
Brethren in Christ Church

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

Under Article I, Section 2, General Conference of the Brethren in Christ of 1907, decided that shaped notes shall be used in the music of the new Church Hymnal. The Committee on Publication met on June 4 and considered means of how to proceed with the publication if the balance needed could be raised, and as stated in a notice in a previous issue, there are so many protests from different parts of the Brotherhood, not only from single individuals, but from a number of individuals against the shaped notes. The nature of some of these protests was that, since this is a general question, and since the Church at large was not informed whether this question would be considered at Conference, the Church at large had not the proper voice in this work. The committee has concluded to revert the question back to the respective districts of the Brotherhood to decide this question in a proper manner, by having each District hold an election, to give each one an opportunity to say which they prefer, shaped or round notes, thinking that that would under the circumstances be the wisest plan, since Conference is not the Church, only a representative body of delegates elected by the Church at large; and when these are not informed about a question, it is the same thing as if something of an important nature like this would be sprung upon the Church at large even without the consent of Conference. It had been intimated since the notice in the last issue of the Evangelical Visiter, that this was a mistake of the Committee, because it would be a precedent to ignore the decisions of Conference, and since Conference is the highest tribunal of the Church, the rulings should be strictly adhered to. The protests are still coming in, some for and some against. The one side advocating that the shaped notes should stand and the other side that the round notes should positively be substituted.

On behalf of the Committee, as well as in answer to some personal requests, that I should give an exposition of what would be for the better, I will herewith submit the following:

I am sorry that we are placed in a critical as well as in a ridiculous light by some, and since I do not claim myself expert enough to give a proper diagnosis of the merits and demerits, either for or against one or the other, I feel someone else, who is not part of either side, should undertake the work.

First. It is true, and should positively be so, that Conference decisions should be observed and strictly carried out; and

Second. If Conference decisions are ignored, either directly or indirectly, or by using a subterfuge to get around what was actually intended by Conference, as I have noticed already, it will set a precedent for others also to follow in ignoring the decisions of Conference, hence, in answer to the first item above, I would ask the question whether the course which the Committee adopted would be setting aside said act of Conference, or whether it would be an honest intent of carrying out the wish of the Church in general? We must look at what actually constitutes Conference. General Conference begins already in the District Councils, and the work is either general, local or foreign. A general question pertains to the Brotherhood at large and necessarily involves a principle. All local work pertains to districts, localities or persons. Foreign work pertains to the three combined in the foreign field. A local question interests only a few in a district and if Conference passes on the question, it does not involve the whole Brotherhood, therefore, on behalf of the Committee, I plead that the Brotherhood shall withhold judgment concerning the action of the Committee in referring this question back to the respective districts instead of passing criticism on what was intended for the good of the Brotherhood at present and in the future.

In answer to the second item, the question is, whether the Committee is actually setting a precedent or whether precedents have not already been set in some actions. I do not intend to directly vindicate the Committee by presenting what I have personally heard and witnessed, but in connection with this, I take the liberty to refer to the fact, not naming persons, that Conference decisions have been voluntarily set aside with a frank expression, "We care not what Conference decides, we do as we please in this matter," and the actions have really proved that what was said was meant. I often felt that the work of Conference was largely set aside by our conduct and work following Conference, to the extent that it has been a serious question with me, whether a little less Conference would not serve us better.

As to giving a diagnosis as to what would be the most practical and useful for the Brotherhood, round or shaped notes, I can only briefly present what I observed and as I see the condition. My experience has been, that people who are acquainted with the shaped notes and who have only learned them by shape, can never sing the round notes without starting in the beginning, getting a rudimental knowledge of vocal music, while those who have learned to sing the round notes, can sing either one, and are

(Continued on page 4.)
The Church Must Spread the Light.

"Shall we whose souls are lighted
With wisdom from on high;
Shall we to men bethink,
The lamp of life deny?"

The light of the gospel of Jesus Christ is the greatest of all boons to humanity. Without it men are represented as sitting in darkness; in the shadow of death. It is left to those who have received the light of the gospel to make it known to others not so favored. Millions are yet deprived of this light, and the poet asks whether those whose souls are lighted should deny "this lamp of life" to men who are yet enlightened. This question can only have one answer which the poet also proceeds to give:

"Salvation! O Salvation!
The joyous sound proclaim,
Till earth's remotest nation
Has learned Messiah's name."

"Belief cometh by hearing, and hearing by the word of Christ." (Rom. 10:17, R. V.) But the apostle also says, "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14, R. V.) Thus is laid upon those who have heard and received to sound out the message where darkness prevails.

The church of Thessalonica has the distinction of being a missionary church. From them the word of the Lord was sounded forth, and their faith to God went out to every place. A live, spiritual church cannot do otherwise than become a missionary church and send forth the light into the darkness beyond.

The Brethren as a church, were a long time in getting their eyes on the fields which the Savior commanded, saying they are ripe already unto the harvest, but it is a matter of rejoicing that since the first going forth took place the interest has been steadily on the increase, and there still are those who are going forth to carry our Lord's last and Great Commission. It is also a matter for devout thankfulness that success has crowned the self-denying labors of those who have gone forth to the extent that it has, and it is hoped that as more missionaries go forth the work will be expanded and more stations be established, resulting in the enlightenment and salvation of ever increasing numbers. Every brother and sister in the church can have an interest in and share a part in the work and the blessing resulting therefrom.

As the work in Africa is enlarging and extending, the expenses will necessarily increase, especially in the line of equipment needs, and it will be necessary that a proportionate enlargement of hearts in the home land will take place in order that the free-will offerings may be equal to the need. The poet's

"Waft, waft, ye winds the story,
And you, ye waters, roll,
Till like a sea of glory
It spreads from pole to pole;"

is poetic, but hardly practical unless the "winds" and behind the "waters" there is a spirit-filled church that is determined to carry forward the work to which she is commissioned by the Master himself. The apostle says, Heb. 10:29, "We are not of those who draw back unto perdition." So there must be no drawing back in the missionary enterprise and zeal of the church. The Lord still commands to "go forward" and to faith there will always be an open door. Let there be unity of purpose and effort in supporting the work that God may be glorified and the heathen brought "from darkness to light and from the power of Satan to God that they may have forgiveness of sins and inheritance with them that are sanctified through faith that is in me (Jesus)."

The impotent man whom Jesus healed at the Pool of Bethesda, as given in John's Gospel, chapter 5, did not know who it was that healed him. We are reminded of this circumstance by the experience of an elderly brother now in the West, but formerly of Pennsylvania. He is prompt, he says, to write by reading Brother Baker's criticism in June issue. We had not intended to refer to this matter any more and only do so in this case, since it is only the relating of the writer's experience in conversion. He says, "Brother Mummaw's conversion as told by him reminded me of my own in my early Christian life. If some one would have asked me during the first twenty-five years of my Christian life how I was saved, I would have told them that I knew I was a sinner, and that I knew if I died in that condition I would go to hell. I was taught I must repent of my sins and confess and forsake my sins, make restitution and forsake the world. What I thought was the world was to lay aside my clothes which I wore and have plain clothes made, etc., etc., and then some time I would receive the witness that God for Christ's sake forgave my sins. Notice, I would have had to say, as I obeyed I got it good; and I did get it good to some extent because that was the idea I had of salvation. But that did not satisfy my longing heart. But one night as I believed God—that he has forgiven all my sins, peace came to my troubled heart. But it was not revealed to me what brought the peace until the Lord sanctified me. Then he revealed the plan of salvation to me. He showed me how I accepted Jesus Christ as my Savior by faith on that memorable night. Praise his name forever! I did not get salvation by doing but by believing. God requires of them, neither will they put anything on their bodies that is for show one way or the other. The man or woman who has full salvation will not permit himself or herself to be yoked up with unbelievers, socially or in business speculations. They are separate people: their citizenship is in heaven."

No doubt several hundred children in the homes where the Visitor goes are attending Sunday-school and are studying the International Lessons. Yesterday, June 23, was Review of Second Quarter at the Messiah Home and our school at the Messiah Home we enjoyed the service and we believe a number of scholars are able to make a creditable record in a written examination of the quarter's lessons. No
June 23, was a day of blessing for us at Harrisburg. In the morning service brother T. A. Long preached on baptism, and six precious souls were received into church fellowship. The baptism took place in the afternoon in the river. The weather was fine and the river in good condition. At 6 p.m. a service was held in the Capitol Park, where brother Long addressed a fair-sized gathering. At 7:30 p.m. services were held in the Orphans' School room because of a death having occurred in the Messiah Home the same evening. The service was interesting and impressive. Brother Long and brother H. Light, of Cleona, Pa., addressed the assembly, and it was felt that God was near. Bishop A. Martin officiated at the baptism.

Every reader of the Visitor will no doubt rejoice to hear that Sister Steigerwald's recovery is progressing quite satisfactorily. Under date of May 25, brother Steigerwald writes that his "dear wife is rapidly improving." The worst is now over and we have only to wait for her strength to return until we can go back to our labor. We have much to praise God for these days. He has so wonderfully helped us through it all." We are encouraged to hope our sister may be completely restored, and enabled to still assist the great work at the Matoppos Mission. Further word bearing date May 28, has the same tone of hope and cheer. Sister S. had been out on the wheel chair, and also permitted to stand on her feet. • • •

Sunday, June 16, was a day of special interest at Chambersburg Mission. Elder J. R. Zook who, with sister Zook was visiting relatives in Franklin county, was present at the services and preached at the morning and evening services and also addressed the Sunday-school in the afternoon. During the day Brother and Sister Wenger, the founders of the Mission, were ordained as Home Mission workers, and five precious souls were received in church fellowship and baptized. The attendance at all the services was large. God bless the work at Chambersburg!

A brother in Manitoba, Canada, writes us and asks that some ministering brother give us a good sermon on Lot's wife, and why Christ admonished in Luke 17:32, to Remember Lot's wife. He thinks it is a solemn text; his mind has been engaged with it for the last six months. Is there some one who will respond?

We wish to correct a mistake in the obituary of Sister Moist, of Ohio in last issue. The types made the name of the officiating minister read Hen instead of Herr. Read Levi Herr. We regret that the mistake occurred.

Up to the time of going to press we have received no word from brother Myron Taylor, who sailed for Africa immediately after Conference. We trust he is enjoying the favor of God in being permitted to make the voyage safely. Sister Elizabeth Engle, daughter of brother Jeremias Engle, of Abilene, Kansas, expects to sail July 2.

It will be noticed in the Missionary Addresses as given elsewhere, that the Mapane Mission workers have changed their mail address from Bulawayo to Gandwa—same as that of brother Frey. It is more convenient for them, which is the reason for the change. Persons writing to them will need, the change.

On account of a desire expressed by several correspondents we devote considerable space to a discussion of the "note" question. Brother Smith is able to present the two sides, and we hope his article will enable those who are seeking for light, to decide intelligently and when the time comes, vote right. The Bible School announcement should also be carefully read by all.

NOT UNDERSTANDING, BUT BELIEF.—Dr. James M. Gray has frequently told of a company of boys who were standing watchfully at the east entrance of the building in which the great exhibition of the Mechanics' Charitable Association was being held. They wanted to go in, but they had not the price. A gentleman, seeing them, said, "Boys, would you like to go in?" There was a vociferous affirmative. "Then run down to the center door, and just say, 'Mr. Jenkins of the New York Tribune,' and the police will let you in." "Do you think we're so green as to believe that?" the boys shouted in answer. All but one—the son of Dr. Gray. He thought it was worth a try. Stepping out slowly from the others, and approaching the door cautiously, he uttered the talismanic words, and gained admission. With a yell and a rush his companions followed. Not one of them was admitted. But the boy who had the faith to use the strange words was at liberty to enter, not only on that day, but—with a single exception—on every other day of the fair during the three months of its continuance.—Selected.

"Jealousy and true love never get along well together in the same heart."
The Church Hymnal and Shaped Notes.

(Continued from page 1.)

The mere naming of a note or character is no more following the key on which it is written, than the naming the syllables that compose the poetry; hence, it is evident that something else must be employed to indicate the pitch of sound which is selected to make the melody, and to overcome this, a staff is supplied representing different degrees which are first represented by alphabetical letters, to indicate the key on which this music is written; and in the selection of the different keys, there is a transposition of the nominal scale, invariably changing the name of the character or note written on the same degree of the staff; therefore, the position of the note must give it the name and not the shape; then, why employ both, since the only way to supply a name to the note used is to give it according to the position? I admit that it is easier to learn the name of a note by shape, since it is only the work of an hour or so, but is it the way we learn children to read prose or poetry, by simply teaching them the names of the letters that make up the words instead of teaching them to formulate syllables, and from syllables formulate words, and from words formulate sentences, and since we must all say this would be impracticable, why not apply the same method to the reading of music.

These are some of my views as I have expressed myself at General Conference, and as some know that I voted in favor of the shaped notes, I gave my reason for that at Conference to those that heard it. I am sorry to say, however, that members of Conference were not so well represented when this question was considered, and in looking over the vote of Conference, there was only about 60 per cent. voted on this question and the number voting in favor of the shaped notes was a small majority over the round notes. It is generally said silence gives consent, but in this case the question at issue was not understood and therefore had no voice. In voting on this question at Conference, it was not what I considered for the best of the church in the future or even to-day, looking from a broader view than our immediate surroundings, but as I then considered it, possibly for the better for the peace of the church until the church will realize the actual need. I have learned by past experience that we have not fully learned to submit ourselves to the will of others and thereby set a precedent to the extent of discord and division, and for this reason only, I voted against my own sentiment. Someone has said that this was a poor example of me, and I must say on the one side it is true, yet I feel that we all have a privilege to decide for ourselves in cases of emergency and should therefore act conscientiously.

I have come to the conclusion that it should not be so much as to what I want, but as to what would be the Lord's will. I would therefore kindly advise that we should all use love and forbearance with each other in this matter and take our place when there is a call to cast our lot, and when the church majority say "Yes," that we may all say "Yes," and when the church majority say "No," that we may all say "No," and thereby be of one mind, as the Apostle admonishes us.

In conclusion would again say, as in our former notice, that since the Committee is in the mark, we trust that the Elders and Overseers of the respective districts will not hesitate to have this matter considered at once because we are not far from the margin that will warrant us to proceed with the work.

Your humble servant,

S. R. SMITH,
Secy. Church Hymnal Committee.

The Bible School and Training Home.

By virtue of Article 32, General Conference of the Brethren in Christ of 1906, and Articles 25 and 26 of General Conference of 1907, the Incorporating Board as appointed under Article 26, met at the Buffalo Mission on June 18, 1907, and opened with prayer at 9.30 a. m. and had a three-day and several night sessions. The question of how, when and where the Bible School and Missionary Training Home should be established was considered in its various phases. The conditions in brief under which the School and Training Home is to be conducted are as follows:

The study of the Bible in all its various departments. A preparatory course for those who are not versed in language and other literature to properly study the Bible. The Missionary Training Department shall be used only for those who contemplate doing Home and Foreign Mission work and who must first be recommended by the Home District, examined by the Home or Foreign Mission Board, and the Examining Committee and only upon the proper certificates can be admitted to this Department. The study of the Missionary Training Department will be the same as the regular Bible course of study, together with a certain amount of mission work to be performed every day, by visiting the sick and the poor, by distributing tracts, by holding street services, etc. The term Bible School shall be the motto for every undertaking and nothing shall be introduced into the school that cannot stand side by side with God's Word outside of the necessities of life, eliminating games of every kind.
The Old Methodist's Testimony.

I praise the Lord my Christian friends, That I am with you still, They're standing like an old log house Upon a west side hill.
The music has gone out you know, The singers have decayed, But sun shines on 'em just as warm, As when the church was laid.

A hundred years have passed, The grand old quarterly meetin's were To give the Lord the glory And while they raised their sermon bents

But when they rose to preach the word,— They used to tell a Methodist That mansions in the city will Have a 'fogy' and a "croaker" too.

I cannot help a thinkin' how And after supper they would pray The people flocked around The stifling smoke of hell.

But sun shines on 'em just as warm, Tho' standing like an old log house

As when the first was laid. I'm very much afeard.

No gew-gaws on a woman then, We lifted with our prayers, We wish you could have been there once

But the world has quite outstripped the church, We may all take part.

"Convict. To awaken to the consciousness of guilt and sin." To be under conviction "is to be in a state of compunction and repentance." In other words, it is the sense (or feeling) of the guilt of sin. On this topic we refer the reader to the following Scriptures. "Now we know that what things soever we do, saith the law, saith the whole law and yet offend in one point it is guilty of all." (James 3:18) They are living in violation of God's divine law, and they are generally honest enough to confess it. But they make these confessions with great indifference. This indifference is a moral disease, comes down from the fall. It is hereditary and more or less contagious. That sinners incite each other to do evil is an every-day experience. Example is potent for evil as well as for good. If the Scriptures that teach the knowledge of sin are mixed with faith (John 3:18) they will produce


Subject, Repentance.


Text, Acts 17:30.

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2. Conviction. Conviction is defined "The awakening by conscience to the evil and the heinousness of sin."

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I. Repentance lies at the threshold of the kingdom of heaven; it is the straight gate, the entrance to the narrow way. It cannot be stepped over, nor can anyone pass around it. However much men may desire to climb over the wall they will not be able to do so. All saints in heaven that had arrived at the line of accountability passed through this gate. The king upon the throne is not exempt, neither the beggar in the street. The Athenians had a zeal worthy of a better cause. O, that the enlightened nations of modern times had a zeal to appease the true God that those ancient heathen had to appease their idol gods! How would the penitential tears flow. What groanings from sad hearts filled with godly sorrow. What a straightening of the crooked and leveling of the uneven ways. What a cleaning up would there be.
he that believeth not is condemned al-
ready because he hath not believed in
the name of the only begotten Son of
God. And this is the condemnation
that light is come into the world
and men loved darkness rather than
light, because their deeds were evil."  
(John 3:18-19.) We learn from these
Scriptures that the whole world
stands condemned by the law of God
and cannot justify themselves, be-
cause of unbelieving and general corrup-
tion and estrangement from, God, and
thus they have a broken law crying
against them—hence are guilty and
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tent and was forgiven and restored
to his apostolic office. He became a
zealous worker in the Savior's cause.
After sorrow for sin comes
4. Confession of Sin. If the sor-
row is godly the confession will fol-
There is no cloak for sin. (John
15:2; 1 Peter 2:16.) David says, "I
acknowledged my sin unto thee, and
my iniquity have I not hid. I said, I
will confess my transgressions unto
the Lord; and thou forgavest the in-
quity of my sin." (Psa. 32:5.)
Paul instructed his Jewish breth-
ren thus: "The righteousness which
is of faith speaketh on this wise
* * * * If thou shalt confess
with thy mouth the Lord Jesus, and
saith, I believe in my heart, that God
is raised from the dead, thou
shall be saved. For with the heart
man believeth unto righteousness;
and with the mouth confession is
made unto salvation." (Rom. 10:9-10.)
Sins committed against God alone
need only to be confessed to God.
Sins committed against our fellow-
men must also be confessed to those
we have wronged or grieved and if
possible reconciliation effected.
5. Forsaking Sin. Christ came into
the world to save the people from
their sins. With their sins he could
not save them. Here the sinner has
something to do. He must withdraw
from all that is evil according to the
best light he has and also assume new
duties as there are sins of omission
as well as those of commission. Dear
sinner, let the Holy Spirit direct you
as well as those of commission. Dear
sinner, let the Holy Spirit direct you
on both of these lines. Begin where
the Spirit leads. It is likely that your
whole life will come up before you
like a panorama. You will see all the
evil you have done and all the good
you ought to have done but did not
do. There may be evil habits to cor-
rect, new relations to assume, old as-
sociates and associations to forsake,
things to lay off and to put on. "The
friendship of the world is enmity with
God. Whosoever will be a friend
unto the world is the enemy of God."  
(James 4:4.) "The kingdom of
heaven suffereth violence and the vi-
1 come and appear before God? (Psa.
41:1-2). "None but God can satisfy
the longings of an immortal soul, that
as the heart was made for him, so he
only can fill it."—Trench.
These conditions teach the penitent
sinner to pray. When every resource
is abandoned but a firm faith in Christ
and the efficacy of the sacrifice he
made by giving his life blood to save
sinners from their doom, looking to
him only for deliverance, God will
meet him. His sins are forgiven. He
is justified by faith. God's Spirit be-
areth witness that he is a child of God.
(Rev. 8:16.) He is a new creature
born of God. There is joy in the new
born soul. There is joy in heaven
among the angels because a sinner is
reclaimed. The words of the prophet
are fulfilled in the heart of the sinner:
"To appoint unto them that mourn
in Zion, to give unto them beauty for
ashes: the oil of joy for mourning,
the garment of praise for the spirit
of heaviness." (Isa. 61:3.) Also
the words of Paul came true:

The sorrow of the world overwhelmed
him. Peter denied the Master three
times and then wept bitterly. When the
cock crew and the Savior looked upon
him he was convicted of his sin; godly sorrow
filled his heart. He went out and
wept bitterly. He forgot himself. He
only thought of how he grieved the
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sociates and associations to forsake,
things to lay off and to put on. "The
friendship of the world is enmity with
God. Whosoever will be a friend
unto the world is the enemy of God."  
(James 4:4.) "The kingdom of
heaven suffereth violence and the vi-
1 come and appear before God? (Psa.
41:1-2). "None but God can satisfy
the longings of an immortal soul, that
as the heart was made for him, so he
only can fill it."—Trench.
These conditions teach the penitent
sinner to pray. When every resource
is abandoned but a firm faith in Christ
and the efficacy of the sacrifice he
made by giving his life blood to save
sinners from their doom, looking to
him only for deliverance, God will
meet him. His sins are forgiven. He
is justified by faith. God's Spirit be-
areth witness that he is a child of God.
(Rev. 8:16.) He is a new creature
born of God. There is joy in the new
born soul. There is joy in heaven
among the angels because a sinner is
reclaimed. The words of the prophet
are fulfilled in the heart of the sinner:
"To appoint unto them that mourn
in Zion, to give unto them beauty for
ashes: the oil of joy for mourning,
the garment of praise for the spirit
of heaviness." (Isa. 61:3.) Also
the words of Paul came true:
"There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:1-2)

My dear sinner friend, if you have not repented, remember that every moment you live without Christ is a moment of danger. An eternity of moment you live without Christ is a span of time. Be wise and flee unto Christ as the city of refuge and make your salvation sure.

"Come ye sinners, poor and needy, Weak and wounded, sick and sore, Jesus ready stands to save you. Full of pity, love and power: He is able, He is willing; doubt no more." W. O. BAKER

The Great Teacher.

[Brother P. J. Wiebe, of Shippensburg, Pa., the writer of the following article, graduates from the Shippensburg State Normal School this Spring. The article was prepared by him as a thesis for the graduation exercises.—Editor.]

It is sometimes asked who was the greatest teacher. By studying the lives of noted men of the past we find among them many excellent teachers, but if we examine their lives carefully we still find some points in which they lacked perfection. Erasmus was a good teacher and recognized as the supreme literary authority of the world, but it was the ambition for this lofty position that stimulated him to action. It is said of Melancthon that he was a "born teacher," yet he had to be stimulated by Luther, for Luther in turn was checked by Melancthon. Tertullian was a noted teacher, yet he was so narrow-hearted that he spoiled his own usefulness. By examining and comparing the lives and work of these ancient teachers we come to the conclusion that there was only one Great Teacher—Jesus of Nazareth. Let us consider some of the qualities that made Christ the Great Teacher.

A Spartan was once asked how it came that they had such good generals. He replied that their generals had learned to obey. Christ, in his childhood, was obedient to his parents, and laid down an example to be followed by all children. In his later life he was obedient to his heavenly Father, even unto death. He also showed his concern for the work which he was to accomplish, for at the age of twelve we find him in the Temple listening to the doctors, because as he said, "I must be about my Father's business."

Professor Seeley, in his School Management, mentions several qualifications that a teacher should possess. If we compare these qualifications with the life and character of Christ we find that he possessed all these and more.

"A teacher must be genuine, whole-souled, honest, manly, true." No one, who is acquainted with the life of Christ, would dare say that he was not genuine, whole-souled and honest. In the Scripture he is represented to us as "A Lamb without blemish and without spot." Even the Roman governor declared that he found no fault in him. In his daily walk and conduct Christ was manly and true. His manly spirit was shown in his attitude toward others. Never did he try to undermine or defame any one, but he looked more after the welfare of others than after his own. Christ was not afraid to speak the truth, but as some one has said, "He was the very essence of truth." When he saw the wickedness and hypocrisy of the Scribes and Pharisees he denounced them without fear. Never did he utter the slightest falsehood, but he gave himself a sacrifice for the truth.

"A teacher must possess patience, sympathy, and love for children." Christ was the embodiment of these three qualities. For three years he patiently taught the ignorant fishermen to prepare them for the work which was before them. Christ showed his sympathy by always helping the poor and needy, healing the sick, feeding the hungry, and by weeping at the grave of Lazarus. He showed his love for children by rebuking his disciples when they would have prevented the mothers from bringing their children to him. He took the children in his arms and blessed them. "A teacher should possess a happy disposition." While we cannot read that Christ was of a light-minded or frivolous disposition, yet we can gather enough to show us that he had a happy disposition. A person who is of a sad or sullen disposition repels people and his company is not sought. Christ attracted thousands of people to the wilderness. A man with a gloomy disposition cannot cheer others. Christ was ever ready to comfort and cheer those who were troubled and distressed.

"A teacher must be capable of thinking and speaking clearly and logically." While Christ made no attempt of being philosophical, yet his sermons show the clearest thought and the best logic. It is simple enough for the unlearned and children to understand, and it is deep enough to give food for thought to the brightest intellects.

"A teacher must be an altruist." Some one has said that "to be a successful teacher one needs first of all a heart yearning for the good of others." The Bible says, "that Christ went about doing good." He was not concerned so much for his own welfare as for that of others. When he came weary and hungry to the well he cared not for his own wants, but sought to show the way of salvation to the Samaritan woman. Even while he was hanging on the cross he showed his concern for his mother, by telling John, "Behold thy mother." "He gave his life a sacrifice for others."

It would be well to consider some of the methods employed by this great Teacher. "His method is the foundation of all true teaching," says Professor Seeley, and then goes on to show the methods that Christ employed in his teaching, viz.: "It was suited to his hearers." Christ talked to the people about things which they could understand. In his teaching he used the parables of the sower, the ten virgins, the lost sheep, the prodigal son, etc., things with which his hearers were acquainted. As Professor Seeley says, "He was the most remarkable example of a teacher suiting himself to his hearers."

"His teaching was full of illustrations." By the parable of the rich man and his barns he taught the evil of covetousness. By the parable of the talents he taught the reward of faithfulness. By the parable of the ninety and nine he showed his concern for the lost and the joy over repentance.

"His teaching drew from nature." Christ was familiar with nature and often called on her for examples and illustrations. "Consider the lilies of the field how they grow;" "Behold the fowls of the air;" "A sower went forth to sow;" "Lift up your eyes and look on the fields; for they are white already to harvest," these are some of the many illustrations Christ drew from nature.

Although almost two thousand years have passed since Christ was upon earth, yet the influence of his
teaching is still felt. Wherever his
teaching is obeyed it brings peace and
joy. The most liberty of conscience
and thought, the best development of
intellect, and the highest respect for
womanhood can be found in those
countries that have come under his
teaching. Two of the most important
of his principles—the common father­
hood of God and the brotherhood of
man.

P. J. WIEBE.

Shippenburg, Pa.

A Sister's Concern.

Dear readers of the Visitor, greet­ing:
I am glad for the privilege of
being numbered among those who are
of the household of faith and of tes­
tifying to the goodness and mercy of
our dear Savior—the Savior of all
the world; not only for us whose lots
have been cast in this beautiful, enlightened
land of America, but for all the pre­
cursors of the household of faith in Africa, India,
and China, and so on. Bless his name! The
thought occurs to me now (as it does
frequently) of the many millions who
need salvation and of the comparative­
ly few who have become willing to
sacrifice all that they might bear the
glad tidings to those in darkness.

Yet we feel glad for the way the
Holy Spirit moves upon hearts and
each successive year sends forth
more laborers. The harvest truly is
great and it behooves each one of us
to be at his post of duty. There are
hundreds of golden opportunities to
work for Jesus and to help men and
women and children into a better and
higher life. We are all here for a
purpose and it is our privilege as well
as our duty to do the best that lieth
in us.

I do feel to praise God for the way
he has been leading me and I know
what it means to have peace in the
soul, and joy that the world can
never give nor take away. The fol­
lowing words of the poet are expres­
sive of my experience.

"I have learned the wondrous secret
Of abiding in the Lord;
I have found the strength and sweet­ness
Of confiding in his word.
I have tasted life's pure fountain,
I am trusting in his blood,
I have lost myself in Jesus,
I am sinking into God."

It is well worth our while to wholly
surrender our wills to God and it is a
most blessed life to live. It seems to
me I cannot praise God enough for
the way he has brought me out and
the way he keeps me day by day. It
means much to go all the way with
Jesus but it means more if, after we
have received the light, we refuse to
walk in it. We read in James 1:2-4,
"Count it all joy when ye fall into
divers temptations; knowing this, that
the trying of your faith worketh pa­
tience. But let patience have her per­
fect work, that ye may be perfect and
entire, wanting nothing." This
seems to be a real testing time
for me and I have learned that God's
ways are not our ways. I do not
understand his plans, but I know
"that all things work together for
good to them that love God." I feel
to praise him for even these tests, for
they teach me so many things and
help me to get more and more in
touch with the life of the Master.

I earnestly desire to be, in my daily
life, a comfort and blessing to those
about me and to be in the place that
God can best use me to his own honor
and glory.

Your sister in Christ,
CHARLOTTE T. NEWCOMER.

Dayton, Ohio.

"When Ye Pray, Say 'Our Father.'"

"I'm glad I can say "Our Father," when I
pray to the Lord of all,
For he is the great, mighty Creator,
And I the creature small.

I should never expect Him to hear me
when out of my sorrow I cry,
But since I may say "Our Father," on His
love I may surely lay.

I know what it is as a father to feel a
soft cheek on my own,
And my neck with two tiny arms circled—
then my heart with love over­
flowed.

And if I, who am human and sinful, can
so tenderly care for my child,
How deep is His love who is holy,
and never with passion defiled?

When dark is my way, and I stumble, and
I feel for a hand far above,
Then I'm glad I can say, "Our Father,"
And know He will lead me in love.

What would I not do for my children,
to save them from sorrow and sin?
Much more will He do for His loved ones
to help them to holiness win.

Sometimes when the way is so dreary,
And the clouds are everywhere,
And life is so weary, weary, I can hardly
trust and rest me there.

Then I look for the rainbow promise that
spans the dark clouds of care,
"When ye pray, ye may say, 'Our Father,'"
And I trust and rest me there.

With the gift of a loving Savior, He offers
us all things beside.
If we weakly and weakly wander, it's be­
cause we forget our Guide;
If we grope along in the darkness, it is not
that He sends us night—
It is we that forget "Our Father,"
who giveth eternal light.

"Our Father who art in heaven," thy love
we can never claim,
For in Thine infinite goodness Thou
givest that name that lieth.
Oh, grant us the grace, "Our Father."
Thy children more worthy to be,
And so, in this great, great world, find our
home evermore with Thee.

Stephen Moore, in the Watchman. Sel.
by Rebecca Farmer, Waynesboro, Pa.

Saved in Three Minutes.

Coming out of church not long
since at the close of the morn­ing
service, a messenger met me, requesting
that I would go at once to a neigh­
boring house to see a young man who
was considered to be near his end. I
hurried to the place accordingly, and,
being ushered into the room, I sat
down by the bed of the dying youth.
Knowing that the time was short, I
came at once to the all-important sub­
ject, and said:

"My dear friend, I see that you are
very ill. Are you prepared for what
may be before you?"

"Oh, if I only were," he replied,
giving me a look, in which despair
and impotency seemed strangely
blended, "and if I could be spared two
or three weeks I might be prepared;
but the doctor tells me I can live only
a few hours."

So saying he caught hold of my
hand and held it as a drowning man
might hold to a plank or an overhang­
ring limb.

"Three weeks?" I said, "why do
you want three weeks?" And then
he went on to give me his idea of con­
version. There must first be con­
viction; and in order that this should be
genuine and thorough-going, time
must be had for a careful review of
the life, and an accurate weighing of
its sins. And then there must be re­
pentance; and the experience of godly
sorrow must be long and deep to be
acceptable to the Lord; and then faith
and the new-birth must come when
the heart, by this process has been
made ready. All of which he declared
would occupy weeks in its accomplish­
ment.

Having given me this detailed ac­
count of "the plan of salvation," as it
lay in his mind, he sank back ex­
hausted, and with a look that told how
hopeless he regarded his condition, he
looked imploringly into my eyes as
though to say, "You see you can do
nothing for me."

"Three weeks in order to be saved!"
I exclaimed, "let me tell you how you
may be saved in three minutes." So
saying, I opened the Word of God
and read: "As many as received him
to them gave He power to become
the sons of God, even to them that
believed on his name." (John 1:12.)

"If I give you this watch," I asked,
"how long would it take you to re­
cieve it? Could you not take it at
once?" He assented that he could.

"The gift of God is eternal life,"
(Rom. 6:23) , I said, reading from the
Bible. "What have you to do
with a gift? Do you buy it or beg it, or wait a long time to be prepared to accept it? Now God has given you his son and eternal life in him, so that the Scripture declares, 'He that hath the Son of God hath life.' (1 John 5:12.) In order to have a gift you must take it; and in order to have the Son of God you must take him.

"Now," I said, "if you want to be saved, just accept Jesus as your Saviour and tell Him that you do so." So saying, I knelt by his side and bade him follow me in a simple prayer of acceptance. "Lord Jesus, I come to thee. I am a sinner, thou art the Saviour. I take thee now to be my Saviour. I trust thee, I receive thee. I put my soul in thy hands." That would all, went away to attend to other duties, confident that saving faith had been exercised; and in the edge of evening I was called again. I was shown into the room, where the conversation had taken place, and there lay the young man in the still sleep of death, but with the calm of heaven on his face.

"Oh, if you could have heard him talk after you went away!" said the lady of the house. "He called us all in and said, "Isn't it wonderful? That minister showed me how I could be saved in three minutes, when I thought I must have weeks to prepare to die.' And calling upon the man of the house, who had been for some time a back-slidden Christian, he said, "Oh, come and kneel down here and praise God that he has saved me.' And when the man demurred he pressed him with great earnestness, and did not surely offer us a way of salvation which it will take many morrows to accomplish. "Now is the accepted time, now is the day of salvation." (2 Cor. 6:2.) And reader, be assured that now if you accept Christ, "this day is salvation come to thy house." (Luke 19:9.)—A. J. Gordon.—Selected.

The Infidel and His Board.

The owner of that pretty little cottage was an atheist. As regards this world he was very prosperous—a carpenter by trade—he had plenty of work, health and strength, and all he wanted. For years he lived despising God. He had a loving, praying, pious wife, but she had a long, long time to wait before her prayers were answered, though at last they were answered, and in a wonderful way, too. One other treasure the carpenter possessed, a dear little girl, whom he loved with as fond a love as a father ever bestowed on a child; but, alas! such was his hatred of God that notwithstanding the entreaties of his wife, he would not hear of his child going to school, lest she should learn to read the Bible and be taught about the Christian's God. So the little girl lived untaught save by her mother, who ceased not to pray that her husband's heart might be softened to receive the truth.

At last the carpenter was taken ill; he became more and more so. His wife's fears were aroused. "Oh, if he should die!" thought she, "what will become of his soul?" She prayed and prayed, and when she saw the strong man become as weak as a child, she went to a Christian friend and entrusted him to visit her poor, sick husband. That friend had long striven in vain to speak words of truth to the atheist, but he had resisted his every approach with insult and scorn. Now the messenger of peace at once rose joyfully to go with the anxious wife; but no sooner did the sick man get a glimpse of him than he assailed him with oaths and curses, and bade him be gone and never darken his door again. The godly man, seeing it was useless to remain, mournfully left the wretched man, inwardly praying that he might yet turn and repent.

The terrified wife came in for no small share of abuse at daring to bring any one to speak to him about Christ. Meekly she bore it all, and continued lifting up her heart in prayer for her husband. Presently he exclaimed, "I'll never let that man into my room again to talk of his God, in whom I don't believe. Bring me a board and a piece of chalk." The wife obeyed, and what were her feelings of horror when she saw his hot, feverish fingers slowly write in capital letters, "God is no where." "Place this," said he, "at the bottom of my bed, that I may see it every time I open my eyes and that all who enter may see my creed."

The poor wife dared not expostulate and tremblingly did as he bade her; then she sat apart, still pleading for forgiveness for her hardened husband. The fever increased until delirium came on, and the life of the atheist was in imminent danger. Death seemed at the threshold.

Again the Christian friend came to the chamber of disease; his presence was unnoticed now, for reason was obscured. He strengthened the sorrowful wife and prayed with her. The little girl was received as a sacred loan by her friend's wife, who determined to improve the short time she might be with her, and teach her about Jesus. She found her an apt and willing learner. She took her to Sunday school, where, for the first time, she heard the word of God read and explained to the assembled children. She was allowed to be present at family prayers, and heard with delight her father prayed for that he might recover.

Ere long, God, in his infinite mercy, arrested the hand of death, the fever

July 1, 1869.]
abated, and then was subdued, the poor man pronounced out of danger. The wife's heart overflowed with gratitude. The first request the sick man made was that his treasured little girl might be brought to him, and the doctor promised that, if all went on well, in a little time he might see her. Days passed, and the sick man gained strength, but he showed no gratitude to God, and his eyes still fell on the words of the terrible board at the bottom of his bed, for his wife had not dared to run the risk of exciting him by removing it. At length permission was given for his little girl to see him for a few minutes. Those few moments were full of eternal import. She was placed on a pillow near her father, and that heart, which was at enmity with God, was softened with the tenderest emotions toward his child.

"Well, my pet," said the carpenter, "where have you been while father has been lying ill?"

"Oh!" said the little one, "I've been so happy! The lady is so kind; I love her so. The good man took me away, and has been so good to me, and they have taught me to read, and given me a book full of beautiful pictures, and I can read ever so little words." The father listened with delight to her sweet, artless prattle, then said: "You can't read much yet, I should think; could you read to me the words on that board at the bottom of my bed?"

"Oh, yes, father, let me try," said the little one; and she began, slowly spelling and repeating each letter—"God is—" She stopped, got very red, looked again, then said, "O father! I've got it: 'God is now here'," and added, "Yes, father, so he is; he's been here all the time you've been ill.

"You must go now, darling," said the father, in a low, choking voice. The door closed, a burst of repentant tears followed, and sounds, blessed sounds, which rejoiced the angels in heaven, came from that sick man's room: sounds of prayer, sounds of deep contrition for sin. The requests of the loving, praying wife, long ungranted, but not forgotten, were now fulfilled; the atheist became a penitent. Satan was taken in his own snare. The very same letters he had tempted the unhappy man to write were the self-same letters employed for his conversion. He now called on God, the living, the prayer-hearing God, for mercy. He was awakened to a sense of his transgressions, he was broken-hearted before God, and he now earnestly desired to be led to the Saviour. The same messenger of love and kindness who before was such an unwelcome visitor, at once went to him, showed him how he could obtain peace and salvation by Jesus, and he had the joy of beholding him rise from that bed of sickness a new man in Christ.—(Mrs. E. M. Walker)—Selected.

The Sanctified Voice.

Many years ago an ancient evangelist said to a young man who had recently been sanctified, but whose zeal had not been chastened into discretion, "I believe God has sanctified your heart, but your voice is not sanctified yet." This is an important truth that all Christian workers need take heed to. Unless the love of Jesus so fills and subdues us as to sweeten our spirits, soften our manners and modulate our voices, the very best aim to do may make a wrong impression. It is how we say a thing that renders it potent, just as much as the truth we utter. A short, sharp, snappy voice, or way of speaking makes ruinous impression, even though what we say be the purest, richest truth. Recently a prominent and useful soul-saver was holding a revival meeting in a certain city, and preached nothing but the truth; but the way he pronounced the word "God," was so short and fierce in its tone as to shock the finer feelings of the most devout in the congregation, and he had a habit of speaking so incessantly the word "devil," so as to grieve refined and spiritual taste.

It was simply another case of a sanctified heart without a sanctified voice. There are some Christian workers who think they are compromising if they have a mild voice, and gentle, refined manners, and that to be rough and sarcastic, and harsh in voice and gesture, is a proof of extra courage, and being dead to the opinions of others; but some day they will find such things only indicate a good deal of religious self, and that a deeper death of self will make them gentle and winsome in spirit and in speech. We need Jesus in our voices as well as in our hearts.—Living words. Selected by Sr. Elizabeth Cassel.

Few things should make us hunger more for a holy life than the knowledge that the "godly man" is the "ungodly man's" Bible, and many around us read no other.—Selected.

The Bible School and Training Home.

(Continued from page 4)

Lesson 4. July 28.—The Golden Calf. Exodus 32:14-35. Golden Text: Little children, guard yourselves from idols. John 1:17. 1. And when the people saw that Moses delayed, not to come up from the mount, they gathered themselves unto Aaron, and said unto him, Up, make us gods, which shall go before us; as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. They said unto him, Break thou the golden rings, which are in the ears of thy fellows, and bring us forth every man the image of his fellow. And Aaron made a graven calf, and made an offering thereof; and they said, This is thy god, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw this, he built an altar before it; and Aaron made proclamation, and said, Tomorrow shall there be a feast unto Jehovah. And they rose up early in the morning, and offered burnt-offerings and peace-offerings; and the people sat down to eat and to drink, and rose up to play. 7 And Jehovah spake unto Moses, Go, get thee down; for thy people, which thou broughtest up out of the land of Egypt, have corrupted themselves. 8 They have turned aside quickly out of the way which I commanded them; they have made a molten calf, and have worshipped it, and have said, These are thy gods, O Israel, which brought thee up out of the land of Egypt. 9 And Jehovah said unto Moses, I have seen this people, and, behold, it is a stiff-necked people. 10 Now therefore, I say, let me alone, that my wrath mayurn against them, and that I may consume them. But Moses interceded for the people. 11 And Jehovah said, I have found grace in the sight of Abraham, Isaac, and Jacob; for in thy seed shall all the families of the earth be blessed. 12 For thou saidst, I have seen this people, and, behold, it is a stiff-necked people; and now let me alone, that mine wrath may turn from them. 13 And Jehovah said, I will be gracious unto whom I will be gracious, and will have mercy upon whom I will have mercy. 14 And now drive away the accursed from me, and I will be gracious unto the residue whom thou shalt keep. 15 And Moses returned unto Jehovah, and said, Oh, this people is stiff in their neck. For they will never hear thy voice: thou shal take us out of this land, this cruel people; and thou shalt bring us unto the land of the Canaanites, Hittites, Amorites, and Jebusites: 16 wherefore thou saidst, I will be gracious unto whom I will be gracious, and will have mercy upon whom I will have mercy. 17 Thou shalt not covet thy neighbor's house, nor covet his wife, nor covet his servant, nor his ox, nor his ass, nor anything that is his. 18 Thou shalt not give witness falsely against thy neighbor. 19 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is his. 20 And Jehovah spake unto Moses, saying, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, 21 and be ready in the third day to come unto the tabernacle of meeting. 22 For Jehovah hath spoken unto Moses and unto Aaron, saying, 23 This is the thing that Jehovah hath commanded, saying, 24Holiness shalt thou be unto me: every one of you shall appear holy in my sight. 25 And be ye sure that ye sanctify yourselves; for he hath said, Thou shalt be holy: for I am Jehovah your God. 26 And take ye every one of you clean washings, and all that are clean shall come unto the tabernacle of meeting. 27 And they shall take the holy garments of Aaron, and put them upon him, that he may minister unto me in the holy place; and he shall come into the holy place, and go out no more. 28 And Jehovah spake unto Aaron, saying, 29 When thou goest into the tabernacle of meeting to minister before Jehovah, let two goats be offered as a burnt offering unto Jehovah. 30 And I will give to thee the right of the first-born, when thou goest in unto the sanctuary to minister before Jehovah, that thou mayest bless Israel. 31 And Jehovah spake unto Aaron, saying, 32 And the offering of the burnt-offering of the peace-offerings for the people shall be two lambs of the first she-goatling. 33 And one shall be for the priest and his sons, to minister unto the service of Jehovah, and it shall be theirs by a statute for ever from the children of Israel; as Jehovah commanded Aaron the priest, saying, 34 Thesacrifices of the peace-offerings which are made with your burnt-offerings ye shall eat in the holy place, because it is thy most holy part: all that sanctify themselves shall eat thereof. 35 And this is my judgment which I judge among you, saith Jehovah: that the priest shall take of the blood of the peace-offerings with his finger, and put it upon the ears of him that sitteth to eat thereof, and upon his nose, and upon his hand. 36 And all his flesh for sin shall be for fuel; for it is most holy; and he shall burn it upon the altar, that the fire of Jehovah may eat it. 37 And no man shall eat of the flesh of the sacrifice of his peace-offerings at all unseasonable times. 38 And the priest shall eat it in the holy place. 39 And it shall be a statute for ever unto you, that the priest shall eat thereof because it is most holy. 40 And this is the law of the burnt-offering, and of the meat-offering, and of the sin-offering, and of the guilt-offering, and of the sacrifice of peace-offerings, which Jehovah spake unto Moses in the mount of Sinai.
EVANGELICAL VISITOR.

CHURCH WORK.

SOUTH DAYTON DIST., OHIO.

We hereby make known through the columns of the Visvorn, that we wish to give opportunity in general throughout the church to anyone who may wish to help by free-will offerings, toward the traveling expenses of Brother Jessee Wenger and wife, and Sister Mary E. Heisey, of this district, missionaries to South Africa, who are arranging to go this Summer.

Contributions will be received by Elder A. M. Engle, No. 67 Vincent street, Dayton, Ohio.

Report for May 1907.

RECEIPTS.

Sara Ehnelman, Ramona, Kans., $1; a brother, Hope, Kans., $2.50; a brother, Laporte City, Ia., $3; Harry Wagaman, Athens, Kans., $3; Home Department, Abilene, S. S., $5.50; D. E. W., Des Moines, Ia., $1.50; also $1 for the poor. Total, $18.50.

EXPENDITURES.

Groceries and gas, $1.05; care fare, poor and incidental, $2.71.

We heartily thank all who have contributed toward our needs and praise God for thus caring for us through his dear children.

When we consider the dealings of God during the past year and his abiding presence through trials as well as victories, our hearts do magnify his name for his wonderful works.

MAX AND ELLA MAHLER.

Chicago Mission.

Report for two months: April 15 to June 15, 1907.

Balance on hand, $1,800.

RECEIPTS.

John Herrie, Abilene, Kans., $5; Millard Engle, Kans., $2; Sister Shirk, Shannon, Ill., $2; D. F. Shirk, Harrison, Kans., $7; J. George, Des Moines, Ia., $2; J. M. Wethy, Napavene, Ind., $2.60; Thomas, Ia., $2; Rev., Kans., S. S., $18.80; Mrs. Hamil, Chicago, Ill., $1; Mrs. Stevenson, Chicago, Ill.; Mrs. Weber, Chicago, Ill.; Bessie Darin, Chicago, Ill.; Jessie Powell, Chicago, Ill.; Aaron Zook, Abilene, Kans.; Albert Ehnelman, Ramo­

na, Kans., $1; Emma Miller, Shannon, Ill.; $1; Coral Albright, Shannon, Ill.; $1; Mrs. Reeter, Shannon, Ill.; $1; In His Name, Shannon, Ill.; $1; Barbara Shelley, Shannon, Ill.; $1; George Brooks, Ovett, Ill.; Aid, 75 cents; Mary Rose, Freeport, Ill.; $1; Mrs. Switzer, Ill.; $1; total, $58.56.

For the Raising of the Building.

Special offerings, Ramona, Kans., $1; D. F. Shirk, Kans., $5; In His Name, $10; In His Name, $2. Total, $60.

EXPENDITURES.

Raising of building, $45; lumber, $15. Total, $60.

PROVISIONS.

Brethren, Havana, Ohio, 34 lbs. butter; Aaron Bechtel, Canton, Ohio, eggs, one case; Abilene, Kans., dried fruit; Walter Taylor, Goodland, Kans., 15 lbs. potatoes, C. O. Musser, Abilene, Kans., 10 lbs. butter; F. Smith and brethren, Forforks, Ind., one case and 600 lbs. flour, 60 lbs. corn meal; In His Name, one gallon maple syrup.

EXPENDITURES FOR TWO MONTHS.

Provisions, $77; rendering, $14.68; coal, $8.65; gas, $7.70; expressing, etc., $15. Total, $91.75.

We continue to render thanks to God our Father, who doth so tenderly love and care for us. And gives us his victory in our souls over the powers of darkness and causes us to speak forth praises unto his holy name.

As a father pitieth his children, so the Lord pitieth them that fear him. He knoweth his frame, he remembereth that we are dust.

We are indeed thankful for the encouragement received from the dear saints in the supply of our needs. By this we know that we are not alone before the throne of God in intercession for our spiritual needs whereof we are glad, though this is not sufficient to God such who will give themselves and go forth into actual service for him and his. The cry is going out, and answer, "Here am I?" The battle is great, the laborers are few, and time so short. As the cries are going up God will lay his hand upon some of his humble servants. Take heed that you do not miss your divine call.

May God bless his believers.

In him,

SARAH BERT AND WORKERS.

Rosebank Church, Waterloo, Ont.

Our lovefeast on the 15th and 16th of June is an event that is past, and I believe it was as it was with God's children, hearts filled with love for one another, and with praises for him who is the giver of peace. We are indeed thankful that good members were present from other parts to join with us in partaking of the broken emblems of our Lord's body. The ministration of the Lord's supper and with praises for him who is the giver of peace. We are indeed thankful that good members were present from other parts to join with us in partaking of the broken emblems of our Lord's body. The ministration of the Lord's supper and with praises for him who is the giver of peace.

May God help us all to be of his obedient ones at all times.

1. S. E.

Home Again.

My last writing, February 18, found me at Garrett, Indiana, where I remained until March 3. This was a season of great refreshing to the little band here, and God honored his word, gave us victory, souls were saved and a number baptized on the last day, March 3. On March 4 I came to Dayton, Ohio.

On Tuesday evening, March 5, we commenced a series of meetings at Elder H. R. Heise, and Brother J. Reichard, May God help us all to be of his obedient ones at all times.

In him,

1. S. E.
vided the means for her to make the trip. In all the above named places I was helped on my way very liberally. May God bless the givers.

On April 1 I came to Springfield, Ohio, where we visited my wife's sister and relatives whom she had not seen for nine years. On April 2-4 I again held meetings in the Donnelsville M. H., where I held my first meeting in January.

On the 5th we went to Highland we met with the Brethren on April 6 and 7, at their love feast. This was a love feast indeed; for some it was their first communion. Others who for six and eight years had not seen their church, and had put aside the means for communion here, went along. Old troubles and misunderstandings were all cleared away during the recent meetings, and altogether it was a season of refreshing, and the Lord let his Spirit upon us richly. Praise his name!

On the 8th we met with the Brethren in Dayton at the weekly prayer-meeting, and on the evening of the 9th I preached in the Firks' M. H. in Springfield. At 9 o'clock on the morning of the 10th we bade farewell to the many dear ones here and took the train for Rosebush, Mich., where we visited another one of my wife's sisters here and came out to Canada where we visited my wife's sister and relatives on the evening of the 15th. Coming to Harrisburg, Pa., on the 10th, I attended the prayer-meeting in the evening at Steelton.

This was my first privilege to meet the dear ones here. I found them all in a good, spiritual condition. On the 17th we attended State Council at Harrisburg. Going on to Lancaster in the evening, we met my dear aged parents and other relatives and friends.

On the 18th I preached in the Evangelical church in Lancaster city. On the 19th I preached in the Old Mennonite church, which is two miles east of Lancaster, and in the evening at the Reformed church at Willow Street.

Going to Philadelphia Mission on the 20th, we remained until the 27th holding meetings, a report of which was given in the columns of the Visirot.

Here I had labored ten years ago with the Brethren. I can truly say, See what wonders God has wrought. Some who were then children in the school are now members in the church and teachers in the Sunday-school. On Sunday, the 28th, I preached in the Dunkard Brethren's M. H. at Newport in the morning at the U. B. church in Lancaster in the evening. God was with us and gave us real liberty. Praise God for open doors.

Again spending a few days with my parents, on the 29th I held a service in the Evangelical church. On the 30th and I preached in the Old Mennonite M. H. in Lancaster. This was a very blessed service. On the 1st of May I preached at the Brethren M. H. at Piqua. Here I had the blessed privilege of meeting the dear ones who had started in the meeting a year ago. Praise God for those yet who will take the humble way.

On the evening of the 7th we met with the Brethren in the hall at Mt. Joy, and continued for three nights. Large crowds came out to hear the gospel. On the last night not nearly all could get into the large hall. One who was praying, I believe the seed sown will in due time become fruitful. The Brethren here seem very much in earnest. I believe this is a ripe field.

Leaving here on the 10th for Chambersburg I preached at the Air Hill M. H. the same evening and on the 11th and 12th attended the love feast here. This certainly was a season refreshing to us all. God honored his word and a number rose for prayers on Sunday morning. Here we met with many whom we have had many blessed seasons in the Lord. We also here met Brother and Sister Noah Zook, evangelists. On Sunday evening I preached in the new mission in Chambersburg by request. The house is certainly a credit to the dear ones who have responded to the call of God. May many more such life-saving stations be opened up. Much might be said but space will not permit.

Early Monday morning we came to Lancaster to spend the day with my dear parents. On the evening of the 14th I preached my farewell to a large crowd in the U. B. church in Lancaster.

Coming to Conference on the 15th, which was a time long to be remembered, because of the presence of the Holy Ghost, we took the P. R. R. Limited train at 9:50 the last night of Conference, and by special arrangement this train was stopped at Warsaw, Ind., and made us off, to make it possible for us to attend the love feast at Union Grove church on the 18th and 19th. Here we were enabled to see some of the fruits of the meeting held by Brother Noah and Sister Mary Zook. Several rose for prayer during this feast.

On May 20 and 21 I held forth the word of life at Garrett, where I had held a meeting in February. On the 22nd we started westward. Stopped one day in Chicago, and at Minneapolis, Kansas. Held a service in the Abilene M. H. on the 26th in the morning and at Zion church in the evening. Here our time was spent in visiting with the Brethren with whom my wife had not met for nine years. Here it was where our early life was spent and where we were married into church fellowship sixteen years ago. The place seemed strange because of the many missing ones. Very few are left here of those whom we used to see. Some are lying in the adjoining graveyard; others are in Africa and some in India. Many who formerly lived in this vicinity are now scattered in different states and foreign lands laboring for the lost of earth. O what a gathering of angels we have when we gather at last over Jordan, bringing our sheaves with us; there to lay down the cross and take up the crown. The weary pilgrims shall not reach his goal. My soul is thrilled with the prospect while I am writing. By the grace of God we expect to join the company.

When Jesus is crowned King of all kings, with shouting and clapping till all heaven rings.

I mean to be there. Don't you?

On the 28th we took the U. P. train at Abilene, for our home, via Salt Lake City.

We reached home at 11 p.m. on the 31st and found seven little hearts rejoicing to see us return safely. We cannot express here how we all felt to rejoice together for the first time for so long a time. We traveled over the many thousands of miles traveled without a single accident. Surely we have reason to rejoice. We found our family in the best of health; also our dear sister, Emma Plumb, who took upon herself the responsibility of keeping our dear children, so opening the way for my dear companion to make the trip, she being away ten weeks. We feel that we can never repay our open and free invitation, but we will try to do our best to let our dear ones here all the wants of the children had been supplied by her, that in this sense they never missed their parents. We also found the prayers of the time for the love feast here. June 1 and 2 was a real season of refreshing. A number of the dear ones from Pennsylvania and Ohio were with us, and some also commended for the first time. We are glad to find the dear saints here much encouraged and going on. During my absence of nearly eight months a new annex was built to the church, together with new pews at a cost of over $7,000, which gives us a very convenient building for Sunday-school and regular services. Surely God has his hand upon the work and the Holy Ghost is at the head leading the way. Praise God for freedom. Surprising at it has seemed to some who have been here recently and seen the little handful of brethren and sisters here, all of the laboring class with few exceptions. This building now, with a cost of about $8,500, is all completed and nearly free from all incumbrances. Praise God for open pocketbooks that will respond when God's work demands it.

We need the prayers of the church that we may have wisdom from on high to do the work we find to do in the way that the most may be done for the advancement of his kingdom and the salvation of precious souls.

While I find the strain has been heavy upon me, I do praise God for the health and strength he has given me, so that I did not even take a cold. Several times I was threatened with the grip, yet God undertook for me that I could be in the pulpit every night. To God be all the glory. All our needs have been supplied and he who notes the sparrows will also reward the giver. Surely the field is ripe and ready to harvest. Many are the things that need to be decided on our knees. My heart's desire is to obey God and do his bidding and the duty I owe to our dear children as a father, which they so much need is a question of grave importance to us. It is a life of continual sacrifice. My health has never been better, and as I am now laboring for the support of our family, I ask special prayers in our behalf, that God may make his will plain concerning ourselves.

"So on I go, not knowing, I would not if I might.

I had rather go with him by night than go alone by sight.

God, in his goodness revealing, only one step at a time."

So now I have tried briefly to give a sketch of the work God so definitely called me to. I hope that in some way God may
get glory out of even this. The sentiment of my heart to-night is

"Moment by moment I'm kept in love, Moment by moment I have light from above. Looking to Jesus till glory does shine, Moment by moment, dear Lord, I am thine."

Unworthy yours in Jesus, looking for his coming. Amen. J. B. LEXAN.

Upland, California.

Two Letters.

Dear readers of the Visitor: I greet you all in the precious name of Jesus who has done so much for us, and also with Eccl. 11:4, "Cast thy bread upon the waters: for thou shalt find it after many days."

As I write there springs up within me a deep praise to God because he sent his Son, his only heir, that you and I might some day live with him. And because he has put within me that peace which the world cannot give nor can it take away, and because he has counted me worthy to be one whom he has chosen to go into his vineyard and work. I deem this a privilege far above any earthly calling, though the cost is home and friends, time and labor. Even to our eyes it is small compared to what Jesus gave up for us. But these are all small compared to what Jesus gave up for us. Heaven for a stable, riches for poverty, glory for humility, joy for sorrow, and last of all his life; he bore the sins of the world. Though the cost is home and friends, time and labor, and our eyes may have been closed as it may seem we did not say anything to the rest of the family about it, not even to my companion. It was withheld from us until the message came then it came for me to relate it, but still seemed dark until the morning after father's funeral; then the Spirit told me that as we were baptized in the name of the Father, Son, and Holy Ghost, so the actions of the little bird were directed, that if we were obedient like the bird his wings would bear us along over the rough places of life. Praise God forever.

It appears to me that filling the office of a deacon is like serving in a kitchen in a household. We have been trying to fill father's place in the farm, but now but now to step in and take his place in the church fills both our hearts and eyes. Still, we rejoice in a love service, obedient to God's will, having realized what a strong arm we have to lean upon. I now humbly thank all the dear ones who have been holding us up, at a throne of grace. I pray they will continue; also the workers in the West, those who were with us over lovefeast (the last time father was with us in the church); also those who were with us over lovefeast. When this comes to your notice, remember us. And now may the God of all peace keep our hearts and minds through Jesus Christ our Lord. Amen.

Yours, resting at his feet,

SUS HESS.

Dear readers of the Visitor, we greet you in the precious name of Jesus. The future has been veiled before us and through God revealing some light his love has constrained me to obedience. I can now look back and see that he has been speaking to us. I suppose it will soon be known to all that father Hess has fallen asleep. The first day that he took his bed it was my privilege to spend a little time with him, while my husband called on the doctor, trying to give him what comfort was required at our hands. As was his way of admonishing we soon began to speak of spiritual things. (It is now known to many of the lot that has fallen asleep.) He told me that at that time he felt that it might hit us and gave some advice; yet knowing our weakness and as his word teaches us to esteem others better, than ourselves, we did not give room to that feeling, but still lived in hope. Now the time has come that we must believe, and to some extent our eyes have been opened. My husband spent much of his time with his father and he would frequently tell me that he would still ask him just to let him put his arms around him, which now speaks of his sympathy for him. The evening before we laid father away to his last resting place, the message was brought to bid. It was an evening that had been appointed for a prayer-meeting, but on account of father passing away was postponed, but we had a real prayer service which I believe came from God and went to God. This was on Sunday evening.

Now I will relate what took place that morning when I was arranging my bed-room. I had the two windows hoisted, I now believe so ordered by God, a bird entered the room and flew through the other window back and through again also the third time. One of my boys just happened to be in the room and made the remark if it came in again he would try to catch it, but it came no more. Now strange as it may seem we did not say anything to the rest of the family about it, not even to my companion. It was withheld from us until the message came then it came for me to relate it, but still seemed dark until the morning after father's funeral; then the Spirit told me that as we were baptized in the name of the Father, Son, and Holy Ghost, so the actions of the little bird were directed, that if we were obedient like the bird his wings would bear us along over the rough places of life. Praise God forever.

Governor Russell, of Massachusetts, in recently addressing a high school graduating class, said: "Remember that there is one thing better than making a living—making a life." And yet how many put making the living first. Annihilate not the mercies of God by the oblivion of ingratitude. Let thy diaries draw us the comfort brought to us. It was the aiters of acknowledgment.—Thomas Browne.
MISSIONARY.

Addresses of Missionaries.

Africa.

H. P. and Grace Steigerwald, Abbie Bert, Matopo Mission, Bulawayo, South Africa.


Harvey J. and Emma Frey, Levi and Sallie Doner, Maria Werkman, Mtshebei Mission, Gwanda, Rhodesia, South Africa, Care Blanken Mine.

Jesse R. and Malinda Eyster, Moderfon­

P. O. (Intokozo Training School), via Zuurfontein, Transvaal, South Africa.

Macha Mission, Kalomo, N. W. Rkodesia, and even months pass before we have been busily engaged in the var­

Care Dist. Commissioner, South Africa.

nathpur P. O. Manbhoom district, India.

and the cattle kraal where a few numbers had slight touches of it this year.

Last month we had the pleasure of a short visit at Matopo Mission, be­

Two Letters.

Mtshebei Mission, Gwanda, Rho,

May 22, 1907.

Dear readers of the Visitor: We greet you in the name of our blessed Redeemer. Since our last report we have been busily engaged in the various duties; so much so, that weeks and even months pass before we are reminded of our duty to our Visitor readers.

We are glad we can report all in our usual health. We believe we have not been ill, and not subject to fever, though some of our number had slight touches of it this year.

Last month we had the pleasure of a short visit at Matopo Mission, be­

fore our return. On the following Thursday morning we went to the depot to bid farewell to our dear Matopo workers. Our prayer is that they may all return fully restored to health, that they may be much used of God in the great harvest field. On our return we spent a few pleasant days at Mapane Mission with our dear Brother and Sister Doner. God is blessing the work at Mapane, and we trust our Brother and Sister may be long spared for the work there.

We returned home after being away more than two weeks, Sister Werkman coming with us. She is now here assisting us at this place, which help we appreciate.

Since we have no means of travel except on foot we very much appre­

chated the kindness of Brother Doner, who made it possible for us to go this time, also leaving his wagon and donkeys for a few weeks to do some necessary work there.

We have again resumed building since the rains have ceased. Next week (D. V.) brick making will be be­

gyn for the school-house.

Last week we had our second na­

tive Christian marriage here. We praise God for these young people, and pray that they may live the Christ life in their homes, among their people. We are glad they were willing, in taking this step, to forsake their former customs and be thus united in a Christian way.

Yesterday Sister Werkman and I went out to some of the kraals. We came to one place where there was a wedding according to native cus­

tom, the head man of the kraal, a man of perhaps forty years of age, taking his second wife, a girl of perhaps twenty. We arrived at the kraal about 4 p.m. and found about one hundred or more people gathered in and about the cattle kraal where a few were dancing. They had been danc­

ing the greater part of the day.

Soon they stopped and we thought now was our opportunity to speak to the people. We thus asked permission and were kindly told that they were not quite through with their ceremonies, but as soon as they had finished we might speak. So we quietly waited. Soon the bride, with an old calabash filled with water and beads, came to the opposite side of the cattle kraal where her husband and his friends were dancing. She was ac­

panied by six girls who sang in a heathenish way as she passed to her husband and friends putting in their hands, first a bit of water then pre­

senting them with a string of beads. When she had finished the calabash was trampled under foot and crushed, lest evil should befall her. A few other observances, and they left the cattle yard, being careful to pass through the proper gate. She was taken to the door of her husband’s hut, where her body was well drenched with grease, no care being taken to avoid getting it on the few clothes she wore. All this time she bowed her head toward the ground. Now all was finished and she entered the hut together with the first wife.

Now we were permitted to read God’s word and speak to them. The people sat down, and almost to our surprise listened very attentively, as we read God’s word and gave them the message. We asked them to kneel and close their eyes as we pray­

ed. The few who rather hesitated to do so, were commanded by the others to obey. It always gives us much joy to give the gospel to those who know it not. The word says, “In the morning sow thou seed; and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good.” (Ecc. 11:6.) Thus we trust some of the seed sown here may have fallen unto good soil.

We are encouraged with the spiritual part of the work. Though the work moves slowly, we are glad we can say to the glory of God, it is moving. One by one the people are becoming interested and are seeking the Lord. Our attendance is increasing.

To-day, at our mid-week service a woman who has been somewhat inter­

ested of late, openly expressed her desire to be saved, saying her sins are many. We are told her husband will greatly oppose her. Will you not pray for her and the work here.

Those accepting Christ have severe temptations and they need your prayers.

Besides the services here, husband has preached a few times at a kraal ten miles east of us. There are other openings north and south as well.

A short time ago, husband with Brother Doner went about twenty­

five miles east of us, they were much impressed with the field there; many people and no missionary. At one kraal the guide told the people that the missionaries were coming. They opened their eyes in delight saying, “Are they coming to stay?” But their countenances again fell as they received the reply in the negative.

The bridegroom speaking to others about God received the answer, “How can we know him when we have no teacher?” Then pleaded that some one be sent to them.

Do not think for a moment that all have heard, “How can they hear without a preacher?” To-day the call comes loud and clear from many places, “Come over and help us; come over and help us.” God is in such darkness they know not enough to call for help. All need the gospel light.

Too many, I fear, of those who might be used of God are held back by home ties and comforts, saying, in their hearts, “How can I bid you all farewell?” O could you but see the darkness of heathendom, and the hands reaching toward you to lead them to the Light, or hear the pleading call for help, I know you would gladly sever these ties which so strongly bind you in your haste to rescue perishing souls.

Can we whose souls are lighted

With wisdom from on high;

Can we to men benighted,

The lamp of life deny?

Till earth’s remotest nation,

The joyful sound proclaim,

The ways of life dare I

Till like a sea of glory,

The Lamb for sinners slain,

Has learned Messiah’s Name.

Welt, waft, ye winds the story,

Redeemer, King, Creator,

And you, ye waters, roll;

With wisdom from on high;

Till earth’s remotest nation,

Till like a sea of glory;

The joyful sound proclaim,

The ways of life dare I

Till like a sea of glory,

The Lamb for sinners slain,

Redeemer, King, Creator,

Has learned Messiah’s Name.

Welt, waft, ye winds the story,

And you, ye waters, roll;

Till like a sea of glory,

Till earth’s remotest nation,

The joyful sound proclaim,

The ways of life dare I

Till like a sea of glory,

The Lamb for sinners slain,

Redeemer, King, Creator,

In bliss returns to reign.

Yours sister in his service,

EMMA M. FREY.
To the readers of the Visitor: Dearly beloved in the Lord: "The Lord increase you more and more."

As Paul had his Macedonia we be lieve in the same manner that God has in the place that God would have us.

The Lord made it possible for some of us to do our work in Arabia—one vast burning, sandy great hills which are as a great re

ness which kept us pressed down for so far is a location where the railway junction not far from these coal mines. We ask those who are interested to take steps upon the Lord's heart, and are specially interested that God would have his way in this location as we must decide soon. We want to do only that which will result in the increasing of the greatest number of souls.

D. W. Zook.

In the year 1844, Murata, a noble of Japan, stationed in the harbor of Nangasaki, found a book, printed in an unknown tongue, floating on the water. He made inquiry, and found it was an English Bible. Quietly but persistently he sought to learn the contents, and in years he studied it. In 1856 he sought the Rev. Guido Verbeck, the missionary, and asked for baptism. In the course of conversation with the missionary he said: "Sir, I cannot tell you my feelings when for the first time I read the account of the character and work of Jesus Christ. I have never before heard of such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of his nature and life."—Selected.

Are the Children Safe?

Thank God my darling is resting in peace with the churchyard sod! I'm glad that on his white forehead I've printed the last, long kiss! Do you ask why I'm glad and thankful and can praise the Lord so for this?

Last night as I sat in my window, looking out on the moonlit street, my neighbor's once beautiful boy went by with a great fleet. And I remember how I had envied his mother that sorrowful time when God sent it. Was it a winged angel? And leaving her boy, took mine. But now she sits in her lonely home, in tears, broken-hearted and old; while the stainless feet of my darling Are walking the streets of gold.

Thank God for taking my child so soon, lest he might have gone astray! For none are safe while the doors of sin stand wide as they do to-day.

I pity the children of years to come, And those others. She was converted and united with the church fourteen years ago. She bore her suffering, which was of long duration, with Christian patience. Her daily life manifested her possession of the ornament and grace, a meek and quiet spirit, which is in the sight of God of great price. She will be missed from the little family circle from which she has been called, and in which she has been a loving and devoted mother and wife. But we feel that their loss is her eternal gain. She leaves to mourne her loss a husband and two daughters, and one sister, Barbara, wife of Wesley Plum, of Buffalo, N. Y., were united in holy wedlock.

OBITUARIES.

MYERS.—Sister Annie Heisey, wife of brother A. C. Myers, died at her home, near Mercersburg, Pa., on the evening of June 4, 1907, aged 42 years, 6 months and 13 days. She was converted and united with the church fourteen years ago. She bore her suffering, which was of long duration, with Christian patience. Her daily life manifested her possession of the ornament and grace, a meek and quiet spirit, which is in the sight of God of great price. She will be missed from the little family circle from which she has been called, and in which she has been a loving and devoted mother and wife. But we feel that their loss is her eternal gain. She leaves to mourne her loss a husband and two daughters, and one sister, Barbara, wife of Wesley Plum, of Buffalo, N. Y., were united in holy wedlock.

MARRIAGES.

CARVER—BALL.—On June 19, 1907, at the home of the officiating minister, Rev. J. O. Carlson, Buffalo, New York, William Carver and Miss Lucy Ball, all of Buffalo, N. Y., were united in holy wedlock.

A Testimony.

Dear readers of the Visitor: I often have felt that I should write to the Visitor, but I kept neglecting it. I love to read the testimonies of others; they seem to be an assurance to me. By God's blessing I will endeavor to write a few lines. I just want to obey the Spirit of Christ, when he speaks to me. Sometimes I do not know whether Jesus is speaking or Satan. Often Satan comes as an angel of light. It says in God's word that we should try the spirits and see whether they are of God or not. I thank the Lord that he can give us a discerning spirit if we ask him. I want my desire to become more and more like him.

"More and more like him."

Repeat the best story over and over again.

Changed by his Spirit from glory to glory, I shall be satisfied then.

Evangelical Visitor. July 1, 1907.