirit. Let us look at Jesus and see how humble he was. Those of us who serve the Lord, let us try, by the help of God, to keep down pride as long as we live. If we have children let us dress them without pride. If we put pride on our children they might become proud when they grow up. We surely must give an account of all we do in this life. Let us dress plain, separate from this proud, wicked world. Let us not be ashamed of our garb.

And dear young brethren and sisters, let us follow the older ones; we must take care that we keep pride entirely out. There are many ways of being humble, and we must be humble and meek if we want to serve Jesus.

Let us pray that our hearts may be entirely free from pride. The time is coming when pride will be cast down, and the humble will be exalted. May we all be very humble, is my prayer. Amen.

EDGAR M. HOFFER.

Elizabethtown, Pa.

The way to heaven is too narrow for thieves and robbers and drunkards and murderers, as such, to walk in; but it is wide enough for all mankind to walk in when stripped of the foibles and sins of this life.

For the EVANGELICAL VISITOR.

**Encourage the Children.**

To encourage the children, the need of which brother Myers has pointed out in a recent copy of the VISITOR, I will write a few lines. It certainly is important that the dear children who read the paper should have something special of interest to them to look forward to, just as we older readers have our items of special interest.

There are children who are members of our missions and churches who read the VISITOR. We have dear boys and girls whose parents have not yet accepted Jesus. They especially need words and means of encouragement.

My heart goes out for the children. It is just as important for children to yield their hearts to God as for older folks. We need not first drift out into deep sin before we can come to God, but we do need Jesus to come into our hearts to keep us from gross sin.

God's word teaches that all are born sinners. While we do not know right from wrong, the blood of Jesus atones for our sin; but as we get older we must trust him. We must ask him for forgiveness and cleansing from sin. All have sinned and come short of the glory of God. Nothing but the blood of Jesus applied to our hearts will make us heirs of the kingdom of heaven.

Jesus loves the children. He says in his word, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." And again God says, "Remember now thy Creator in the day of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." He says to all, "Seek the Lord while he may be found. Call upon him while he is near." The Lord is always near the children and he will be found of them if they seek him with all their hearts.

My own experience has taught me that God speaks to children's hearts. He spoke very clearly to my heart when I was nine years old. He showed me the narrow way that leads to glory. He led me to read his word instead of spending all my time in play. But my heart was stubborn against God. I went into deep sin until I was twenty-three years old. That has caused me sorrow and many heartaches. These I could have escaped if I had obeyed his first call. We must reap what we sow.

Nothing in the world brings more happiness in our lives than obedience to God. He also commands in his

word, "Children, obey your parents in the Lord."

I have learned during the past two years' experience in mission work, that children can and do learn to walk with God. We have seen several children converted. Those who were willing to obey and follow Jesus in baptism have stood true. It is blessed to hear them testify definitely for Jesus.

One little girl came out in a Sunday evening meeting nearly two years ago. She was then only ten years old. On the following Tuesday evening she came to prayer-meeting. Her first words were, "Oh! Mrs. Whisler, I am so happy. I don't worry at all any more. Mamma said she guesses she must get religion, too, for she worries so much." That little girl has always been very earnest ever since. Older people tell me she talks to them about their souls. Her parents are yet unsaved, but they are greatly pleased with their child. They say she does not think of going to bed without saying her prayers. And no one can persuade her to drink beer since she comes to the Mission. There are other boys and girls who are walking in the way of everlasting life. No Christian boy or girl will have anything to do with beer or tobacco. They won't even buy it unless they are compelled to by older ones who impose on them.

Dear children, you must not think you cannot live for Jesus. If we can only live a pure life before God and men, that is more than many words. But our prayers and testimonies will help us to do this. They will encourage others, too, so they are very important. The Lord has used children to lead older ones to him.

I trust, children, you will take an interest in the VISITOR and help make it interesting for each other, by telling some of your experiences and your desires.

I am your sister in Jesus,

EFFIE WHISLER.

25 Hawley St., Buffalo, N. Y.

Even toward the very last, towards the close of a long life consumed in active service, or in cheerful suffering, we find the Apostle Paul himself declaring that he conceived bodily self-denial and mental discipline to be indispensably necessary to his very safety.—Wilberforce.

If the devil is able to make men believe his lies, surely God is able to make them believe his truth.—Selected.

**Let Them Pass; Forget Them.**

Never mind bad things you've heard;  
 Don't repeat a single word;  
 Let them pass; forget them.  
 Do not mind them; they are not  
 Worthy of a moment's thought;  
 They have now much mischief wrought—  
 Let them pass; forget them.

Never mind what some have said;  
 They were words by malice fed;  
 Let them pass; forget them.  
 They were unkind and untrue,  
 And deserve no thought from you;  
 Be among the very few  
 Who will never mind them.

Let the other people say  
 Words unkind, from day to day;  
 Let them pass; forget them.  
 Balance matters with them; give  
 Kind words for unkind ones; live  
 As you know you ought; forgive;  
 Let them pass; forget them.

And if you have said a word,  
 Sown another kind of seed,  
 Harsh, unkind, and some one heard,  
 Pass it not, but mind it.  
 Do another kind of deed;  
 May be some one's heart will bleed  
 If you do not mind it.

—Unidentified.

**The Beautiful Life.**

A few years ago a young Japanese came to the study of Dr. Leighton Parks, of Boston, and desired an interview. The conversation which followed was something like this: "Sir, can you tell me about the beautiful life?"

Dr. Parks answered: "Do you wish to talk with me about religion?" "No, sir; I merely wish to inquire about the beautiful life." "Have you ever read the Bible?" "Yes, I have read it somewhat, but I do not like your Bible." "Have you ever attended church services?" "Yes, I have been to church two or three times, but I do not like the church. I am trying to find the beautiful life. I notice that many of your American people lie and cheat and do mean things like the Japanese, and yet you are all Christians. No, I do not think it is your religion, but there is something that I want. I do not know what it is, but I call it the beautiful life." "Where did you hear about it?" asked Dr. Parks. "I never heard about it at all, but I saw it first in San Francisco. I spent three weeks in a boarding-house with an old man who had it. He was not an educated man like myself. I have studied at our Japanese universities, and I am now studying at one of your greatest American universities. But this man I speak of was uneducated and very humble. He was poor man, but there was something inexpressably beautiful about his life. He was always helping others; he never seemed to think of himself at all, but he was always going about doing good to others. I had always thought that there might be something of the kind

in the world, but I had never seen it. Since then I have seen a few others who had it in some of your American homes. I do not think it is your religion, for all do not seem to have it." Dr. Parks opened his Bible at I. Cor. xiii. and read to him Paul's wonderful description of the love that faileth not. "Is that what you are looking for?" he inquired. "Yes, I think perhaps it is. At all events it sounds like it. But, sir, can you tell me how to get it? I must have it at any cost." Then Dr. Parks told him the story of Jesus and gave him a New Testament and sent him away telling him that he must study it and pray that light might be given him to live this beautiful life. The Japanese went away grateful for the help he had received, and for the book which told about the beautiful life.

Dr. Parks heard nothing from him for a year or two, but finally received a letter from the Japanese saying that he had been called back to his country to fill an important position, but he had something to tell him and he wished to see him. When he arrived he was in a great hurry, and drawing out his watch he said, "My train starts for San Francisco at two o'clock, where I take the steamer for Japan, but I want to tell you that I have found the beautiful life. I have found Jesus Christ."

His face was beaming with delight and away he went to tell the people of his own country about the most wonderful thing that he had seen in America, and better still, about him "whose name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

The experience of the young Japanese raises the question whether our lives are such as to awaken the envy of a heathen, and to make him so hungry for it that he goes about asking every one to tell him how to obtain it. It is to be feared that many of us awaken no such envy and not even a passing interest. If this be true, then the question arises whether we are not misrepresenting Christ. The Japanese thought it was not the Christian religion which he was seeking, because most of the Christians he saw did not seem to possess the beautiful life, and yet every life which is hid with Christ in God ought to be winsome and beautiful, and it is not the Master's fault if it is not. Some people seem to think that if their surroundings were different, they could live a more beautiful life. It is doubt-

ful if a change of environment would make any great change in the life. Other trials would surely be found, and other obstacles to holy living would arise, and the same old question would return, "Can Christ really save to the uttermost and keep us from falling or not?"

Again, no one can obtain the beautiful life by simply imitating Jesus. A human being has no power to reproduce in himself the beautiful character of Jesus. He may and should keep his eyes on the Master as the great model, and strive to conform his life to the example set before him, but unless he relies on the Holy Spirit to make the transformation he will fail so continually as to soon become discouraged and give up the impossible task. John i. 12 tells us that "as many as received him, to them gave he power to become the sons of God." That is what we need—power to do the thing that Christ bids us do. Naturally we begin to attempt the work in our own strength and failure is sure, but by and by we recognize that it is utterly useless for us to try to imitate Jesus, and hand over to the Holy Spirit the work of making us like Jesus, or reproducing in us the beautiful life. Then we begin to gain the victory. We learn what it means to "walk in the Spirit and not fulfill the desires of the flesh," to live a day or an hour without conscious sin at least. The fruit of the Spirit begins to appear in our life, and what the Japanese called the beautiful life is seen to be possible.—  
*Selected by Catherine Lehman.*

O brother, you had better sacrifice the wealth, pleasure and advancement of this life, keep your family at home, away from expensive pleasure resorts, and dress them very plainly; rather than to leave Christ's cause to languish for lack of your hearty financial and personal support. Oh, if you could once see earth as it would be with all Christian influences withdrawn, you would feel no sacrifice too great to retain the power that makes Christian lands so much safer and happier dwelling places than heathen countries. If you could but realize how much more sure, enduring and satisfactory are the things of the future than are the alluring things of the present, you would continually "seek first the kingdom of God."—M. A. Dake.

How can we ask men to trust God for salvation, when we are afraid to trust him with our money?—James Gilmour.

## THE SUNDAY-SCHOOL.

Prepared by the Editor.

Lesson 10. Sept. 2.—Bartimeus and Zacchaeus. Luke xviii. 35 to xix. 10. Golden Text: Luke xix. 10.—“The Son of man is come to seek and to save that which was lost.”

35 And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging: 36 and hearing a multitude going by, he inquired what this meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying, Jesus, thou son of David, have mercy on me. 39 And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive thy sight: thy faith hath made thee whole. 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

1 And he entered and was passing through Jericho. 2 And behold, a man called by name Zacchaeus; and he was a chief publican, and he was rich. 3 And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. 4 And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and said unto him, Zacchaeus, make haste, and come down; for to-day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, He is gone on to lodge with a man that is a sinner. 8 And Zacchaeus stood, and said unto the Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. 9 And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. 10 For the Son of man came to seek and to save that which was lost.

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Commit to memory verses 42, 43.

Read Matt. xx. 29-34; Mark x. 32-52.

Daily Food. M. Luke xviii. 35-43. T.

Luke xix. 1-10. W. Mark x. 46-52. T.

John ix. 1-11. F. Jsalom lxvi. 8-20. S.

Matthew ix. 9-13. S. Romans x. 1-13.

When? Early Spring A. D. 30.

Where? Jericho and vicinity.

Who? Jesus, Bartimeus, Zacchaeus, disciples, the multitude.

INTRODUCTION.—“The long journey of Jesus through Perea, with all its varied teachings, was now ended, and Jesus set his face toward Jerusalem. He knew what was awaiting him in that city—another rejection by its rulers, an arrest, the mockery of a trial, a death on the cross and a tomb in the garden. He forewarned his disciples, over and over again, of these coming events, but they did not believe. While he was thinking of the cross they were looking forward to thrones and offices and power in his kingdom. At this time came the mother of James and John, asking that her two sons might have the highest places, one on each side of his throne; and it was in vain that Jesus told them that these places were not his to give, but were to be won by those who were found worthy of them, but she could not and would not understand him. A vast crowd was now accompanying Jesus on the way to Jerusalem, for the passover was near at hand, and all were on their way to attend it.”—Hurlburt.

## COMMENT.

35. Jericho. Jesus crossed the Jordan near the place where the Israelites crossed many centuries before. About six miles from the Jordan stood Jericho, an ancient city at the foot of the mountains of Judea. From here Jesus began his journey from Perea to Bethany near Jerusalem. Bartimeus—a blind wayside beggar. Of such there were, and are still, many in the East. Verses 36, 37, 38 develop the narrative. He heard the unusual commotion; asked what it meant; cried for help, not alms, when he learned who was passing by. Thou Son of David. Jesus was descended from King David. 39. Rebuked him, a class that is not all dead yet. The penitent sinner who realizes, as did Bartimeus, his need, is likely to cry for help. And when rebuked, needs to cry “so much the more.” Verses 40, 41, 42, 43 give the grand result. Jesus stood—commanded—asked him—what shall I do unto thee? Lord, that I may receive my sight. The help came—Jesus said....

Receive thy sight: thy faith hath saved thee. The cure was instant and complete. The person healed was glad, he appreciated the favor bestowed; he followed Jesus, glorifying God.

Verses 1-10, cha. xix. Here another man is helped. Zacchaeus, a rich publican tax-gatherer, hated and despised by the Jews, is anxious to see Jesus; climbs on a tree.... as Jesus passes he calls him to come down as he must be his guest. He obeyed quickly, received him gladly, and was made to rejoice because salvation had come to his house. He did what the redeemed sinner must do—confessed and forsook his sins—made restitution of ill-gotten gains. Jesus still seeks and saves the lost. Children, have you been found of him?

Lesson 11. Sept. 9.—Jesus Enters Jerusalem in Triumph. Matt. xxi. 1-17. Golden Text: Matt. xxi. 9.—“Blessed is he that cometh in the name of the Lord.”

1 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, 2 saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,

5 Tell ye the daughter of Zion, Behold, thy King cometh unto thee, Meek, and riding upon an ass,

And upon a colt the foal of an ass.

6 And the disciples went, and did even as Jesus appointed them, 7 and brought the ass, and the colt, and put on them their garments; and he sat thereon. 8 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. 9 And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was stirred, saying, Who is this? 11 And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

12 And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; 13 and he saith unto them, It is written, My house shall be called a house of prayer; but ye make it a den of robbers. 14 And the blind and the lame came to him in the temple; and he healed them. 15 But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, 16 and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? 17 And he left them, and went forth out of the city to Bethany, and lodged there.

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Commit to memory verses 9-11.

Read Mark xi. 1-11; Luke xix. 29-44.

Daily Food. M. Matthew xxi. 1-17. T.

Luke xix. 37-48. W. John xii. 12-19. T.

Psa. viii. F. Psa. cxviii. 19-29. S. John

ii. 13-22. S. Rev. v. 6-11.

When? Sunday, April 2, A. D. 30.

Where? Between Bethany and Jerusalem.

Who? Jesus, disciples, priests, scribes, multitude, children.

## COMMENT.

Jesus as King must give evidence of royalty. He must enter the royal city in triumph. Prophecy must be fulfilled. “Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.”

The ass with the colt was found, the owners consented as Jesus said verse 3, the procession was formed, and amid the acclaim of the multitude, going before and behind, he rode into Jerusalem. “Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.” This was language befitting the occasion. No wonder the city was moved, and made to inquire, Who is this? (11) Jesus—prophet—Nazareth—Galilee. “Can any good thing come out of Nazareth?” was asked by one a few years previous to this implying that there could not: “Out of Galilee there ariseth no prophet,” was the pronouncement of officialdom. Yet it was true that Jesus was the prophet—a Nazarene—a Galilean. Lowly conditions of birth and living need not keep any one from living a good and noble life. (12) Jesus went into the temple—it was his house, dedicated to his service. They had

defiled it. They made it a place of business. Sold and bought. Cattle and sheep were needed for sacrifice, as also were doves. It was convenient for those who had come long distances that they could buy here. Money changers. Many nations were represented at the great feasts and so the money brokers found profitable business. The business was not unlawful, but it had gotten where it did not belong—into the place of prayer—of worship. Jesus cleansed the temple. Our hearts are temples for his indwelling. The world must be kept out. “God’s temple is holy, which temple ye are.” (14) He healed them—the needy and helpless still appealed to him, and he was, and is, ever ready to give them relief. (15) They were sore disappointed. Cold formalism cannot bear an enthusiastic God service. It hates to hear the children’s praises. It has no part in the cheerful Hosanna to the son of David. (16) “Yea, have ye never read?” They thought the hosanna should be stopped, but Jesus said, let it proceed: its spoken of in prophecy, if these be still the stones will cry out. So he left them. All this served to increase the hatred of his enemies, but he went forward unwaveringly, step by step, well knowing that the path was leading him to rejection and a cruel death.

## A Confession that Costs.

A missionary of the Church of England Zenana Missionary Society tells of a native lady in India who was ordered by her father to repeat the Mohammedan confession of faith. She refused, although a hot iron was pressed upon her bare foot as a persuasive. “I cannot,” she said. “You will not,” thundered her angry father, and with that he heated the iron in the fire again. Pressing the hot iron upon the other foot, he triumphantly shouted, “Now you will!” The brave woman, white to the lips from pain, answered, “No, I cannot, for I am a Christian.” A conclusive answer. But let us envy the sturdiness back of it.

It is recorded of a certain great philosopher, that a friend who went to visit him met the philosopher’s little daughter before he met the philosopher himself. Knowing that the father was such a deeply learned man, he thought that the little girl must have learned something very grave, and very deep from such a father, and he said to her: “What is your father teaching you?” The little maid looked at him with her clear, blue eyes, and just said, “Obedience.”—Selected.

## Children’s Letters.

[The following letter is intended to serve as something of a pattern, we presume, for the children in taking up the work of correspondence as urged to by brother Meyers in last issue.—Ed.]

I am a boy sixty-three years old, but I was converted when I was about fifteen years and one month old; so I venture to write a little epistle for the children. I am very happy in the Lord’s work. I will tell you more in my next letter.

JOHN H. MYERS,  
Traveling Evangelist.

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Harrisburg, Pa., Aug. 15, 1906.

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Chicago Mission, 5956 Peoria street. In charge of Sister Sarah Bert, Bro. B. I. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 737 Ninth street. Church, Thirteenth and University Ave. In charge of Bro. J. R. and Sister Anna Zook. Residence, 1226 Eleventh street, N.

## CHURCH WORK.

## Love Feasts.

## Ontario.

Waterloo, Rosebank M. H., ..... Sept. 15.  
(Nearest R. R. station Petersburg.)  
Markham, ..... Sept. 22.  
Nottawa, ..... Sept. 29.  
Walpole, ..... Sept. 29.  
Black Creek, ..... Oct. 6.

Canada Joint Council will be held at the Rosebank M. H., Waterloo. Nearest R. R. station, Petersburg.

## Buffalo Mission.

## Report for Month of July.

Balance on hand, ..... \$18.05.

## DONATIONS.

Eliza Sider, \$1; Ezra Pringle, \$1.50; sister Ehlers, \$1; Walter Max, \$2; Geo. Galloway, \$1; a sister, Pa., \$1; Solomon Nigh, \$1; total, \$26.55.

## EXPENSES.

Gasoline and oils, \$1.85; lawn mower, \$1.80; groceries, car fare and sundries, \$18.66; total, \$22.40; balance on hand, \$4.15.

"The Lord is my strength and song and he is become my salvation: he is my God and I will prepare him an habitation; my father's God and I will exalt him."

Each month seems to have its own peculiar trials and heart testings, but we have cast our cares upon him who careth for us. God hears and answers prayer and believing he is leading on to victory we are encouraged. It is so encouraging that he stirs up the hearts of the young and is increasing their love for him. Pray for us.

Yours in Jesus,  
Geo. and Effie Whisler.

## Philadelphia Mission.

## Report for July, 1906.

Balance on hand, ..... \$78.54.

## DONATIONS RECEIVED.

Stevensville, Ont., \$6.26; Canton, O., \$7; Chambersburg, Pa., \$3; West Willow, Pa., \$3; Rowenna, Pa., \$5; Waynesboro, Pa., \$5; Howard, Pa., \$5; Phila. (donated for funeral, \$40; by a number of brethren, \$22. Total, \$179.80.

## EXPENSES.

For Mission, \$10; poor, \$18.50; funeral expenses for sister Lizzie Fleming, \$45; same for brother John Fleming, \$50. Total, \$123.50.

"The trial of your faith being much more precious than that of gold that perishes though it be tried with fire." (I. Peter i. 7.)

Many things may rob a Christian of his happy frame, yet nothing can deprive him of the foundation of his happiness, for it is grounded in the unchangeable love and truth of God. Here is a stream flowing to the citizens of heaven from the shoreless ocean of God's love. (Psa. xlv. 1-5.) God's design is not to destroy us but to refine us and has afflicted us for the trial of our faith. Faith that is not tried is hardly worth calling faith. The fire tries gold; afflictions try faith. By the trial of your faith your Christianity is tried, and without faith all your pretension to religion is vain. Heb. xi. 6: "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Last Sunday we buried our brother Fleming. He was sick with consumption for over a year. He only gave his heart to God a short time ago, being baptized in April. He was a man of great faith; in all his sickness he believed God was with him. At 10 o'clock when he died at 12, being conscious, he said, "I hope I am first on the road, for I am ready." His prayer was that God would take him before morning. He had nothing to lean on but Jesus alone.

Only a short time ago we buried his daughter, eighteen years old. She died

happy. Not long before that they buried their baby. He left a widow and three children. They all have accepted the Lord during this last year and were baptized—the whole house. Praise his name. They are very poor in this world's goods, but I believe they have treasure in heaven. O let us remember the poor. Let us not lay up treasure upon earth, but in heaven, for the day will come when we must close our eyes to this world's goods; and how sad it would be if we would not be ready. The good Lord provided for all their needs. The funeral expenses are paid, and I thank the dear brethren and sisters for the love they have shown. The expenses of the two funerals were \$95. It is all wiped out. Praise his name forever.

Brethren, let us have more faith in God. If we have faith as a grain of mustard seed we shall say to this mountain be thou removed, and it shall be done. A grain of faith is worth a ton of gold; yea, it is much more precious than gold, for this plain reason, gold perisheth, but faith never will perish. Gold, though it be tried in the fire, does not increase in the fire and faith does. James i. 3: "Knowing this that the trying of your faith worketh patience." All is not gold that looks like gold, neither is that all faith which looks like faith. The fire will prove them both. Let us not be afraid or ashamed to confess to him our true state and condition, for he will not send us away empty. The stranger may be permitted to suffer for a while the gnawing pains of hunger, but this affords the Lord an opportunity of proving his love in giving him food. Show the stranger friend your trouble. Psc. cxlii: "I poured out my complaint before him; I shewed before him my trouble." He who feeds the birds and sent Elijah his food in the mouth of ravens, has engaged to give us food even among strangers. Our apparel may be worn threadbare, yea, worn out, but no matter, you can enter the court of your Father's house though in rags, for he gives raiment to the stranger on his applying for it, if he sees it will be for the best. He will be no less mindful of us than of the grass. Matt. vi. 30: "Wherefore, if God so clothe the grass of the field, which to-day is and to-morrow is cast into the even, shall he not much more clothe you, O ye of little faith?"

Brethren and sisters, will you remember us at a throne of grace, for we truly need the prayers of God's people?

Your brother in the battle. Truly it is a battle.

PETER STOVER.

3423 North Second St., Philadelphia, Pa.

## Des Moines Mission.

## Report for month of July.

Balance on hand July 1, 1906, ....	\$1 21
Edith Haldeman, Ramona, Kans.,	1 00
S. Grove, Abilene, Kans., .....	5 00
"In His Name," .....	1 00
Sister Dirr, Des Moines, .....	25
Free-will offerings at the Mission,	3 04
Donations for the poor, .....	1 55

Total, ..... \$13 05

We also received a box of cherries from D. B. Martin, Coleta, Ill., and a basket of apples from Mrs. Larsen, Des Moines.

## EXPENSES.

Groceries, water and gas, .....	\$14 88
Repairs and incidentals, .....	1 59
Provisions for the poor, .....	1 55

Total, ..... \$18 02

Balance due Mission, August 1, .. \$4 97

We thank all who have so kindly ministered to our needs. Our meetings are well attended, considering the warm weather. Besides the mission meetings, we have a weekly cottage prayer-meeting. New homes are thrown open for prayer, and the interest is still increasing.

Elder Zook will again administer the ordinance of baptism next Thursday. We trust that quite a number will manifest their desire to live for God by yielding obedience to his command.

The jail meetings are seasons of spirit-

ual refreshing to those who attend, and at every meeting there are criminals kneeling in prayer. Brother Weigle wants God's people to pray for that work.

In accordance with Art. 34 of Conference Minutes, we have taken steps to raise funds for a new Mission building. If a plain brick building is put up in front, and the present house is moved back and remodeled for tenants, the Mission would in a short time become self-supporting.

One thousand dollars are in the bank now for that purpose. A general response from the church would enable us to build next Spring.

We wish all the readers of the VISITOR God's richest blessing and ask an interest in their prayers.

MAX AND ELLA MAHLER.

#### Chicago Mission.

Report for month ending July 15, 1906.

#### DONATIONS.

In His Name, Ill., \$2; In His Name, \$5; Bessie Weber, Chicago, \$4; Fannie Grove, Abilene, Kans., \$2; Mrs. Hamil, Chicago, \$1; Upland, Cal., S. S., \$20; rent for the Mission, \$4; E. Dodson, Chicago, \$1; E. Martin, I. Shockey and S. H. Bert, Kans., \$30.71. Total, \$69.71.

Brethren, Hope district, 50 lbs. lard, 10 lbs. butter; D. H. Rohrer, O., case cherries; Mrs. Magnasen, Mich., one case berries; brother Sollenbarger, Palo, Ill., one case berries; brethren of Canton, O., 20 lbs. butter.

#### EXPENDITURES.

Groceries, \$14; expressing \$2.86; gas, \$2.60; Building fund, \$35; defit., 37 cents. Total, \$54.83.

My soul doth magnify the great God, who rules and reigns the universe. We magnify him because through the precious blood of the Lamb he adopted us into his family and permitted us to look into his face and cry, Abba Father. We magnify him because he has come into our hearts to abide and is taking upon himself the things we are not able for. Praise his name.

"Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's; and the cause that is too hard for you, bring unto me, and I will hear it."

In a new way did this promise come to us on the night of May 28, when a few faithful saints came before the throne to make intercession for the work, for the adversary was hard after it. The cause was too hard for us. As in other days, again we brought it unto the Lord, and he heard it, bless his name. At that hour the Holy Spirit spoke to brother and sister Zook, who were then visiting with their daughter in Des Moines, Ia. They consulted not with flesh and blood, but gathered together their few belongings and made haste for the place to which they were sent. With the message "be true to God" upon their lips they came. Sister Shirk, who was also called of God, arrived a few minutes before brother and sister Zook.

There was indeed rejoicing in the camp because God himself undertook the cause that was too hard for us. O that there might be more real consecrated souls who confer not with flesh or argue with God, and who run to obey when he speaks. We are all called to fill up vacant places. Thus the Lord did marvelously bless those dear saints and made them a blessing to the work. At the close of the fourth week the Lord bade them move on into other fields where souls are just as precious in the eyes of the Lord as they are in Chicago. Knowing the Lord's hand upon this place, we were willing they should go. On June 29, brother and sister Menaugh came into the work for an indefinite time. We thank the Lord for bringing them this way; we believe the Lord will make them a great blessing in this place. We also thank him for bringing to us sister Elizabeth Engle. The Lord indeed knoweth how to

strengthen our feeble knees and supply all our needs. Blessed be his name.

We wish to thank the dear saints for helping to wheel on the work of the Lord by prayer and substance. We are glad for what the Lord is doing for the work, and as every inch of ground is gained only through fervent prayer and faith in God, we continue to press the battle, expecting greater things.

Our attention was called to a mistake in July 2 number. Benjamin Cassel was credited with \$5; should read \$2.

In him,

SARAH BERT.

5956 Peoria St., Englewood, Ill.

#### A Rescue Home for the African Girls.

On page 36, Section 7, of Conference Minutes of 1906, is recorded a resolution recommending and encouraging the establishment of a Rescue Home for the native girls of Africa. That the need is great for such an institution there can be no question. Girls when but small children are sold to native men (sometimes these men are quite old) and formerly have been forced to become the wives of their purchasers regardless of the girls' wishes and live in polygamy. But at present there is a provision made by the English Government that if the girls are disinclined to marry such purchaser, she appears before some magistrate and testifies to said fact, then on her testimony she is liberated from that contract. But where shall she go, for her own people, as well as purchaser, are often embittered against her. So in order to rescue her from this calamity she must have a place of refuge. Our Missions cannot accommodate both sexes, and mostly take in the boys and young men who embrace Christianity, and many become proficient workers.

Another important feature of the work is that these native brethren naturally in course of time desire to marry; and whom shall they marry? Shall they marry a heathen uncultured girl? Would any of us recommend such a course? Certainly not. Why not? Because that would be very unequally yoked together with an unbeliever, a violation of God's law, and the result most likely prove disastrous. So we need a Rescue Home for these poor girls; not only for the sake of the girls themselves, but also for the young men of Africa. The Lord is in the movement. Over three hundred dollars have been subscribed already through the influence of brother and sister John H. Myers. Let us all come to the help of this holy movement. It is an absolute necessity for the progress of the African Mission work.

J. R. ZOOK.

It is said that weeds never grow truly wild, but only where the ground has been stirred up by cultivation. So with spiritual weeds—they beset the mind as soon as cultivation ceases.

"The older I grow, and I now stand on the brink of eternity, the more comes back to me the first sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes—"What is the chief end of man?" "To glorify God and enjoy him forever."—Thomas Carlyle.

## MISSIONARY.

### Addresses of Missionaries.

#### Africa.

H. P. and Grace Steigerwald, H. Frances Davidson, Harvey and Emma Frey, Adda Engle, Abbie Bert, Sallie Kreider, Levi Doner, Maria Werkman, Matoppo Mission, Bulawayo, South Africa.

Jesse R. and Malinda Eyster, Moderfontein P. O. (Intokozo Training School), via Zuurfontein, Transvaal, South Africa.

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

Isaac O. and A. Alice Lehman, Box 136, Roodeport, Transvaal, South Africa.

#### India.

A. L., Mrs. A. L. and Ezra Musser, Maggie Landis, Ghaseeri Mundi, Lucknow, India.

D. W. and Mrs. D. W. Zook, Sripat, Purunia, Bankura district, Bengal, India.

Josiah and Rhoda Z. Martin, Raghunathpur P. O. Manbhoom district, India.

N. H. and Mrs. N. H. Reichard, Raj Nandgoan C. P. B. & N. Ry., India.

Fanny Hoffman, Khamgeon, India.

#### Central America.

Mrs. William Keech, nee Hoffman, San Salvador, Salvador, Central America.

#### Forward March!

"Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." (Isaiah xxvi. 4.)

Praise the Lord that we have such a strong Arm on which to lean—one that never fails us. We have been passing through some tests lately, and for a time the way seemed completely closed in reference to pushing on the work into the interior, and we were made to feel that perhaps the Lord's time had not yet come. Perhaps it was only a test of our faith. Sister Engle is again restored to health and the wagon is on hand and is about fitted up for our use.

No one is ready to go except sister Engle and myself and the two native boys, Ndhlalambi and Gomo. We have been much in prayer to know whether the Lord really wanted us to move on alone, and we feel that he does. Perhaps we have been looking too much to an arm of flesh. Praise his name. He is helping us to look to himself, and we have joy and victory in our souls, because we are permitted to go.

Brother Steigerwald has kindly and ably fitted up our wagon with a good wide box and a canvas top, six by twelve feet. As freight and material are very high, the cost has been somewhat great, but we believe the result justifies the outlay. The wagon will likely be our house for some time to come. We little thought it would be our privilege to have such a comfortable means of travel. As we are obliged to take our food, groceries,

clothing, etc., from here, it is necessary to have some means of conveyance. We expect to take the train here and go 279 miles to Victoria Falls on the Zambezi river. This is about as far as the Lord gives us to see at present. From there we shall probably buy oxen and travel by wagon. We know not what is before us, but he knows and we are trusting him to open up the way before us. Pray for us that we may take no step except he bids and that we may understand his will in everything.

We fully realize the gravity of our situation, but nothing is too hard for God to do; and did we not believe from the depths of our souls that he was going before and bidding us follow, we should stop where we are.

It is for souls that we are going. Will you pray that it may be our privilege to give the light to many who are yet in heathen darkness.

Mail should be addressed to us as formerly at Matoppo Mission and it will be forwarded to us.

H. FRANCES DAVIDSON.

*Bulawayo, S. Africa, July 2, 1906.*

#### A Trip to Mapane Land.

(Continued.)

We soon came to a kraal, where, after some explanation as to what we wanted, that we had come a long way and were wanting a place to stop for the night, this was granted, and in a short time we had a fire blazing, our blankets spread out on the ground to lie down for a rest. We were just nicely fixed down, and were wondering why the Lord had led us to this out of the way place, when who should I see coming in at the kraal entrance but brother Frey, who had come from brother Doner's place that day. So we had reasons to praise God for leading us in the way he did. We had supper and were soon off to sleep, not, however until we had a short meeting with the inmates of the kraal. While lying there looking up into the beautiful starry heavens we were made to think what a kind Father we have who cares for us at all times and under all conditions.

Next morning we were up early, had breakfast, and were off to the chief's kraal, which we found was about two and a half miles away. We found the chief out with his oxen drawing poles. He came in when he saw us and talked very friendly, showing us his cattle. We went with him to where he was doing some work; after a bit he disappeared in the corn field but came back soon with a nice

large melon which he presented to us. It being early in the morning, it was cold and very tasty. Here we waited until in the afternoon for Mr. Ritcheardson. After a talk with him about the lay of the land, where the beacons were and so on, we started off in search of a suitable location, sending the donkeys by a near path to a kraal where we expected to stop for the night. We, with a boy, to show us the way, went down along the river reaching the kraal at dark. This is the home of two boys that have been staying here at the Mission, but are now at home. We received a very hearty welcome. Here they brought us different kinds of food of which we partook in the dark. After a short service we again rolled up in our blankets for the night, which proved to be a rather disturbed one. We were inside the fence that enclosed the kraal, with our heads up against the cattle pen. Joining this on the left hard by was the sheep and goat pen. I will not attempt to say how many dogs there were about the place as there are often ten or twelve to a kraal. One of these was evidently on guard, or at least he gave the alarm at the least sound. In the evening while we were having prayer he kept up such a racket that we could scarcely hear each other. The donkeys seemed to attract his attention; he evidently never saw this long-eared friend before.

H. P. STEIGERWALD.  
(To be continued.)

From Brother and Sister Lehman.

ON S. S. DURHAM CASTLE,  
NEARING CAPE TOWN,  
June 30, 1906.

Beloved in the homeland, greetings in Jesus' precious name. We praise our heavenly Father for safely bringing us so nicely on our long voyage. We left England on June 9th, and we have had a calm sea all the way and the usual excessive heat at the equator was of so short a duration that we hardly knew we were passing over the line. We have all kept remarkably well all the way with only a few exceptions. We had a Christian worker on first class, and he arranged for two services in third class. These meetings were quite well attended, but the universal condition of this present generation (which is bent on entertainment rather than serious consideration of their eternal welfare and also that of others) makes it *very difficult* to help them to God. Oh how sad; how God must be grieved. We are

expected to arrive at Cape Town tomorrow where I will finish this letter.

Later—July 3, Cape Town, South Africa. Arrived here safely on Sunday morning. Our entire party is well and by his grace we are going all the way with Jesus. Dear ones, pray for us.

Your servants for Jesus' sake,  
ISAAC O. LEHMAN.

It may indeed be said that sympathy exists in all minds, as Faraday has discovered that magnetism exists in all metals, but a certain temperature is required to develop the hidden property, whether in the metal or the mind.—Bulwer.

We have not so learned Christ as to be pickers and choosers when the fruits of his lips are before us.—Spurgeon.

#### Experience.

God woke me up at a very early hour on this fourth day of August and I wish to honor and thank him for it. I thank him for his precious nearness to me this very moment. Praise God for these glorious experiences. His word says, "Draw nigh to God and he will draw nigh to you." This is truth, for often it has been my experience. This morning, I praise God, that he has opened my eyes and fills me so with his Spirit, for if we have not his Spirit we are none of his. I praise him that he tells me this early morning hour at 3 o'clock to let more loose of earthly toils and grasp hold of heaven and God as never before. I praise him that I am content and patient in my circumstances at present, for if we have Jesus we will not murmur nor complain. If we have salvation—the real article, for there is no other—we can praise God, no matter where we stick in this world; whether we see the Brethren often or not, for salvation is only in Jesus. But we love the Brethren. Yes, I do, and if this home were my own I would see the Brethren much oftener, for my doors would be open to honor God. I can't say as a sister said to me weeping that the Brethren did not come to see her. I can't blame the Brethren for anything, for I know the Brethren would come if there was liberty. Yes, the Brethren and sisters are very kind to me; but I have a friend this morning that sticketh closer than a brother or sister. I read the second epistle of John, and that will fix me up for the day. Praise the Lord for true doctrine. Pray for me.

AMANDA SNYDER.

**The Gospel Balances.**

These balances are true and tried,  
All doubtful questions they decide;  
With scripture weights they show at sight  
Just where, and when, and what is right.  
Christians need never lose their way,  
Who enter in the narrow way;  
And seek eternal life to gain—  
These make the path of duty plain.

For instance, do you wish to go  
To fair, or dance, or feast, or show,  
Put in the weight, that truest test:  
Would Jesus go or think it best?  
If in your dress you're ill at ease,  
Apply the test, Would Christ wear these?  
The scales will mark it to a dot,  
Whether 'tis right for you or not.

Are you to appetite a slave,  
And does your lower nature crave  
Tobacco or the sparkling cup?  
The scales speak quickly, Give it up!  
For this the test in earnest take,  
Deny thyself for Jesus' sake.

Now test the question, Is it right  
For Christian men to ever fight?  
Or sanction any deadly strife  
That shall endanger human life?  
The weight for this, if truly sought,  
Is Christ's example and what he taught.

So every question, great or small,  
O'er which we've any doubt at all,  
We may forever set at rest,  
If we apply the Bible test.

Dear reader, weigh your actions well,  
The broad road widens nearer hell;  
Of doubtful questions be afraid,  
Have every motive carefully weighed.  
So shall you be prepared to stand  
The judgment day that's near at hand.

—Selected by Catherine Lehman,  
Gormley, Ont.

**Be Sure You Are Right.**

It is so very important to know that we are right, in temporal things as well as in spiritual things. I am so happy to know that there is a way to know; and it is our blessed privilege to know just where we do stand spiritually. We are commanded to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. (II. Pet. iii. 18.) Now we have no right to comfort ourselves in anything short of a growing in grace and of becoming still better established, so as to be able to stand the storms and disappointments of this life.

It is of far more importance that we know we are on the right road on our heavenly journey than when we want to make a trip from one State to another.

When I was through visiting our children and some other relations, and attending to some affairs of business, our son at Salona took me to Millhall station, where I asked the ticket agent for a ticket for Chicago. He at once looked at the clock and went ahead, and gave me a ticket for Cleveland, Ohio, and checked my trunk to Chicago. I did, as I always do, put it in my hand satchel and went on.

I want to say right here, hereafter I shall always see that I get what I paid for. I got a ticket for Cleveland, Ohio, and a check for my trunk from Millhall to Chicago. I only noticed the mistake after I was on the train at Pittsburg, as I thought, for Chicago. I was told I had only two changes to make to reach Chicago at 8 o'clock next morning. I now have already made four changes and will not get to Chicago until 8 o'clock this evening. In this case the ticket agent at Ashland, Ohio,

and the conductor on the Cleveland, Ohio, train are helping me out very nicely by sending messages to headquarters and securing my passage to Chicago. It is truly a blessing, and quite a comfort to one traveling, to see the interest the railroad officials take in one in such a case.

The question arose in my mind how will it be for the one that made the mistake in giving me the wrong ticket? I try to see God in everything that crosses my pathway, but how can I see God in this has often come up already, but as I became real quiet within myself and let God speak to me, the lesson opens before me. It came to my mind that this would be a very good and important subject to write on—to be sure we are right.

We may be in good standing with a body of Christian people, and comfort ourselves that we are on the way to heaven, and yet be lacking. My prayer to God is, if there should be anything in my life in any way, that I am not coming up to what is commanded to me as a child of God, it should be made very plain to me.

August 4. I can praise God for his protecting care over me all along my journey and the many happy seasons we as God's children were permitted to have at the different love feasts and meetings. We met with each other, but this is nothing compared to that meeting where parting will be no more.

I want to ask an interest in the prayers of the brethren and sisters, for we need it. No one knows what those who have the care of Missions and Homes for the poor, and even our editor, have to pass through. Only those who have been in the same work. I felt like urging those who have the means to not be negligent of their duty; and those who are afflicted in body and cannot meet with God's children, should often be visited, for the enemy is so busy and will take every opportunity to discourage us. I speak from experience. Will you all pray for me and my companion. We know what trials mean.

MARY J. LONG.

**A Sister's Concern.**

Dear readers of the VISITORS Many times since my conversion I have felt impressed to write a few lines for the VISITOR, but have always felt my weakness and my inability to express my feelings to such an extent, that I have not obeyed my convictions. This beautiful Sabbath morning however something impels me to write and I feel the Father would be displeased if I did not obey.

In spite of the bustle and confusion of the city I feel the presence of the Holy Spirit and rejoice in the knowledge that I belong to the household of faith.

Many times in my earlier years I recognized the voice of the Savior calling me to him, but I did not fully accept him until about five years ago and I can truly say they have been the best and happiest years of my life, and he has never put upon me any burdens but what he has given me sufficient grace to bear. I know I have been wondrously saved, for I was a great sinner—wholly given up to the fashions and pleasures of this world, and it does seem so wonderful that God should see fit to adopt me into his family, when I gave so much of my time to the evil one and

was so utterly unworthy of any divine notice.

It seems to me we cannot comprehend the depth of God's love and mercy to man and this morning it comes to me with renewed force that I owe all my time, all I have, all I am to the service of my Master. I am keenly alive to the fact that I have made many mistakes and failed to improve many opportunities for doing good, but by the grace of God I mean to be more diligent and more interested in the work I see about me. Must often pray as Christ prayed for his disciples, not to be taken out of the world, but to be kept from the evil that is in the world.

It requires such careful watching and constant prayer to keep true to God and many times I realize that the enemy comes as an "angel of light," to draw us out of the right path. My earnest desire is for an understanding heart that I may be able to discern the good and the evil, and that I might be in the place God has for me. I want to do the work he gives me, with cheerfulness of heart and in my daily life I feel the need of great patience, and the will to say,

"I surrender all—I surrender all,  
All to thee, my blessed Savior,  
I surrender all."

CHARLOTTE I. NEWCOMER.  
Dayton, Ohio.

**From Western Canada.**

SASKATOON, July 29, 1906.

I. J. Ransom, dear brother, greetings. This is a beautiful Sabbath day and we are glad for the rest it affords us. We just came back yesterday evening from our trip out in the country. We are at W. Hahn's place, 30 miles south-west of Saskatoon and were 160 miles further out from here in a southwesterly direction. Here we found lands which we think will suit our people, providing they are still open for homesteading when we get back to Regina. We expect to get there by next Thursday and at once go to the land office and find out all about it. When we came in we called at Regina and found these lands which we have picked on, still open. We were careful to choose townships a good way out, thinking that by doing so we would stand a better chance of getting a suitable place where we could advise our people to locate. If these townships which we have chosen are still open for homesteading when we get back to Regina, and can at all secure favorable terms from the Government for our people, we may indeed congratulate ourselves in being so fortunate in finding such good lands and so good a locality.

As far as we can judge, these lands are as goodly, if not better, than any we saw out here in the north-west. We think that these lands will be easy to work and very productive. The soil is very mellow on the surface. As we walked across the prairie we could kick it up with our feet, which we could not do in any other place. Then deeper down it appeared to us very rich and of a crumbling nature. The grass on it looked fresh and flourishing, which denotes moisture and fertility. As we traveled over the country, and wherever we saw the grass on the prairie look fresh and green, the crops were good, but where



the grass was dried up the crops were poor, and nowhere saw we the grass so fresh as in those parts where we chose our lands. Then, too, these lands are in a good locality. The C. P. R. branch from Lacombe to Hanley is surveyed right through those parts, and that means cheaper lumber and fruit for us than for those farther east, because we will be nearer to British Columbia than Manitoba and other points farther east in the West. This road is already finished fifty miles from Lacombe east, and we are told that by next year from this Fall it will be completed.

So any one can readily see the advantage the locality we have chosen has over other localities. If we get those lands on favorable terms, which we hope to do, through the blessing of God, every brother who contemplates moving out West ought to avail himself of the opportunity. These opportunities will not always last. If the people keep flocking into the West another year like they have done these last few years, there will be no more homesteading in the North-west. It appears to us that the Lord had a hand in this work, in putting this project into our minds; and in directing us to a place where we found such good lands. We also feel thankful to our heavenly Father that he has blessed us with good health since out here. We have stood the trip well, and shall do all we can whilst out here for God and the church.

CHARLES BAKER.

P. S. My address, after the 2d of August, will be Didsbury, Alberta, in care of Eli Baker.

#### The Mystery of Death

One of the mysteries that gives the world pause is this strange, inexorable thing we call Death. In a thousand forms it comes to us, in guises more and more terrible far than the most grim and ghastly artist ever painted or poet dreamed. What is it? Who can tell? This thing so awful yet so peaceful here! So calm that no petal of lily ever lay more tranquilly under the blush of God's gentlest morning; so dense is that slumber that it is undisturbed by earthquake, cataclysm or all the thunders of the apocalypse; so unresponsive is it that no voice of love, though love itself be strong as death, can wake one smile from the dreamless features or bring to the sealed eyes the flush of recognition. What is it? Will not someone answer? Will someone unfold this profound and inscrutable mystery that lies here so much at home yet so unwelcome? So restful yet so uncompanionable? Here is the form we loved, but what inexplicable forces have been at work with it. What awful agency has smitten it and mared it and changed its countenance and taken it away? I know that this cold form is one thing and the spirit that I loved is another, that the two once were united and now are severed, that God formed the union, sustained

it, dissolved it and still guards both parties to the contract. But this God-guarded dust and yonder God-guided spirit, the unions, the disunions, the reunions, the separations each from each, the conditions in that separation, the inextinguishable anguish and heart-cry here by the coffin, the ineradicable pain, the emptiness which the world and all the constellations round about it cannot fill—what is it, why is it, whence is it? Once I could hold communion with it, now I cannot. Once there was an answering smile and the luster of the eye was kindled by my own, but now the cold marble of the churchyard is not more unresponsive. O God, what a thing is this thing we call Death! And yet! And yet! It surely must be well, better for the dead, better for the living, better for all the world; yet there lies the mystery still, deep, dark, calm, immeasurable as ever, the Spirit of God brooding upon it, chaotic, confusing, yet out of it there must one day rise order and symmetry and light, for God is, and God is good!—United Presbyterian.

Your troubles are many and great; yet not an ounce-weight beyond the measure of infinite wisdom, nor beyond the measure of grace that he is to bestow. For our Lord never yet brake the back of his child, nor spilled his own work.—Rutherford.

#### A Sad Occurrence.

MOULGRAVE, ONT., Aug. 2, 1906.

A sad calamity with its dark gloom overshadowed this community (Welland county, Ontario) on Monday afternoon, July 30, when the neighborhood was startled by the news phoned over the wires that two young people of Daniel Shirk's family were drowned in Lake Erie, Josie N., the oldest daughter, aged 17 years, 8 months and 19 days, and John H., aged 16 years, 2 months and 12 days.

They, with a few of the neighbor's children, all younger than themselves, went to the lake to bathe and wash the carriage. The water was boisterous that fatal afternoon and the two young people started in for a bath; taking hold of each others hands faced and jumped the mad waves as they rolled ashore and in their happy thought soon got into deep water where they lost control of themselves and they were soon at the mercy of the waves, and were carried by the reaction of the mad waves into still deeper water. John could have saved himself, but in trying to save his sister both went down, and there being no stronger help available the younger of the company could only look on as witnesses of the sad fate.

The carriage came back unwashed and John's body was taken from the water the same evening, and the funeral and burial took place on Wednesday afternoon, and the next afternoon the funeral and burial of the girl, she not being found until the forenoon of the same day, although diligent search was kept up both night and day, and grappling was continued, but not until the body floated was she taken from her watery grave to the sad home where her mother is prostrated by the sad fate.

They were bright young people and the parents have the sympathy of the entire

community, having only one younger daughter left. Sympathy and respect for the sorrowing parents was manifest at both funerals by the many hundreds present. Services were conducted in the shady orchard near the house where seats were arranged for the large audience, by Rev. Bell, of the Methodist church, and Girvin Bearrs, of our brethren. Text, first day from Amos iv, 12: 'Prepare to meet thy God, O Israel.' Next day from Rev. xiv, 13: "Blessed are the dead, etc." Interment in the Overholt cemetery.

A. BEARSS.

#### In Memoriam.

In loving memory of sister Clara Laverna, wife of brother Henry Winger, who departed this life, December 24, 1905.

We have lost our darling mother,  
She has reached her home on high;  
Only gone a while before us,  
We shall meet her by and by.

How we miss her loving counsel,  
Active form and smiling face;  
How she soothed our childhood troubles,  
With her motherly embrace.

Nothing was too much for mother—  
Ever ready to attend  
To the loving circle round her,  
Cheer and comfort and befriend.

Let us treasure up the lessons  
That she taught us day by day,  
Try to follow in her footsteps,  
As we walk the narrow way.

Still our hearts will bleed with sorrow  
When we see the vacant chair,  
Stilled, the gentle tones that thrilled us,  
Mother is no longer there.

Yes, the one who rocked our cradle,  
Calmly in the church-yard sleeps,  
Knowing not the tears of sorrow,  
O'er her grave her loved ones weep.

Resting from her trials and struggles,  
Waiting for the rising day,  
When in glorious form and beauty,  
Christ will call his saints away.

Look beyond the grave's dark portals,  
Look beyond the azure skies;  
To the home of blest immortals,  
Look in faith with longing eyes.

See that form of dazzling brightness,  
Radiant with celestial bliss,  
That is mother, who could wish her,  
Back in such a world as this?

F. ELLIOTT.

#### OBITUARIES.

DONER.—Died, on Friday, July 14, 1906, at Newmarket, Ont., sister Margeret Doner, in her 59th year. Sister Doner was converted in her youth and was a faithful member of our church. Brother Levi Doner, missionary to South Africa, is one of her sons; two are in Western Canada, and two daughters and one son, with the bereaved husband, reside at Newmarket, Ont. Interment took place at Gormley cemetery. Services were conducted by the Brethren H. R. Heise and Fred. Elliott.

FLEMING.—Died, in Philadelphia, Pa., July 17, 1906, brother John Fleming, of consumption, in his 43rd year. Brother Fleming was a native of Scotland; came to this country sometime ago; buried two girls but a short time ago, one little one, and the other our sister Lizzie, 18 years old. He leaves a widow and three children. He was converted a short time ago and died trusting in the Lord. Services at the Philadelphia Mission, conducted by brother D. B. Keeperts.

"Dearest father, thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God that has bereft us,  
He can all our sorrows heal."