2-1-1907

Evangelical Visitor- February 1, 1907. Vol. XXI. No. 3.

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HARRISBURG, PA., FEBRUARY 1, 1907.

SPECIAL NOTICE.

HOW IS YOUR CREDIT? Is it in the future? If not please let us hear from you. Does your credit read Jan. 1907d? If so, will you not at once renew? Or, if you do not want to renew send us a postal card telling us to stop your paper.


JANUARY.


The other is from a Kansas reader of large and varied experience, and we freely permit him to express himself. He says:

Editor of the EVANGELICAL VISITOR.

Dear Brother: In reading your editorial of the Vis Incorpora of January 15, I was impressed to write you a few lines. First, I shall say there are so many good things in the article that it seems no one should object, and I am impressed, and I believe of the Spirit of God, to point out at least one mistake. You may take it for what it is worth. To my mind you ignore repentance too much. I agree with you that salvation comes by faith alone, that is, our pardon from sin comes only through Jesus: yet repentance toward God comes first as the apostle Paul testified. See Acts 20:21. Repentance first. Why? Because when we sin against God we violate his law by disobedience, hence we become sinners before him and we realize this fact, we cannot have saving faith. But as soon as a soul realizes that he has disobeyed or violated God's law he feels sorrow, and if that soul confesses his sins to God (and sometimes it is necessary to confess to man) and asks God to forgive, and that soul believes that God is as good as his word that soul receives pardon. For Jesus said, "Whosoever cometh to me I will in no wise cast out." Hence repentance toward God and faith in the Lord Jesus Christ. I agree with you, too many think that by agonizing and confessing to man and by making restitution they think then they are forgiven and they have never beheld the Lamb of God. My prayer is that God may open the eyes of those blind preachers who preach obedienc and not faith, and obedience and not faith. When a soul once receives the love of God in his or her heart, restitution and everything else on line will follow. But alas, too many have only works and no faith.

Now we have not one word of criticism to offer on what these brethren say. If our interpretation was somewhat lopsided, ignoring repentance too much, we plead extenuation for that fault because as we listen to much of the preaching and testimonies the weight is so unduly placed on the other side. The idea of penance, a Roman Catholic doctrine and not a New Testament doctrine, giving us access to God, is so largely evident. Read Sister Heisey's testimony, found elsewhere in this issue. Penance, she thought, would bring the blessing: but found that only faith in Christ could take away her burden.

"Weeping will not save you."
"Waiting will not save you."
"Working will not save you."
"Faith in Christ will save you."

Nos. 4 and 5 Found.

Five have now been found of the ten who agree to give fifty dollars each to the Matopos Mission Stock Purchasing Fund.

No. 1—Peabody, Kans.
No. 2—Palmyra, Pa.
No. 3—Cambridge City, Ind.
No. 4—Lost Springs, Kans.
No. 5—Harrisburg, Pa.

Let five others announce themselves quickly.

That there is danger of us using words that hurt in our intercourse with each other is no question. In our writing it is well for us to be considerate of the other one's feelings. While there are many to applaud when some one whom we don't like the best "gets it good," we doubt whether it is the best course to pursue. We are led to say this in behalf of some of the faithful workers who have consecrated themselves to the evangelistic work, bearing hardships without murmuring, winning souls to Christ. It no doubt hurts them to be designated as "big guns," "experts," and so forth. We don't want to censure any one, but mean it as a lesson for ourselves since our consideration of the other one's feelings has at times been faulty. Let us pray more for each other.

The editor was absent from his desk five days of last week, assisting in holding some meetings in the Ringgold, Md., district at Hallowell M. H. Five evening and two day meetings were held. The attendance and attention was quite good, but the time was too short to work up any special interest. At a meeting at New Guilford, where brother S. G. Engle of Philadelphia, Pa., labored, there were a number of conversions. Word received from West Milton, Ohio, speaks of the unusual interest in the meetings now in progress at the Highland M. H., where Bro. J. B. Leaman is laboring. Many are yielding to the power and are seeking a better experience in Christ while others are seeking for pardon.

A Kansas brother writes us appreciatively of the discussion on Tithing as follows: The tithing question has certainly been well handled pro and
A most interesting meeting was held at Reich's M. H., Lancaster county, Pa., during the week from January 19 to 26. Bro. F. Bowers labored with the brethren there, and we understand there was deep conviction resting on the people and a number yielded to the invitations of the gospel. This week Bro. Bowers is engaged with the brethren at Mechanicsburg. We hope the Lord will graciously revive the work at that place.

There is urgent need of a consecrated sister worker at the Philadelphia Mission, one who can assist in the ordinary work as pertains to the house and also engage in visiting among the poor. One who is willing to thus engage in the work trusting the Lord for her reward will no doubt find that what she promises he will do. Address Bro. Peter Stover, 3423 N. Second street, Philadelphia, Pa.

The special meetings at Souderton, Pa., where Elder Jonathan Wert labored for two weeks, came to a close Saturday evening, January 26. The house was over-crowded the last evening. The best of order prevailed throughout the meetings. The brother's labors were appreciated, and he was helped along after a godly sort by a generous free-will offering on the last evening.

So far as we know we have filled all orders for the Gospel Text Calendar. If any have failed to receive what they ordered the failure must be in the mails. Where we have been notified of any failure we have ordered duplicates to be sent. We are still open for filling orders or correcting any mistakes.

We learn that the special meetings at Carland, Mich., came to a close January 27. From there Bro. and Sister Zook have gone to Elmer, Mich., to take up the work there instead of at Yale, Mich., as was stated in a former notice.

It takes very little capital to show whether we are doing business for the Lord or not.—Indianapolis News.

Toronto Mission.

I herewith give a final account of the Toronto Mission from December 15, 1906, to January 10, 1907, inclusive, the date the Mission building, 523 Queen street, West, passed into other hands.

Markham Quarterly Council, held December 29, decided that for reasons, hereafter given, it would not continue its work where it had been. It appointed a committee consisting of Elder H. R. Heise, J. W. Hoover and D. W. Heise, to find another location. There are no meetings now, except a cottage prayer-meeting held Saturday evenings, which the writer has been requested to take charge of so far.

Markham abandoned the present place because it was thought the meetings were too un denominational in character. It might be stated that there are only six members living in Toronto, two of whom made no practice of attending and three attended only once in two weeks, when ministers from the country were present. One therefore had the whole responsibility of the work, and he was glad, when Brethren could not be got to have other Christian people who were not opposed to us to help. As was stated in the Visitor before the other Brethren's Missions have done the same thing even when they had more of their own to help.

Then again, it was thought desirable to have a married couple to take charge of the Mission who could entertain the ministry and other Brethren coming in from the country. This, of course, was a very good reason. If the great apostle to the Gentiles lived in these days, like the writer, he would be ineligible for such a position. It was also thought best to have one in charge who was a recognized minister, which the writer is not.

I notified the owners that I would vacate the building February 10, the date of the monthly rent, but I was subsequently pleasantly surprised to learn the same night, December 29, that another Christian man who had often attended and helped in the Mission, was desirous of carrying on the work uninterrupted in the same place as an undenominational Mission. The building was therefore transferred to him January 10 and nightly meetings are thus held. This speaks for the place as a most desirable one for a Mission. I was glad, however, to save the Brethren the expense and responsibility for another month of a place they were not desirous of maintaining any longer.

The impression has obtained in some quarters that Markham and Nottawa, who were given the responsibility and oversight of the Toronto Mission, had not endorsed the work. This is not correct. A special council called at Bro. J. W. Heise's house during the afternoon of the day of the last lovefeast at Markham, endorsed the Mission started by me. It was also endorsed by two separate quarterly councils of Nottawa. The writer feels he did his duty in starting the work.

Notice is hereby given that no more moneys, etc., are to be sent to the writer for the Toronto Mission. Elder H. R. Heise, Victoria Square, Ont., is the Chairman of the new committee.

Receipts.
Lena Schafer, Fordwich, Ont., $1; Jonathan Lyons, Mich., $2.50; unknown friend, Toronto, $1.25; Wm. Kinney, $1.25; Wm. King, 523 Queen Street, West, $1; Isaac and Alice Swalm, Duntoon, Ont., $1; Henry Hahn, Nottawa, Ont., 50 cents; B. S. Swalm, Nottawa, Ont., 25 cents; Samuel Ditson and Ernest Ditson, Collingwood, Ont., each $1; Peter H. Doner, Cashstown, Ont., 25 cents; Albert and Lydia Williams, Elgin Mills, Ont., $1; a brother, per Emma K. Kirsley, Springvale, Ont., $1; W. H. Wright, Toronto, $1; B. J. Winger, Kohler, Ont., 65 cents; Rachel Homer, Collingwood, Ont., 50 cents; John Shiffer, Stayner, Ont., $1; J. O. Mather, Winger, Ont., $1; Archie Carmichael, Herbert, Sask., $1; Samuel Minter, Forks Road, Ont., $1; per Thos. S. Doner, Gormley, the following: Peter Brillerine, $1.50; Mrs. Alfred Brillerine, $2; Mrs. David Brillerine, $2; James Doust, 50 cents; Mrs. Eos Storm, 50 cents; a brother, 30 cents. For room rent, $1; tenant for gas, $3.45; Markham Committee, per Elder Heise, $3.75; free-will offerings at Mission, $1.72; mite box No. 75, per Jno. Hisey, Cashstown, Ont., 45 cents.

Total receipts, $37.22
Balance on hand last report, $4.80
Grand total, $42.02

Expenditures.
Personal (including board, laundry, trolley fares, etc.), $39.99; mattress, $2.50; rent, $35; postage for Mission, 18 cents; fuel, 20 cents; gas bill (from September 21 to January 10) $14.55; cleaning Mission, 65 cents; miscellaneous, 95 cents. Even balance.

Other contributions since October 10:
Mr. Schultkins, Toronto, a cooking range, gas fixtures, piping for hot water attachment, and himself and another a whole day in work thereon. Mr. Sinclair Toronto, a greenhouse drum for heating bed-room. Six Bibles from the Upper Canada Bible Society. Mrs. Will, Toronto, bedstead, bed springs, white bed cover; James Doust, Toronto, table and carpet; Sister Rachel Horner, Collingwood, two pairs new blankets; Sister Lydia Williams, Elgin Mills, a heavy bed quilt and blanket. Sister M. Magrigger, Stayner, a comfortable and pillows; Sister John Hisey, Cashstown, a bed quilt, second-hand dressing gown, pillows and a number of poundsof butter; an unknown friend, basket of groceries; Sister Elder Chas. Baker, Butteau, half dozen knives and forks; Mrs. McDonald, Toronto, blankets and sheets and pillow; Mr. Schultkins, stovepipe, etc.

I heartily thank all the donors for their kindness.

I. J. RANSOM.
Selected by Sarah Wiebe, Shippensburg, Pa.

**The Stylish Church.**

Well, wife, I've been to church to-day, been to a stylish one; And since you can't go from home I'll tell you what was done. You would have been surprised to see what I saw there to-day. The seats were fixed up so fine they hardly bowed to pray. I had on these coarse clothes of mine; not much the worse for wear. But then, they knew I wasn't one they call a millionaire. So they led the old man to a seat, away back by the door: 'Twas bookless and uncushioned, reserved there for the poor! Pretty soon in came a stranger, with gold ring and clothing fine. They led him to a cushioned seat, far in advance of mine; I thought that wasn't exactly right, to set him up so near, When he was young and I was old, and very hard to hear. I couldn't hear the sermon, I sat so far away, So through the hour of service I could only 'watch and pray.'

**Watch the doings of the Christians, sit near me round about.** Pray that God would make them pure within, as they were pure without. While I set there looking all around upon the rich and great, I kept thinking of the rich man, and the beggar at the gate; How, by all but dogs forsaken, the poor beggar's form grew cold; And the angels bore his spirit to the mansions built of gold. How at last the rich man perished, and his spirit took its flight, From the purple and fine linen to the home of endless night.

There he learned as he stood gazing at the glorious days in the sky, 'It isn't all of life to live, or all of death to die. I doubt there were wealthy sires in that religious fold. Who went up from their dwelling like the Pharisee of old, Then returned home from their worship, without one uplifted high. To spurn the hungry from their door, with naught to satisfy. Out, out with such professions! they are doing more to-day To stop the weary sinner from the Gospel's shining way Than all the books of infidels, than all that has been tried. Since Christ was born in Bethlehem, since Christ was crucified, I'm old, I may be childish, but I love simplicity; I love to see it shinin' in a Christian piety; Jesus told us in his sermons, on Judas' mountain wild. He that wants to go to heaven must be as the little child. Our heads are growing gray, dear wife, our hearts are beating low; In a little while the Master will call for us to go; When we reach the pearly gateway and look in with joyful eyes, We'll see no stylish worship, in the temple in the skies. We'll see no stylish worship, in the temple in the skies. —Clipped from Happy Hours.

—Selected by Sarah Wiebe, Shippensburg, Pa.

How far from here to heaven? Not very far, my friend: A single hearty step will all the journey end. Hold thee, where runnest thou? Heaven is within thee. Seekest thou for God elsewhere his face thou'lt never see. —Silas. Endure hardness as a good soldier of Jesus Christ (II. Tim. 2:3).

**For the Evangelical Visitor.**

**The Possibilities in Christian Experience.**

We are surely living in a time of deception. A certain writer says, "The growing sense of the essential unity of all Christians is leading many to think that they all ought to unite on their common ideas and ignore their differences; but would not such a course tend to prevent all growth in knowledge? The peace coming by such a compromise would be like the peace of the cemetery." It is not such a bad thing that Christians do not think alike in all things, as it is that they have not learned to love each other in spite of the differences, and kindly consider them. Has not the time come that Catholicism is breaking down? Are they not, as never before, many of God's creatures conscientiously thinking and seeking after truth for themselves? Sometime ago I was traveling South I had to stop over night in a certain city. Learning that a special Catholic meeting was in progress for a few days, I attended, and found the trouble was to try to set in order many of their members who did not believe any more in their earlier teaching. Many thought that they were very much cut off from the world, but as I was sitting there as an entire stranger to them all, I thought those people are receiving more light, and yet they were very zealous in trying to prove Scripture to them. So in these days everyone says, to the law and to the prophets; and this is very necessary because the word is our guide. But to tarry at Jerusalem and receive the Holy Spirit, is equally necessary, because men wrote these words as they were moved by the Holy Spirit, and how can we understand it, if we do not have the Spirit. How many, even strong men, try to prove by the word of God, that merely to follow the Lord by water baptism, they will make us the true children of God, while others will go through, repent, confess and forsake their sins and be baptized. They are being healed. The writer himself being very low with lung trouble, was healed by simple faith in Christ. Hallelujah!

So in the economy of God's grace there are great riches, if we are able to explore them. Will we have God's best, or will we be satisfied with God's second best?

"Many are called but few are chosen."

"Well, I am going on. I am done eating husks and keeping company with the oldest, grumbling son; I am feasting. "The willing and obedient shall eat of the fat of the land." (Isa. 1:19.) Jesus says I am the bread of life (Jno. 6:48), and to eat of this bread we shall never die, but live forever (v. 57). This surely makes us one with Christ. He that sanctifieth and they who are sanctified are all of one (Heb. 2:11.). This is the church (Heb. 12:23; Eph. 1:22), regardless of color or race, name, sect or creed. These are all baptized by one Spirit into one body (1 Cor. 12:13). They are the only ones who are really growing in grace and in the knowledge of our Lord and Savior, Jesus Christ (II. Pet. 3:18).

The great trouble with man is he has too small a knowledge of our Christ, and fail to see his love, his greatness, his purpose and plans. To-day I see a larger Christ than I did a few years ago. Praise God! His name is still called wonderful; the government is still upon his shoulders (Isa. 3:6), and of the increase of his government, and peace (or kingdom) there shall be no end * * * to establish it. "It will be with judgments and with justice from henceforth even forever, the zeal of the Lord of hosts will perform this" (verse 7.) This is causing the upheaving in our day and fulfilling Luke 21:26. Some of us are looking up and lifting up our heads (verse 48). We are living in awful days; we are also living in glorious days. Brethren, don't fail to go forth proving the God of heaven, presenting their body a living sacrifice unto the Lord, consecrating themselves fully to him and giving up things that might be allowable, yes, giving up even many of their good things or qualities, and the power falls and they are baptized with the Holy Ghost and fire, and begin to say, "This is that," and go forth praising God and giving him all the glory. And again others cannot see divine healing in the Bible; but others are humble enough to take God at his word and comply with the Scripture and are being healed. The writer himself being very low with lung trouble, was healed by simple faith in Christ. Hallelujah!”
see the fig tree budding. When Christ was born in Bethlehem the lawyers and the worshipers at Jerusalem were expecting that Christ, the King, would come some time, but it was only revealed to a few when he had come or was born, the Wise Men from the East being amongst them. So, very few will now see the signs of his coming presence. Daniel speaking of our day says none of the wicked shall understand, but the wise shall understand (Dan. 12:10). Not the worldly wise, but the wise virgins. Amen.

Your unworthy but watching brother,
D. H. BRECHBIHL.
Detroit, Kans.

For the EVANGELICAL VISITOR.
A Brother's Letter.

My dear, and much beloved brother and editor. Finding that my subscription has again expired you will find enclosed one dollar. Please send the VISITOR to my address another year. How fast time passes on. Another year of my short life is gone with its good deeds and its bad deeds. My wish, and desire, and prayer is that I may do better this year than in the past. When I look back I see many mistakes where I should have done better. As I live away from the brethren and do not often see one, I would like to tell the brethren how I put in my time. I have been reading God's word and praying and meditating on God's word, and heaven and on the judgment of that great day when the Lord will come again to gather his people together. I would like to tell the brethren how I read God's word, so as to understand it more fully. I begin in Matthew and read to the end of Revelations. I do not want to boast of my reading, God forbid I should boast for I know that some of the brethren have read much more than I have. I have read the New Testament through thirty-five times in twenty-two years. When I still get through I make a mark with the pen. I have two reasons for doing this. The first is to get a better understanding of God's word. If I read a portion of God's word here and there I must sometimes go back, sometimes a chapter, more or less, to get the true meaning of it. The other reason for marking or keeping account is, after I am gone my children can see what kind of a father they had, so as to make impressions on them. I have thoroughly studied God's word and I find that water baptism is mentioned fifty-two times and Holy Ghost baptism is mentioned ten times, and the baptism of blood and suffering three times. This is according to the knowledge that God has given me. I know that some of the brethren will not agree with me, but I only ask them to study the subject. I find God's word a wonderful book. I have read it so much, but it is always new, and it is so strange that I do not get tired of it. It seems I get real hungry for it whilst there are no meetings to go to, not even on Sunday. We must get our encouragement on our knees and from God's word.

Dear brethren, pray for us, for I fear that ere long our land will be as dark as Africa. It is going that way. Dear brethren, let us be faithful until the coming of Christ when he will separate the good from the bad—gather the wheat into his garner and burn the chaff. God help us and save us. I wish God's blessing upon all God's children. Peace be unto you all.

Freestone, Pa.

For the EVANGELICAL VISITOR.
The Efficacy of Christ's Redemption.

Praise the Lord for his goodness and mercy to the children of men. I do feel to praise the Lord amidst all that may confront me for, if the Blesser is within and we open our mouth praises will come out. I do praise God for a genuine salvation—something that keeps us; we don't need to keep it. I have been revived during our revival meeting here at Silverdale and do believe, seed has been sown. But Bro. F. Elliott wrote a letter in Vistor January 1, 1907, about revivals. Brother, sister read about it, but I fully agree on what he says. Brother, sister read it. I don't know what you think about it, but I fully agree on what he writes. I say with him and our old brethren, give me quality rather than quantity. Give me more John the Baptist work. Thank God no expert minister had to come to convert me. God's Holy Spirit strove with me right at home after supper, and God showed me by his Spirit my sinful condition and I fell on my knees and God for Christ's sake forgave me and accepted me as his child. And the home brethren I loved as much as strange ones and so I do to-day yet, for I love all the brethren. Revivals are all right: I am in favor of revivals. Surely experts or gifted men are all right. God bless every one; understand us right: but if God's Spirit gets into your heart you will cry for mercy. God did not shake me over the grave or in a death-bed or in a revival, but thank God his spirit strove with me till 11 o'clock that night, 1895, and I gave my heart to God, Jesus' blood was applied and I know it saves, satisfies, settles and sanctifies. Try it.

Amanda Snyder.

For the EVANGELICAL VISITOR.
Of Interest to Those Seeking a Home in Western Canada.

Dear readers of the VISITOR: There is no doubt but what the most of you are interested in the movement of our church to form a colony in this great western country. Some of you, perhaps, because you intend moving in to help form the nucleus for a church body, others may have friends or relatives going in, but all will alike be prayerfully anxious to see the movement a success.

We know that the Eagle Lake district or township 30, range 23, west of 3rd M., is about 150 miles southwest of Saskatoon, the point from which a great many may intend going into this colony. The road is rather rough and hilly, the traveler having to go over the Eagle Hills and the Bad Hills. I have been thinking for some time that it might be better to go west on the main line of the C. P. R. as far as Swift Current and then go north from that place, crossing the Saskatchewan river at a place called Saskatchewan Landing, situated 30 miles north of Swift Current.

I wrote to the Manager of the ferry at Sask. Landing and he supplied me with the following information: The distance from Swift Current to township 30-23-3 is about 110 miles. (I figured it about 120 miles.) The road from Swift Current to the Landing is good, and from the Landing the old Battleford trail runs in a north-westerly direction to within 30 miles of where our colony will be formed. Plenty of water to be had on the way out. Ferry for crossing the river starts running as soon as the ice clears out and charges are for four-horse team and load, 40 cents; for two-horse team and load, 20 cents rider on horseback, 15 cents; foot passenger, 10 cents; loose horse, ox or mule, 5 cents. In the Landing there are two stores and a post-office and will likely be a lumber yard in the Spring. Swift Current is a thriving town with stores, lumber yards, etc.

Swift Current is on the main line about 150 miles west of Regina, while Saskatoon is about 160 miles northwest on a branch line, and, of course, it is quicker to travel straight through on the main line than to make con-
EVANGELICAL VISITOR.

For the EVANGELICAL VISITOR.

Obey in the Spirit.

Dear readers of the Visitor: I felt impressed quite a while ago to write for the Evangelical Visitor, as I like to read the soul-inspiring letters of the brethren and sisters. It seems when the Lord has something for us to do the enemy is always ready to suggest something contrary to the leadings of the Spirit. While reading of the great need of the gospel and what is to be done, my heart goes out for those who have not received Christ as their personal Savior. I am so glad that the Lord once noticed me and invited me to partake of the good news of God.

To-day while reading of one of the Bible Society’s Colporteurs, how some were so shamefully treated, even as to have the tongue cut out and still he was holding to his faith in Christ, I was wondering if we have enough of God’s love in our hearts to take our stand for God at any cost. My prayer to God shall be that we as brethren and sisters may be pliable in his hand, empty of ourselves, so that God may receive all honor and glory out of our lives. I have experienced it a blessed state to have our all committed to him and trust him for everything. Someone may think the Lord may ask something we are not willing to do. I feel confident God will not ask anything of us that we cannot do, and if surrendered to him fully we can do all things through Christ who strengthens us. I have realized I have not always been at the place. Paul said, “I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation to every one that believeth.” It means much to trust God for everything, simply because we are not willing to have the people speak ill of us. Christ said

woe unto you when all men speak well of you.

My desire is to do God’s will, by his grace. I was so much encouraged while at Harrisburg the last time, just before New Year, what the Lord permitted me to enjoy; it brought such joy that I had a blessed New Year’s Day—sometimes singing and again weeping in praise to God for what the Lord had done for me. We sometimes sing.

"Yet in my dreams I'd be, Nearer, my God, to Thee."

The Lord encouraged me by giving me the seventh chapter of Luke, especially the last verse. And he said to the woman, “Thy faith hath saved thee, go in peace.” Asking your sincere prayer for me that through Jesus’ blood I may be washed soul, body and spirit ready to do his bidding.

I remain your sister in Christ,

BARBARA E. HITZ.

For the EVANGELICAL VISITOR.

A Further Word from Bro. Musser.

I feel prompted to write for the Visitor again by way explanation of what I wrote before. Some may think I meant to discourage giving, but it is quite the other way, not meant to encourage it. Neither did I mean that ministers and those that labor for souls should labor for their own bread. I know they need more than our prayers. Nature would like to give the one-tenth, but God asks more of me, so I was understood wrong. We have plenty of room to give more than that if we live in a town. It is quite easy to get rid of the one-tenth of our income. Our duty is to visit the sick and give to the poor and keep unspotted from the world.

I feel to tell one instance of many. One night my wife and I awoke at the same time. She asked me what I was thinking. I told her. She said that is just what she thought. So in the morning we went to work, knowing it was from the Lord. The message we received from those who were helped moved us to tears of joy, as we read it. So I can hardly write now without tears of praise to God for plain gospel truth. But remember, if others are led different than I am led, I can easily bear with them, only so we obey God.

Further, I wish to endorse Bro. Elliott’s writing. If the conversions are founded on the Rock—on Jesus—and then obey God, we will be right at the end. I also received a letter from some one who did not give his name or his address. I would like to answer it.

H. B. MUSSEr.

Florin, Pa.

For the EVANGELICAL VISITOR.

The Serpent in the Wilderness.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whomsoever believeth in him should not perish, but have eternal life" (Jno. 3:14, 15).

We find that the children of Israel, while journeying through the wilderness, became greatly discouraged because of the way, and they spake against God and Moses saying, "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread" (Num. 21:5). While the people were murmuring and complaining, "the Lord sent fiery serpents among the people and they bit the people and much people of Israel died." We find, however, that as soon as these deadly enemies came among them, they repented from their sins and came to Moses, saying, "We have sinned, for we have spoken against the Lord and against thee, pray unto the Lord, that he take away the serpents from us." Moses obeyed and prayed the Lord for them and the Lord heard him and gave him a remedy that would cure all those that had been bitten by the fiery serpents. The Lord told Moses to make a fiery serpent and set it upon a pole and he said that every one that is bitten, when he looketh upon it, shall live. Moses did as the Lord commanded him and made a serpent of brass and put it upon a pole and every one that was bitten when he looked at the serpent of brass was healed.

Let us now turn to the words of the above verse, where Jesus is likened to this serpent in the wilderness, and are not the children of men at this present day, the same as the children of Israel were when they journeyed through the wilderness? Do we not hear many murmuring and complaining against God and against his true servants with almost the same language as they used. It is with much regret that we hear such murmuring from many Christian professors in their lives. They who were once brought out from Egypt, they look back into the world and see the pleasures of the world, which they are not willing to leave behind and therefore their souls “loathe this light bread,” they cannot endure sound doctrine,
Lifted up the serpent in the wilderness, yet we are glad that there is a
thing among the people and many fiery trials, in the barren wilderness
of sin; yet we are glad that there is a remedy that will cure even the most
sinful (Isa. 1:18), for every one that will look on the brazen serpent that
is set on a pole, even Jesus Christ, who was lifted up on the cross as Moses
lifted up the serpent in the wilderness, will be cured from all unrighteousness,
for as the bite of the fiery serpent was healed by beholding a fiery serpent,
even so "God sending his own Son in the likeness of sinful flesh, and for
sin condemned sin in the flesh" (Rom. 8:3).

Dear reader, if you are bitten by the fiery serpent of sin, look unto Jesus, who has been lifted up on the cross on Mount Calvary, "that who­soever believest in him should not perish but have eternal life." May all those who live as it were in Egyptian bondage, give ear to the prophet Jeremiah, who said, "Go up into Gilead, and take balm, O virgin daughter of Egypt; in vain shall thou use many medicines; for thou shalt not be cured" (Jer. 46:11).

"For there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). Let each one of us examine ourselves, and if we find anything in our lives that is displeasing to God, let us look to Jesus, who is able to cleanse us from all sin, so that we may be able to meet in the kingdom and be forever with him.

Your brother in Christ,
Florin, Pa.
Levi F. Sheetz.

Dear readers of the Visitor. I felt to give my testimony. While reading the Visitor I was impressed. I am always glad for the Visitor, and to hear how the brethren and sisters are getting along, and to be encouraged on the way. Praise God, my delight is in his service.

I praise him for a full and a free salvation, something that keeps us from sinning, and gives us rest in this life and in the life to come. Glory to his name. I am so glad for the life more abundant, the blessed Holy Ghost that comes to stay. Since I found him I have a longing for the sinner friend; there are so many who know nothing of his love and saving grace. Praise God it ever reached me. I am glad that we can get to a place where we can look for his coming. Only the waiting ones will go with him.

Well, I am glad that I am feasting on the living word; and I praise God for the revival meeting we had here at our church. The dear brethren from Lebanon and Lancaster county conducted the meetings. They came filled with the Holy Ghost; sinners were convicted, and we, as believers, revived. I know the brethren are free from their blood.

May God bless them and us, is my prayers.

From your sister in the Lord,
MARTHA ANGLEMOYER.
Silverdale, Pa.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God" (Phil. 4:6).

Dear readers of the EVANGELICAL VISITOR: I would to God we could enter into the feeling of the Apostle, where we would care for nothing, only by prayer to God, walk out in the promises of God and in the tenderest supplications, help those around us. The world is perishing for the want of sympathy. Every man seems only to care for himself; but Paul's heart was so tender toward those to whom he administered that he could come with thanksgiving to God, who again and again delivered him from his cold-hearted friends, or perhaps, his bitter­est enemies. He made his requests known to God who did deliver him still his race was run, in the conflict of this life.

The above text is comfort to us in our present calling. It was our privi­lege to spend two short weeks at Hillsboro, Kansas, where our dear Brother and Sister T. A. Long are at present located, having charge of the Hillsboro Orphanage work. Others labored there—they have entered into their labors. There are, oh, so many good-meaning Christian people in this age, as well as all ages before us, who only cared for their own little family circle and have toiled and labored in a very selfish way to have much to leave to their own children. So selfish that the above text don't apply to them at all. Prayed only for their own little family. Then, thank God for big, large-hearted, noble men and women; men like George Muller, Charles Spurgeon and many others whom God could use in a large way in helping the helpless. Others whose names do not stand out in the same prominence before the public, yet God has marvellously used them to accomplish little deeds of kindness that have grown to millions in the eternal world. Sister Amanda Doner, Bro. Tobias Martin and other helpers founded and carried on the work at the Hillsboro Orphanage, and now Brother and Sister Long are there giving their services to raise and train those who have been less favored than many of us. Though they raised a family of eight children of their own they, for the love of humanity, are toiling on, helping those dear children when age and toil would demand rest for them. God bless their dear souls; and may the above text be their comfort. We are glad that we could visit them. We had a number of meetings in and about Hillsboro. We spoke three times in German on our mission work, and we received some offerings. I wish to say just here that all the boys and girls at the Hillsboro Orphanage gave us an offering from five cents up to one dollar. Tommy, one of the boys, had saved so much that he had one dollar in the bank, but when he heard us tell our story about Africa, he said to father Long that he wanted that dollar he had in bank. So father Long went to bank and lifted the dollar, and little Tommy gave the dollar, oh, cheerfully. It was all the money Tommy had. Oh, that many of our dear people would take a lesson from the boys and learn the above text. May God bless the chil­dren at the Hillsboro Orphanage.

On December 28, we came to Blackwell, Okla., to Bro. Will Kern's, God bless that dear home. We had only a few meetings at this place, but we needed a home and rest. So we enjoyed it there in our quiet room at their home. Brother and Sister Kern are quite liberal toward mission work. God bless their liberal offerings. While there we visited isolated members at other places. We visited our aged Brother John Eyer, formerly from Canada, at Punco City, nineteen years ago he lived in Brown county, Kansas, where we visited him then. He is now past 82. He suffered much financially in past years, yet he is cheerful and quite bright in his ex­perience. How we should pray for such dear saints.

We stopped at Ames over Sunday, January 13, with our brother Albert.
F. Smith, formerly of Polo, Ill. We had a large meeting on Sunday night. Some came more than twelve miles. Here we again received a small offering for our rescue work. We arrived at Thomas, Okla., Monday, January 14, Bro. A. L. Eisenhower met us at the station and soon we were at the Jabbok Faith Orphanage, where we have spent a few days. We wish to say to our readers that this work is worthy of our prayers and our sympathies. I mean, to help them with our means. So may the Lord lay it on our hearts what we should do for them. This is a good country. The church is organized and the members seem at home here. Several Dickinson county, Kansas, families have bought farms and will move here. We in our experience of church and orphanage work, feel as if this work should be sustained by the Christian people, and our own church members should feel like the above text and pray like Paul did with thanksgiving for the powerful workings of the Holy Spirit to bring it about so that Brother and Sister Eisenhower could see their need of a home among God's children, where they are recognized as members of the body, the church.

Now may we, like Paul, say: (Phil. 4:7) "And the peace of God which passeth all understanding shall keep your hearts and mind through Christ Jesus." Let us say, Amen, so let it be.

Oh, beloved, how we are passing away. Just yesterday morning we received a card bearing the message of the death of our dear Brother and Sister Gish. His last message we heard came to our mind, which was at Conference at Des Moines, Iowa, on the last morning at the breakfast table. I have not forgotten. Philippians 4:8, comes to me; let me quote it: "Finally brethren, whatsoever things are true; whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever are of good report. If there be any virtue, and if there be any praise, think on these things." Oh the past, how that comes to our remembrance! May God help us to think of the good we have received of those with whom we have labored. Yes, may peace be to the bodies of our brother and sister, and may they share the first resurrection (Rev. 20:4, 5). We are well and happy in the Lord; our love to all.

JOHN H. MYERS.

As to Eradication of Sin.

Is the Methodist doctrine of sancification, or eradication of sin, scriptural?

A brother has written us a letter on this subject from which we quote: "Through transgression and disobedience man fell, and there was not only the outward transgression, incurring guilt and condemnation, but the inner taint of the moral nature which inheres in all the children of Adam." With this we perfectly agree.

There only remains to add to it that besides the guilt of the outward transgression, the inner taint involved physical death. "Dust thou art and unto dust shalt thou return," was the sentence upon Adam; and this is entailed upon all his posterity. "Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned." (Rom. 5:12.)

Up to this in Romans the subject has been sins committed; guilt, and the way that guilt is met by the gospel. With this passage a new subject begins; it is not now what we have done, but what we are. Not sins but sin. Not the fruit of the tree but the tree itself. The tree has become known, however, by its fruit: a simple but very important principle (see Matt. 7:18; 15:18-20). It is true in the natural as well as the spiritual realm. "And God said, Let the earth bring forth,....the tree yielding fruit after his kind." (Gen. 1:11.) So with us, our sins tell what we are by nature; the fruit shows that the tree is bad and has had to be condemned. Up to the cross of Christ man was under probation; but in whatever way he was tested, whether without law from Adam to Moses, or under law as Israel was, it only brought out the ineradicable evil of the flesh. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they, that are in the flesh cannot please God." (Rom. 8:7, 8.) The tree that brings forth bad fruit must itself be bad.

Consequently God, (who knew what the effect of sin was at the very beginning; did not need to have it tested to see how it would turn out) proposed no new trial to Adam; no patching up the new evil nature; no eradication of sin; no restoring him again to innocence; no hope was there in the first man, nor was any promise made to him, but he is sentenced to death. That, and only that, brings the evil nature to an end. That is what death is for. The gospel does not consist of any remedial action upon the sinful nature, nor the eradication of sin from it, but the gift of an entirely new life in Christ and from Christ. "Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." (Rom. 5:20, 21.)

That important Scripture, Rom. 5:12-21, shows us that there are two Adams—two heads of races, communicating to each the consequence of their respective acts. Of Adam we read:

1. "Through the offence of one many be dead." (Rom. 5:12.)
2. "The judgment was by one to condemnation." (Rom. 5:12.)
3. "By one man's offence death reigned by one." (Rom. 5:14.)
4. "By the offence of one judgment came upon all men to condemnation." (Rom. 5:18.)
5. "By one man's disobedience many were made sinners." (Rom. 5:19.)

Of Christ we read:

1. "Much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." (Rom. 5:17.)
2. "The free gift is of many offences into justification." (Rom. 5:19.)
3. "Much more they which receive abundance of grace, and of the gift of righteousness shall reign in life by one, Jesus Christ." (Rom. 5:21.)
4. "By the righteousness of one the free gift came upon men unto justification of life." (Rom. 5:18.)
5. "By the obedience of one shall many be made righteous." (Rom. 5:19.)

From Adam comes an evil nature, condemnation and death. From Christ comes a holy nature, with righteousness and life. And these in us are just as distinct as they are in their respective heads; the new does not impart its goodness to the old, nor does the old contaminate the new. "That which is born of the flesh is not good." (John 3:6.)

JOHN H. MYERS.
flesh; and that which is born of the Spirit is spirit.” (John 3:6.) The “new man” and the “old man” remain as distinct in the believer as they are distinct in the two heads of whom they are born. So much so that John says that the one born of God “doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.” (I. John 3:9.) The remarkable language of this Scripture is explained by the important truth that the moment we are born again we are identified with what we are as born of God; the old man having been condemned in the death of Christ. (Rom. 6:5; 8:3.) So that we can say of the old man “it is no longer I that do it, but sin that dwelleth in me.” (Rom. 7:17, 20.) This will be said to be dangerous doctrine by the superficial reader, unacquainted with this Scripture and its context. But note that it is a divine conclusion given to one who hates sin and would not do it; not one who loves it and seeks to excise it. It is part of the experience of one who is struggling against sin in him, and who has not yet learned the way of deliverance from its power.

This experience is in Rom. 7:14-25. There are three steps in it. First he learns, “that in me, that is in my flesh, good does not dwell.” He has discovered the true character of the flesh, and he no longer looks for good in it (verse 18). Second, that the flesh is not himself, but sin that dwelleth in him (verses 17, 20). Third, that the flesh is too strong for him (verse 23). This is the end of the struggle; he is captive to the law of sin in the members, and cannot deliver himself from that law, and verse 24 is the cry to another to deliver him. The answer is in Rom. 8:1-4. When we reach the end of ourselves and are brought to dependence on another, then we realize God’s power, through Jesus Christ our Lord, working in us by the Spirit.

This is often called “the second blessing;” but we must not make the mistake of supposing that deliverance from the power of indwelling sin, by the Spirit of God who dwells in us, is the eradicating of sin in the flesh. Herein lies the danger of drawing conclusions from experience instead of from Scripture, which alone can interpret rightly our experience to us. (I. John 1:8.)

Now that sin is not eradicated in one who has the Spirit is evident from the following Scripture, among many others which might be quoted. “This I say, then, walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye may not do the things that ye would.” (Gal. 5:16, 17.) The works of the flesh and the fruit of the Spirit are then contrasted, and that description is a description of the flesh as it remains in the believer. And it is only by walking in the Spirit, that we shall not fulfil its desires. But sin will be eradicated. Death ends it for every believer that dies; and at the coming of the Lord “we shall be changed.” (I. Cor. 15:51.) “It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.” (I. John 3:2, 3.) If sin had been eradicated he would not need to purify himself, he would be already pure. But, at present, even in the case of those of whom it is written “if Christ be in you,” that is those who have the divine nature by new birth and in whom the Holy Spirit dwells; yet with them it is still true that “the body is dead because of sin.” That is that sin is not eradicated, nor has eternal life been communicated to the body. It is the Spirit that is the life of the believer and the cause of righteousness in his life. (Rom. 8:10.)

But the body will be quickened; of this the indwelling Spirit is the pledge or earnest. “If the Spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” (Rom. 8:11.) This is the future. It will be accomplished at the first resurrection out from among the rest of the dead. That which the Lord distinguishes as “the resurrection of life” from “the resurrection of judgment,” a thousand years later (John 5:29; Rev. 20:5.) Then the cry for deliverance “from this body of death” will receive its full and complete answer. Read Rom. 8-9, 10, 23-25; II. Cor. 5:1-5; Phil. 3:20, 21.

But our brother writes: “The doctrine of the impartation of the divine nature, II. Peter 1:4, also does away with the evil element of our nature.” The text does not state this, nor is any other Scripture given. If it were so there would be no conflict now; nor would there be the need of death to bring the evil nature to an end; nor would any change be required at the coming of the Lord. This would not be true unless the eternal life which we receive at the new birth were also communicated to the body. But, in that case, what we hope for in Rom. 8:11, would have been done at the new birth.

Doubtless one reason why God sees fit to leave the law of sin in the members is to teach us the lesson of dependence. See II. Cor. 12:7-10.

Our brother also writes: “The power of sin is broken within the believer, and there is a sweet and conscious victory over the evil which formerly held sway in the depths of our moral being.” But this is quite a different doctrine from “does away with the evil element of our nature.” If it is done away with, there is no victory over it. If it is not there, there is no conflict. Both the two last quotations cannot be true; which is?

We have never met with one who professed to be free from sin who had not seriously lowered the standard of holiness. Here is a great danger. Can any one of us say of our practical daily life and walk that we are as perfect as Christ was? The one who says that is insensible to what true holiness is. We have to purify ourselves not to reckon ourselves to be pure; and Christ is the standard. (I. John 2:5.)

—Our Hope. Sel. by a Brother.

London is Half Heathen.

“Christian London is more than half heathen, and the sooner this terrible truth is taken to heart, the more hope there is of those who are sincerely religious and charitable hastening to the immediate rescue of their perishing kindred, the limit of whose stupendous endurance has been nearly reached, and when reached must culminate in some appalling disaster.”

“There is much preaching, much teaching, much writing;—yet, when all is said, done and written, the grim result is the same,—namely, that the squalor, filth, vice, ignorance, recklessness, wretchedness and brutality of the great majority of the poor in our wealthy English metropolis is a crying scandal.”

That is the dark picture of conditions in the largest city of the world. More than thirteen hundred years ago Christianity was carried to England, where for a long time the conflict between it and heathenism was very bitter. But it finally prevailed, and England has long been considered one of the most liberal supporters of the work of evangelizing the world. And yet the fact remains that the capital of this enlightened land is
The reason is the same in London as in any other city in a Christian nation. There is money and talent enough to go down into the slums and raise many of the debased ones to higher ground. But the money and talent are not turned in the right direction; they are not dedicated to the service of the one who gave them, and who will demand an accounting for them. This reason merely states a fact which must be explained, gives rise to a question which must be answered sometime. It would be difficult, indeed impossible, to enumerate the reasons why men and women fail to do what they know they should do. But the root of the main reason will be found in selfishness. Doing work at home in a quiet manner does not attract the attention and secure the applause of the world as does giving or going to some other place. It is the same spirit that led the Pharisees to stand praying on the street corners or to blow a trumpet when giving alms—to be heard and seen of men. Verily they have their reward, and their successors will receive a similar one. The spirit prompting such actions is entirely different from and contrary to the spirit of the Master.

Another reason is that money which should be given to benefit others is hoarded up to be consumed on one's own pleasures, the securing of things which are good for neither body, mind nor soul. Time which should be devoted to making others more comfortable is spent in adding to our already superfluous comforts. In one of the parables a man of this kind is used to illustrate a truth that needed to be impressed then, and needs no less to be impressed to-day. He was called a fool. There are many men nowadays who seem to be following closely in his steps. What do they expect their end to be? He had enough, but wanted more. That is where he made his fatal mistake, and no doubt many of London's wealthy are making the same mistake. The Lord expects us to provide for ourselves according to our abilities; but when we have enough to satisfy our reasonable needs he would have us think no more of laying up for ourselves.

But perhaps that which is the greatest hindrance to the work is the love of ease. There is much that can be done, that should be done, if we were willing to put forth some effort without receiving money for it. Working for the souls of men has come to be esteemed of small importance by some who call themselves Christians, unless they are to be paid for it. They love their ease more than they do the souls for whom Christ died. It is a hard thing to say, but how else can the lack of effort be explained? In London, as in all cities in Christian countries, there are not lacking many who profess to want to work for the Lord. But conditions show that but a small part of them are really in earnest. And it must be said that it is not easy to undertake hard, unpleasant, thankless tasks for the good of others; that is, it is hard for the man or the woman whose heart is not in the work, who loves personal comfort, who does not really love the souls for whom Christ died; the souls who will never see the true Light unless it is shown to them by the followers of the Savior. We do not live in London; only a very small per cent. of us have seen or ever will see this metropolis of the world. But London conditions are reproduced on a smaller scale almost everywhere in cities. There are sections which are heathen or worse than heathen. And not all of the heathen are to be found in the slums. The question which comes to every intelligent Christian is this: What are you going to do about it? The light of truth has come to you, the way of salvation has been made plain for you. Do you think you are under no obligation to your less fortunate fellows because of this? Can you really enjoy the light and follow in the way if your light is so covered that it leaves you in darkness? That is the question to be answered now; to-morrow may be, for many souls will be too late. —Gospel Messenger. —Selected by Sister Crider.

Pass Them On.

The world would surely be better if all the good deeds of men's lives could be passed on by those who have been happier by them. Doubtless every man and woman, every boy and girl, can recall kindnesses shown them that they have not yet passed on. Pass the good deeds on. This is gratitude. When the Rev. Mark Pearse was fourteen years old, he went to London, having been in a school in Germany. He stayed in London long enough to spend his money, excepting enough to pay his fare to his home in Cornwall.

He went by train to Bristol, and there took passage on a vessel. He thought that the passage money included his board, and therefore ordered his meals that day.

At the end of the journey a dapper little steward presented a bill for meals to the lad.

"I have no money," said the surprised boy.

"Then," replied the steward, "you should not have taken your meals at the table. What is your name?"

"Mark Guy Pearse."

The steward closed his book, took the boy by the hand, and said, "I never thought I should live to see you. My father was in great distress years ago. My father had died suddenly, and your father was very kind to my mother and me. I promised myself then that if I could ever do so I would show like kindness to some one your father loved.

The truly grateful steward paid the boy's bill, gave him five shillings, and sent him ashore in a boat rowed by five sailors.

Mark's father was waiting to receive his son.

"Father," said the boy, "it is a good thing to have a good father;" and then the story of the steward's kindness was told.

"My lad," said Mr. Pearse, "it is long since I passed the kindness on to him in doing what I did. Now he has passed it on to you. As you grow up, mind that you often pass it on to others."

Years afterwards, when the boy had become a man, he was going by rail on a short journey, when he saw a boy crying bitterly.

On asking the cause of his grief, the boy replied that he had not enough money by four pence to pay his fare to the town in which he lived.

Mr. Pearse at once bought the boy a ticket, and then related his own experience on the steamers years before.

"And now," he concluded, "I want you to be sure and pass this kindness on to others, if you are ever able to do so."

As the train left the station, the smiling boy waved his handkerchief, and said, "I will pass it on, sir; I will pass it on."

Good deeds, kind acts—pass them on. Pass them on. The year awaits them—three hundred and sixty-five days—full of human needs. —Youth's Companion. Sel. by S. Markley.

Don't talk your newest thought, nor parade your freshly begotten ideas. Let them season awhile. They are almost sure to shrink some.
THE SUNDAY-SCHOOL.


1. Egypt with all her wealth and material advancement was an unholy moral atmosphere. "A nation should grow good as fast as it grows rich. See the crop of sturdy virtue and rugged character grown on the bleak New England plain.

2. It is a higher form of heroism and virility to go beyond the line of right rights for the sake of peace than for three to fight for.

3. Nothing can take the place of the family altar, and the family altar is a bond of love in the family, a testimony to the neighbors, and a benediction to the growing children.

4. If we do not have a church or Sunday-school, if we do not have a church or Sunday-school where we go we should institute one.

5. Beware of the family quarrel and of the church quarrel. The relations in a church or a family are a case where the wounds are hard to heal. "Blessed are the peacemakers."

6. Beware of pitching your tent toward Christ. The place of the church is near the family in the country or country town.


1. A covenant is a binding of a man to his promise. The blood of the covenant is the seal of the promise. The blood of the covenant was bound with the government, the sacredness of public office—this blood is the seal of the promise.

2. The political covenant is the covenant of the government, the sacredness of citizenship and of the oath of public office—this is the seal of the promise.

3. The religious covenant is the covenant between God and man: man and man. All other contracts subservient to it. No promises of heaven speak no language! We must be used to the speech of heaven.

4. The church covenant is the covenant between God and man: man and man. All other contracts subservient to it. No promises of heaven speak no language! We must be used to the speech of heaven.

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Chicago, 5056 Pearla street, in charge of Sister Sarah Bert, Bro. B. L. Brubaker and Sister Nancey Shirk.

Syracuse Mission, 759 Ninth street, Church, Thirteenth and University Ave. In charge of Bro. Max and Sister Mahlon Foote.

Jahob Orphan Home, Thomas, Okla., in charge of Bro. and Sister A. L. Eisenhower.

CHRISTMAS OFFERINGS.

Black Creek, Ont., S. S., $10.96; Belle Springs S. S., $11.84; Mary Engle, Abilene, Kan., $1; three sisters; Emma Miller, Cora Albright, Mary W., and Emma B., Thar­ston, Ill., $2.50; Markham, Ont., S. S., $12.70.

Elizabeth Gnagy, Sr. M. Gnagy, Sr. A. Gnagy, Dyasant, Ind., 1 box bedding and clothing; Brethren of Polo, Ill., 1 box clothing; Brethren of Indiana, 1 box chickens; Elder Trump, 85 lbs. corn meal; Edith Haldaman and helpers, Ramona, Kan., 50 qts. canned fruit; 25 qts. canned veal, 56 lbs. dried fruit, sender unknown; Samuel Buehler and helpers, Pleasant Hill, Ohio, large box new made clothing; Brethren of Canton, Ohio, box of 1 and 1 lb flour, fruit, beans, etc.; Bro. Bechtel and co-workers, nine chickens, butter and meats; C. O. Musser, butter; S. H. Bert, butter.

To the saints and faithful brethren in Christ, which are scattered: Grace be unto you and peace from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, remembering you all in our prayer. We do truly thank the dear saints for thus blessing us and the work of the Lord. May God bless you all. We do trust you shall continue to pray for us. We are glad for the realization of resting under the mighty hand of God. It is a good thing to humbly ourselves under the mighty hand of the Lord, for therefore he shall exalt us not to make a show of us but that we may praise him before him. Our hearts do cry unto God for more humility. May God bless you.

For your co-workers in him, be to your neighbors blind, and put a padlock on the mind.

—Anon.
the midnight hour, and several nights till 
3 a.m., in behalf of precious souls seeking 
their Redeemer. There have also been 
days of fasting and prayer. The Lord 
steadfastly strengthened these mortal 
beings too. Oh, he is so good!

The Lord has been doing some separat­
ing, too, in the home, by calling our dear 
Sister Lizzie Engle to her home in Ali­
jene, Kans. May the Lord continue his 
blessings to her. He also has sent to us 
Sister Beulah Musser to be used in his 
service here.

During the months of November and 
December the Lord found two little corners 
in Ohio where we could do business for 
him, one in Valley Chapel and one at 
Sippo. The Lord gave us some souls. All 
glory to him. Our fellowship with the saints 
there was of the best, and I am looking 
toward the time when we shall meet 
to part no more. Oh, won't that be 
glorious when we shall see him face to 
face. Bless the Lord oh, my soul.

Your humble servant in the work of the 
Lord,

SISTER IDA M. MENAGH.

Meetings at Donnelsville, Ohio.

A series of soul-cheering meetings were 
held at Maple Grove, continuing from Jan­
uary 6 to 17, in which the Lord, by the 
power of the Holy Ghost, wonderfully used 
Bro. J. B. Leaman to declare his everlasting 
Word, which he honored by sending deep conviction of the truth upon the hear­
ers of the stars. Soon penitent sinners with others who had long professed but 
not possessed, were heard crying for mercy and making confessions as God gave them 
light. Many found peace through a cruci­fied Redeemer. Old grudges were wiped away and love and unity restored. May God help us throughout the church to re­ alize that “he that hath his brother in darkness, and walketh in darkness, and knoweth not whither he goeth, because darkness hath blinded his eyes.”

God help us to get all these things cleaned 
up in a day of grace and get to the place 
the God can perform, I. Thess. 5:9, and 
then the Lord and the power of our God, shall accomplish I. Cor. 14:24, 25.

Others who had long felt the need of “a 
more abundant life” became willing to take 
God’s will and by faith in the Lord Jesus Christ, received a definite experience of 
sanctification and joyfully testified of enter­
ing the soul “rest” of Heb. 4.

The meetings closed on Thursday night with 
a full house, good interest and one 
seeker.

Bro. Leaman is now laboring at High­
land church, Miami county.

O. B. ULTR.

Meetings at Valley Chapel, Ohio.

A series of meetings were commenced at 
Valley chapel, Stark county, Ohio, on Octo­
ber 28, and continued until November 25.
The meetings were conducted by Bro. H. H. 
Menaugh and Sister Menaugh. The audiences were richly fed with heavenly 
manna, and those who could not relish this spiritual food were warmed and 
excited to flee from the wrath to come, 
to the city of refuge, where there is safety and peace. There were no doubt many con­ 
victed, but only one soul manifested a will­ 
ingness to enter upon a new life earnestly.

The seed was sown and it is to be hoped that 
some fell on good ground and will germinate and come up and bear fruit yet 
in the future.

On Thanksgiving day public services were 
held. On this occasion Sister Ida M. 
Menaugh was ordained as an evangelist, 
having previously been named in the Home Mission Board and examined and found 
worthy of ordination. W. O. BAKER.

Louisville, O., Jan. 19, 1907.

MISSIONARY.

Beyond the Zambesi.

“The Lord is in his holy temple, let all 
the earth keep silence before him.”

Oh! for more and more of the grace that 
enables one to keep silent before him and 
et the words of his lips upon him till he 
gives the word! Oh, for more reverence 
and awe before him, both in his house and 
out of it, a more vivid conception of his 
holiness! We speak about holiness often 
and with a full house, good interest and one 

Sister Lizzie Engle to her home in Abi­
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we reached here so late in the season. All these considerations could, however, be waved aside if we knew the Lord was to go. The thought uppermost in our minds was Sister Engle's health. If we knew that this first year would be unusually hard on her, we should leave at once. Thus far she has been well. Under your prayers the Lord is able to keep us in health here as elsewhere. We beseech you to remember us daily in your prayers, your prayers the Lord is able to keep us once. Thus far she has been well. Under these conditions we are ready to do as the Lord directs. We are ready to go, etc. We would both have gone and to have his life lived out through us. I'm too young. But I know 'tis better to sin are old enough to pray. I'm strong and young. Pray for me.

H. F. D.

A Letter Letter.

MACHA MISSION, Kalomo, N. W. Rhodesia, S. Africa.
December 19, 1906.

Dear Brethren and Sisters:—To-day we rejoice in the God of our salvation, as when we first believed; yes, more so, for we have realized so very much from his hand and the joy has deepened. We have found him true and faithful to all his promises that we have been enabled to lay hold of through faith.

The stage of advancement is before us and we desire to reach higher plains in Christ Jesus, and sink in greater depths in the spiritual life than ever before. A great work is laid upon us all as children of God, and may we render such a service to our King that to all of us it will be said, "Well done, thou good and faithful servant."

Yesterday may have been a day of great rejoicing in our life; to-day, the sky may be darkened by trials and tests. Did God change his holy name, he is the same yesterday, to-day and forever. Our faith takes a firmer hold on him, and onward we go, a little stronger, knowing "all things work together for good to them that love God, to them who are called according to his purpose." Our desire is as before, for only the will of the Lord, and to have his life lived out through us. Time is passing rapidly as we readily see, for only another week and Christmas is here with its cheer and good-will to men. Not much has happened that can be mentioned since our last message to you. May the dear Lord lead us to grant us health, according to his will, for he says, "I would that my children be in health." It is not because of what we have done, but because that he is the one that will do it. The adversary would have me not to testify regarding our health, because by the time you get this we might be sick. Nevertheless to-day we are well, praise the Lord. To-morrow is in the hands of God. This week we received word from the home-land that we should return to Matopo Mission during the rainy season. We would gladly take the advice if we could see it to be the best thing to do now. The rains are on and it is late to undertake the trip. Should we leave now we would have to expose ourselves more than if we remain. Some, even, will be surprised at this; but could you see how well we are housed and screened by wire netting at all windows and door, and then take into account the swamps between here and Matopo Mission, you will think we would have to pass, I am sure you would agree with us that we are just as safe here. In August the advice of the Administrator given to us to return, was because he considered it too late in the season to build anything substantial or mosquito proof. He said next dry season we could build a good house. By getting a lot of help we got a good house (for the kind) built this season.

The few white people living about here do not seem to have more fever than the people farther south. It has been a query thing of importance to reach us after Conference, we learn. We arrived here on the 30th of September, 1906, by Bro. J. H. Bryer, missionary of the Brethren in Christ at Lake Ann, Mich. I cannot begin to tell you what the Lord, through our minister, has done for me. It is as done in the Scripture that "whosoever will may come," and so I come trusting in his promises, and by the grace of God I want to be a faithful servant and do what little I can to serve my Master. I do not do anything great, but I am glad if I can do some little work for the Master, and I ask an interest in your prayers. I do not walk the strait and narrow way that leads to eternal life. I will arise and go to my Father. For he will surely let me come in; Though of his love I am so unworthy, He will forgive me freely. I am saved from low design, And now saved from low design, Confined to neither court nor cell, From worldly hope and fear, A stranger to the world unknown, There is my home and portion fair, From earthly hopes and fears, I trample on their whole delight, Nor will my face be a disgrace, And who is saved must have loved me, And who is saved must have loved me. I will arise and seek my Father's face to-night, Here in my sins no longer will I stay, Tell him I have been wayward and wild, My Father comes me for to meet, And I shall dwell with him in light.

May the rich blessings of God rest upon you all. Your prayers, yours in Christ Jesus, are a precious privilege, and I ask to have my interests remembered. May the rich blessings of God rest upon you all.

Yours in Christ, Anna G. Engel.

EVANGELICAL VISITOR.

CHILDREN'S TESTIMONIES.

DEAR READERS, this is the first time I wrote for the Visi­tor. I am ten years old and I went to the U. B. Sunday-school at Mountville. I have not found Jesus yet. They tell me I'm too young. But I know 'tis better to serve God right away, for children old and young all have to die. I'm glad that Jesus lets little children come. And I will try and serve him though I was not young. Pray for me.

Helman Dale. MARTHA M. LONG.

I have been reading the children's letters in the Visi­tor, so I thought I would write one too. I am eleven years old. I just came out from England last October. I was very sick while crossing the ocean. I came to Dr. Barnardo's home, Peter­borough, and three weeks later to Stas­ner, Ont. My home is at Mr. and Mrs. McTaggart's. I go to school every day; learn well, I go to the Brethren's church every Sunday with papa and mamma. I was very lonely at first, for my friends in England, but I am beginning to feel much more contented.

I thank God for giving me a good home with Christian people and I want to be a good Christian. I have learned many things about God in the Visi­tor, so I thought I would write one too. I am eleven years old and I went to the U. B. Sunday-school at Mountville. I have not found Jesus yet. They tell me I'm too young. But I know 'tis better to serve God right away, for children old and young all have to die. I'm glad that Jesus lets little children come. And I will try and serve him though I was not young. Pray for me.

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Helman Dale. MARTHA M. LONG.
A Letter to the Children.

Dear Children: I have often felt like putting a word of encouragement in the Vis­tor for you. I am glad you have a pa­ge in this paper, and that some of you are spo­ring your testimonies for Jesus. How pleased Jesus is to see you giving your hearts and lives to him and see you working for him! Surely this is the only way to be happy! Let none of you think you are too little for Jesus to take notice of you, for the least we do for him will be precious in his sight.

You all know the first way to please him is to obey your papa, mamma, teacher, and be kind to everybody. But now I wish to tell you another way by giving a story as it was told to our monthly workers' meeting. The native Christian boys at one of our compound schools, to surprise the missionary, privately collected together $17.50, with which to buy a bell, as a num­ber of the other schools had one. The missionary, thinking the motive that prompted him to do this was more than self-gratification, and to be equal with the other schools, tested them in this way. He told them, "The situation of the place was so that only one compound school could afford a bell. You may have the bell and feel you are up with the other schools. Or if you choose we will take $5 of it and I will add $5 more and send it to Johannes Bila, who went from here up to British East Africa, preaching the gospel to peo­ple who are in much greater distress yet than here.

There is Gomo Shinda, who wrote a letter in our Zulu paper, who went from his people at the Matippo Mission, to way beyond the Zambesi, where the lions and tigers are, preaching to the people there. We send him $5 and I add $5 more.

Then there is Gide Chil, along the East coast, who says his church is filled inside and out—we take the rest and I add that much more and send to him. In this way instead of the bell ringing for Jesus, you can help the gospel bells of Jesus to ring in these three dark plains of Africa. Fray about it and decide to-morrow night." They all thought they were so happy in the prayer-meeting they all only praised God so much the missionary was surpr­ised. At the close he asked how about the bell? All but two at once wanted the money to be passed on to make others happy. The other two also repented.

Now, my little friends, was this not a beautiful way of practicing self-denial? Your city missionaries at home, where there are giving your testimonies for Jesus, would be better and would make others believe.
Preacher Brown he'd talk of Christ,
The one who rose above;
Of the blood he shed on Calvary
And his redemptive love.
He'd say his footsteps we should follow
As we go about each day,
To obtain eternal happiness
There is no earthly way.

Brother Vondike came here
About a month ago,
You ought to hear our singing
He's been a great expense.
But for him we'd soon be broke,
Rest no earthly hands could give you,
We'd have no place to go.

There is one fault to Brother Vondike,
But for this he'd be immense,
For his words, we follow him,
Singing with that blood-washed throng.
There is no earthly way
That such pain you must endure.
S'inging with that blood-washed throng.

Kreider, Levi Doner, Maria Werkman,
And the rest, were so sadly missed,
They are far too old-fashioned
Than a lot of homely rhymes,
But they were no more to us
We are coming, we are coming,
Long we may not tarry here.

For we see the hands that beckon
To that happier sphere.
Calling to that happier sphere.

In loving memory of Catherine Stauffer,
Prayer meeting held in the home
While interment took place in
Nor will shall death
You have done the noblest deeds.
None are there words to fathom.

He said, "You've not paid me quite,
But for you we know 'twas best.
Watched over Henry's dying bed
He's been a great expense.
And your chair at home is vacant
Having company at home
Our home is sad and broken.
There is no earthly way.
You ought to hear our singing
None is there words to fathom.

In October, 1844, died Jan.
You in agony of spirit,
In loving memory of Catherine Stauffer,
And our prayers were answered
And of redeeming love;
And of your virtues and your worth.
We are coming, we are coming.

Fruits of which to-day are speaking
But the Savior said, "Come hither,"
To obtain eternal happiness
And his joyous and happy life.
He had come east before their death.
You have done the noblest deeds.
In loving memory of Catherine Stauffer,
And we were united with the Mennonite Brethren.
O'er the grave weeping, weeping
You may not tarry here.
No earthly hands could give you.
When he was called home.

Bro. Daniel, Henry and Eli, and a large
We are coming, we are coming.
And your chair at home is vacant.
And away behind the times.
But he was no more to us
That such pain you must endure.
Singing with that blood-washed throng.

You are far too old-fashioned
You are far too old-fashioned
Until the gates of heaven open,
And our prayers were answered
There is no earthly way
That such pain you must endure.
Singing with that blood-washed throng.

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