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Brethren in Christ Church

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Our Motives.

“Of course you punished him severely,” the young mother interposed. The older mother smiled gently, “I was tempted to do so in my momentary anger at having my authority ignored. But I held my temper in check and simply bade Fred go to his room, deciding that I would take up the matter with him when I felt calmer. I sent his supper to him, and, when I retired, stepped into his room and found him asleep. About the middle of the night, Fred called me, saying he felt ill. For two weeks he was very ill, indeed, and during this time, when I nursed him night and day, not a word was said about his disobedience. One day, when he was convalescent, he looked at me and said: ‘Mother, I’ve been wanting to tell you how good you are not to punish me for going swimming that day, and you’re so kind and patient, for all the trouble I’m making you, and I’ll never, as long as I live, disobey you again.’ He was a little fellow to make such a big promise. But he has kept it faithfully; and he is nearly twenty-four years old.” Then the older mother added earnestly: “My dear, if you must punish, never do it in anger, and take time to well consider child-nature, before you punish in kindness.” —Selected.

“The iniquity of the holy things” (Exodus xxviii. 38).

What a veil is lifted up by these words, and what a disclosure is made! It will be humiliating and profitable for us to pause awhile and see this sad sight. The iniquities of our public worship, its hypocrisy, formality, lukewarmth, irreverence, wandering of heart and forgetfulness of God, what a mass of defilement is there! If we looked more carefully we should find this iniquity to be far greater than appears at first sight. Dr. Payson, writing to his brother, says: “My parish, as well as my heart, very much resembles the garden of the sluggard; and what is worse, I find that very many of my desires for the improvement of both proclaims either from pride, or vanity, or indolence. I look at the weeds which overspread my garden, and breathe out an earnest wish that they were eradicated. But why? What prompts the wish? It may be that I may walk out and say to myself, ‘In what fine order is my garden kept!’ This is pride. Or it may be that my neighbors may look over the wall and say, ‘How finely your garden flourishes!’ This is vanity. Or I may wish for the destruction of the weeds, because I am weary of pulling them up. This is indolence.” So that even our desires after holiness may be polluted by ill motives. Under the greenest sods worms hide themselves; we need not look long to discover them. How cheering is the thought that, when the High Priest bore the iniquity of the holy things, he wore upon his brow the words, “Holiness to the Lord,” and even so while Jesus bears our sin, he presents before his Father’s face, not our unholliness, but his own holiness. O for grace to view our great High Priest by the eye of faith.—Spurgeon.

Take Time to Consider.

A young mother who is given to punishing her children for disobedience more often in anger than kindness, was told the following incident by an older mother who chanced to be an unwilling witness when the young mother unduly punished her eight-year-old son for a slight act of disobedience. The older mother said: “When my boy Fred was about twelve years old, he had an attack of measles in the Summer which left him weak and fretful. One very hot and trying day, a friend called to ask Fred to go with him to the beach. The distance was short and the road shady, and, thinking the outing might do Fred good, I consented to his going, cautioning him, however, not to go in swimming as his friend intended doing. When the boys returned, one look at Fred made me ask: ‘Have you been in swimming?’ He hung his head for a moment, then looked up and answered: ‘Yes, mother, I was so warm and the water was cold and I couldn’t help going in.’ ”

“Of course you punished him severely,” the young mother interposed. The older mother smiled gently, “I was tempted to do so in my momentary anger at having my authority ignored. But I held my temper in check and simply bade Fred go to his room, deciding that I would take up the matter with him when I felt calmer. I sent his supper to him, and, when I retired, stepped into his room and found him asleep. About the middle of the night, Fred called me, saying he felt ill. For two weeks he was very ill, indeed, and during this time, when I nursed him night and day, not a word was said about his disobedience. One day, when he was convalescent, he looked at me and said: ‘Mother, I’ve been wanting to tell you how good you are not to punish me for going swimming that day, and you’re so kind and patient, for all the trouble I’m making you, and I’ll never, as long as I live, disobey you again.’ He was a little fellow to make such a big promise. But he has kept it faithfully; and he is nearly twenty-four years old.” Then the older mother added earnestly: “My dear, if you must punish, never do it in anger, and take time to well consider child-nature, before you punish in kindness.” —Selected.

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EDITORIAL.

Home Again.

The Editor was absent from his desk just three weeks. By the mercy of God he was able to carry out as he had planned previous to leaving Harrisburg. Three days were spent near Chippawa with children and grandchildren; the Clarence Center love feast was attended before Conference. After Conference we hurried on to Berlin, Ont., where four days were pleasantly spent with our aged mother, whom we found well and active for one so old, and brothers and sisters, and where we met many friends of former days. Leaving that section we stopped over for one meeting at Pelham on our way to Black Creek, our former church home. Here we were privileged to attend the love feast, a season which we enjoyed very much. The church at this place is alive and active. Many of the members are advancing in spiritual experience resulting from a deeper surrender to God, and walking in the beautiful light of God. They are rising higher because they are sinking lower.

We arrived home safely on June 1, at 5 p. m. Surely goodness and mercy has been our portion, vouchsafed us by the kindness of our divine Father, for which we feel we lack in appreciation and thankfulness. And from the hands of the many friends, brothers and sisters, we have had nothing but the most kindly recognition and treatment everywhere, of which we regard ourselves unworthy being conscious of many weaknesses and mistakes. It makes us truly desire to "make good" more fully in the future than in the past. And since Conference kindly decided for our continuance in the position as editor for another Conference year, we hope, under your prayers, to continue to send forth the Visiter, with the will and favor of God, laden with such messages as shall be for the upbuilding of the kingdom of God, the edifying of the church in righteousness and holiness, and the salvation of those yet in the path of sin. We ask that you remember us in your prayers.

Conference Notes.

Conference of 1908 has passed into history; it belongs to the things which are past. Looked forward to by all who take an interest in the work of the church, and who are concerned for the advancement of the cause of our Savior and Redeemer, and whose hearts yearn that lost souls should be saved, and that a greater advancement should be made in mission work at home and abroad, than hitherto, and that the Brotherhood as a whole and individually move forward in a deeper spirituality, it was felt that in importance this Conference would not be behind any of its predecessors. As to results it may have come short in its results, yet we know that many are anxious to know of the decisions on some of the more important questions, so we give a few.

The establishment of a beneficiary fund looking towards the support of widows and children left without support, and other worthy poor members, so doing away with the assumed necessity of seeking the aid of fraternal and other life insurance, was considered, and a committee appointed to formulate a plan and report to Conference of 1909.

Conference of 1909 will be held in Dickinson county, Kansas. The effort to change the time of General Conference from Spring to Fall failed.

At future Conferences the Tuesday evening preceding the opening of Conference is to be devoted to a discussion of Bible themes for the benefit of ministers more especially. A committee was appointed to arrange the program and select the speakers.

The reports of work in the mission fields, both Home and Foreign, were interesting and encouraging. The outlook for the future appears to point to a larger horizon in viewing the field, and an activity, devotion and consecration, equal to the enlarged outlook.

The attendance at all the sessions was large. The place is in a most beautiful section of Ontario, a section
of fertile soil, farms well tilled and managed by an industrious peasantry. The Spring-time beauty of the rural scenes charmed and cheered the visitors.

The local church proved herself equal to all the demands that were made in entertaining the large number of strangers who attended, and who will not soon forget the kindness and love shown by the entertainers. God bless the Markham church and revive his work greatly there.

The aged elder, Samuel Baker, was able to attend during one session. He is held in high esteem by his people. Bro. Fred. Elliott, who was housed up all Winter was able to be present during one session and joined in the discussion of a plan looking towards improvement in the church's method of ministry support. The question was placed into the hands of a committee for development and to report at next Conference.

Much interest was taken in the devotional services both when the word was preached and in the testimony meetings. Many inspiring testimonies were given in which Christ was held up as all-sufficient to save and keep—to work the double cure, to save from the guilt and power of sin.

We sincerely hope that in its results this Conference may prove that it was directed in its work by the divine Spirit and that our Lord will have been glorified and will yet be glorified in a larger activity of the Brotherhood on all lines of Christian enterprise.

Order Conference Minutes.

Conference Minutes should be ordered at once by all who desire to secure them, who have not done so already. Order from S. R. Smith, 44 N. Twelfth street, Harrisburg, Pa.

Infanticide.

The sermon on Infanticide is issued in tract form by Bro. Levi F. Sheets, of Florin, Pa. He is ready to fill all orders for the same promptly at the rate of 40 cents per hundred. It is a large 6-page tract and Bro. Sheets has been at considerable expense in its production. Send him large orders with the pay for the same at once.

According to decision of Conference the Annual Letters of the different Foreign Mission workers will be published in the Visitor. They will appear in the June 15 number, as will also considerable other matter which is delayed because of our being absent so long, and in that we must rush out this issue as quickly as possible. We hope to be on time with the June 15 number.

Church Notes.

We give herewith a summary of a number of reports of incidents of church work which on account of the lateness of our arrival at home we have not time to arrange to give in full.

Bro. Irwin W. Musser, of the Donegal district, Pa., reports a baptismal service held at Cross Roads M. H. when eleven converts were baptized and received into the church; also that two who had left the church were reclaimed. Also that the love feast season at Cross Roads M. H. was a time of refreshing from the presence of the Lord. Many visiting members were present from surrounding counties, ministers and lay members, and the general attendance was large and a good interest prevailed.

Bro. Aaron H. Wingert reports as follows for the Zion Mission at Chambersburg, Pa. The first meeting was held on the first Lord's day in April, 1907. The interest manifested has been well maintained and the attendance generally is quite good. Some souls have been saved, and on May 3, a baptismal service was held when four souls were received and baptized. Some of these with others who were baptized last Fall, came out in the meetings held by Bro. and Sister Zook. About two thousand people, it was estimated, were in attendance at the baptismal service.

Bro. Noah and Sr. Mary Zook, accompanied by their son, David Zook and wife, and the India twins, leftorphans by the recent death of the parents, Josiah and Rhoda Martin, had a meeting at the Mission on April 29, in the evening.

Bro. S. R. Smith, of Harrisburg, was present May 3 in the afternoon and evening, and preached the word with power.

The Sunday-school, which is held at 2 p. m., is well attended and interesting. The attendance averages about one hundred.

The building is owned by and in charge of Bro. A. O. and Sr. Lizzie Wenger. The meetings are in the control of the Brethren. Services are held every two weeks alternating morning and afternoon, and every Sunday evening. Prayer-meeting is held on Wednesday evening, and Bible reading on Thursday evening. The mission is deserving of the support and prayers of all those who have a concern for the Master's cause.

From the Rapho district, Pa., the following items are reported. A baptismal service was held at Mastersonville M. H. on May 17. Bro. J. H. Myers of Mechanicsburg, was present and preached, having for his text the first part of the third chapter of John, followed by Elder H. B. Hoffer. The attendance was large. One soul was reclaimed, and fourteen were afterwards baptized by Elder Hoffer. The brother reporting this hopes they may all become real workers in the Lord's vineyard. Amen.

One young sister was added to the church at Souderton, Pa., May 31.

The following loving tribute to the aged elder, Geo. S. Wingert, is given. During the past Winter he was quite poorly, suffering intense pain so that he was unable to take any nourishment for seven weeks. Lately the Lord has been graciously favoring him and has lifted him up once more enabling him to gain strength slowly. Although his steps are yet slow and feeble yet he is encouraged and full of praise to God. On May 26 he witnessed the burial of one of his great-grandchildren, and has attended services twice. He requests that brethren and sisters remember him at the throne of grace. May the Lord bless him and his aged companion, so that their last days may be the best.

As intimated in our note in May 15 number, this number is unavoidably late in reaching our readers. That some are questioning whether their paper has missed is indicated by the inquiry of a few who write us that their June 1 number has not reached them yet. The delay is longer than we anticipated on account of one man's failure to appear at his machine for service at an appointed time. We thank you all for your kind forbearance in the matter.

Announcement.

The Brethren in Christ of Carlisle, Pa., district, will open a new place of worship, D. V., on June 14, at No. 23 West Louther street, Carlisle, Pa. The Lord willing there will be preaching service at 10:30 a. m. of the above date, and every Lord's day following during the year. May this work be upheld by the grace of God, and may many souls who are living in darkness be brought to accept the true gospel light. J. W. Neisley.
"God's Plan."

Sometimes when all life's lessons have been learned,
And sun and stars have forever set,
The things which our weak judgment here
And we shall see, the while we frown and
Will flash before us out of life's dark night
As stars shine most in deepest tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproach was love
most true.

And we shall see, the while we frown and sigh,
God's plans go on as best for you and me,
How when we called, he heeded not our cry,
Because his wisdom to the end could see;
And one as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things because it seemeth good.

But not to-day, then be content, poor heart—
God's plans, like lilies, purest white unfold;
We must not tear the close shut leaves
Time will reveal the calyxes of gold;
And if true patient toil we reach the land
Where tired feet, with sandals loose, may rest,
When we shall clearly know and understand,
I think that we will say that God knows best.

—Selected by Harriet Davis.

Sham Pathos.

What is more disgusting in a sermon or address than the sham pathos which manifests itself in "holy tones," in quavering voices, and in exclamations which are intended to awaken emotion in others which does not exist in the person who speaks? The sooner all this contemptible hypocrisy is cast away, the better. If a man's emotions are not quickened and aroused, let him not pretend to express feelings which he does not possess. Let men who speak be honest, frank, and sincere, and then their words will weigh. If they have anything to say worth saying, men will hear it, and if their thoughts awake emotions in themselves their words will doubtless awake emotions in others.—H. L. Hastings.

Desire only the will of God; seek him alone, and you will find peace; you shall enjoy it in spite of the world. What is it that troubles you? poverty, neglect, want of success, external or internal troubles? Look upon everything as in the hands of God, and as real blessings that he bestows upon his children, of which you receive your portion. Then the world may turn its face from you, but nothing will destroy you of peace.—Pennell.
For the Evangelical Visitor.
A Visit to Canada.

By CATY ANN MYERS.

Dear readers of the Visitor, I am led to praise God for the way he helps us on our journey, for he is our helper. Isa. 41:10: “Fear thou not; for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness.” Hebrews 4:16: “Let us come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.”

We read much in our Bibles how God promises to help the poor and needy, and such are we when we go on a mission for God. We feel we can do nothing without his help and the help of good people. “Hitherto the Lord hath helped.” And the people too have been kind and generous.

We came to the Buffalo Mission on April 6th in the evening. Hearing the singing of the songs of Zion we were made glad, and walked into the mission room and heard a good sermon given by a young evangelist. We were kindly entertained by the sister workers who were holding the fort in the absence of Bro. Whislers. We then visited Brother and Sister Ehlers and others around them who have been saved through the precious blood of Jesus and born into the kingdom of God and are happy members of the church. We spent the second evening at the Mission again and enjoyed the meeting again.

Then we went to Clarence Center, N. Y., where we visited mostly all of the members and enjoyed sweet fellowship with the saints and were helped in our work. Then we returned to Buffalo Mission and visited nearly all of the members of the Mission and others who have come to the light of the glorious gospel and have yielded their life to God, having accepted salvation as a personal work and are made happy in a Savior’s love and see the plain way and say they will walk in all the light God lets upon them. They need the help of God, so let us pray for them so that their influence may go out and reach others that more precious souls may be won for God to enjoy eternal glory at the right hand of God where no sorrow can ever come.

Dear readers, what a change is wrought in the hearts and lives of those who say yes to God, and what enjoyment there is in hearing them tell of yielding the life for God’s service. Let us take courage and do our part. We also need the help of God to exercise, wisdom to speak the things which will edify those we meet. O for more grace to so exercise in our devotions that we may increase more and more.

We enjoyed a blessed prayer-meeting in the home of those converts. They also desired of me to tell them of our trip to Africa and its needs.

On Friday afternoon we visited the Erie county hospital and alms-house where many poor and needy, lame, and blind, are glad to hear the word of God preached to them. We listened to the Deaconess sisters of the M. E. Church speak to them of the crucified and risen Saviour; of Jesus who came to save his people from their sins. Then they gave liberty to testify of a Saviour’s love; and quite a few seemed to know that they are saved and rejoiced in their Saviour’s love. Others raised their hands for prayer and seemed to mean it from the heart. Dear readers, pray for the poor and for the needy. We also visited many of the aged and infirm who seemed glad to receive good tracts and religious papers. Please save your Evangelical Visitors and take, or send them, to the alms-houses and hospitals and prisons. You are commanded to visit them. Have you done it? Think of it; there are over seven hundred commands and how many are neglected.

“O the good we all may do. While the days are going by,” if we are filled with the Holy Ghost and go in the name of the Lord. We can encourage the hearts of the poor and needy, the blind and the weary. She did what she could. Will that be said of you and of me? God help us all.

In the evening we attended the prayer-meeting at Bro. Ehlers which we also enjoyed very much. Then we again enjoyed ourselves at the Mission for the night. On Saturday we came to Stevensville, Ontario. Here we were helped on our way by those of like precious faith from one home to the other, sometimes we walked when the distance was not far. In this way we visited many families; sometimes we sang and sometimes we had prayer. We enjoyed their weekly prayer-meetings, and Sabbath-school; and when asked to give them a mission talk we were not disobedient to our calling. We told them many things we saw and heard in South Africa and the need of giving the gospel to the heathen.

On Monday, April 27, we came to the Wainfleet district. Here we again enjoyed the sweet fellowship of the saints and visited and made many calls, as high as seventeen in one day. We also met with the saints in prayer-meeting, where they were not backward in telling of the joy had in the Lord’s service. On Thursday the last day of the month we saw the snow covering the earth. So we enjoyed ourselves in the home of Peter Dishers being kindly entertained, and we felt very thankful that we had a place to stay. On Sabbath we also enjoyed their Sabbath-school and their service.

How we praise God for the mission spirit that we find among these dear people. Would to God that all who say, “Lord, Lord,” would be willing to give the Lord his share! Then there would not need to be any gathering of special funds to carry on the work of the Lord. One brother said since he gives the Lord his portion he always has money for his work. Then let every one give the tithes into the store-house of God so we are clear and surely we will not rob God if we obey in all the commands.

How God did help us on the way! On Monday the fourth of May we came to Rainham. Here we met the brethren, most of them strangers to us, but they having some remembrance of us. We also enjoyed our visit greatly here, though few in number yet precious in the sight of God.

We next came to Walpole and met with this small band of believers in their Wednesday evening prayer-meeting where we again enjoyed each other’s testimony. Now we are highly indebted to God for answered prayers in our behalf, and the way he has protected us from all the harm. Also for the liberality of his saints to us.

Our prayer is that the Lord may graciously prosper the effort we are making to secure sufficient means that the Rescue Home and Girls’ School can be speedily established in South Africa, and that all who lent a helping hand may rejoice for having done so. Also that many precious souls may be brought from darkness to light and from the power of Satan to God.

How glad we are to hear of the success of our people in that dark land; and we believe the secret of the success of our people is that they teach the plain, clear, pure way and by their example show the way we should live. Then when they can read and understand the book they believe and are saved. So let us all be
willing and obedient to the word and will of God for the willing and obedient shall eat the good of the land; and no good thing will be withheld from them that walk uprightly. It pays to serve Jesus.

I want to yet say, I am glad the dear Saviour commissioned us to go two by two, and I am also glad that my dear sister who is with me is enjoying herself with the dear saints. She is happy in her consecration.

Will you pray for us that God may lead us and guide us and protect us from all evil and from harm that we may show forth that we have been with Jesus and have learned of him?

"Salvation, O the joyful sound! To thee the praise, belongs; The spacious earth around, A cordial for our fears. 'Tis music to our ears; A sovereign balm for every wound, A cordial for our fears. Salvation! O thou bleeding Lamb! To thee the praise, belongs; Salvation shall inspire our hearts, And dwell upon our tongue."

For the Evangelical Visitor.

Friendship.

By G. Clifford Cress.

Did you ever take a quiet hour for meditation upon the benefits you are daily deriving from your friends? Ever wonder how much of the joy of life springs directly or indirectly from this sacred relation? Ever consider what life means to the man who has no friends? Probably a few thoughts on this theme might be timely and helpful.

Friendship may be defined in general terms as mutual liking, mutual esteem, a mutual regard cherished by kindred minds as the basis or ground of the interchange of kind and helpful offices.

This mutual interest may spring from congeniality of sentiments arising from family relations, school and community interests and the like. Thus men having similar ideas of life, morals, religion, or intellectual culture naturally group themselves into clubs, societies, orders, or churches in which friendship may have opportunity for large growth. The strong and evident friendship which exists among the Brethren in Christ is based largely on oneness of social and religious sentiment.

Friendship also grows naturally out of the soil of community of interests. Where men have a common enemy threatening their security as did our forefathers in the days preceding and during the Revolutionary War, their common interests banished petty personal differences and made them friends in the noble cause of liberty. So should all Christians recognizing their common enemy be united in a defensive friendship. Every parent in our nation should be grateful for the marvelous victories being won by the anti-saloon forces and should recognize the liquor traffic as a constant menace, and this foe should be attacked by a consolidated army of men banded together in Christian friendship.

Friendship in the very nature of its essence leads always to sympathy and helpfulness. To know that one has true friends who will remain constant through every stormy way of life, friends who will give love and sympathy when one has met defeat and loss, is a true anchor to the soul. One of the largest opportunities of our Christian service is in giving generously of our friendly sympathy, not only to our immediate circle of family and church associates, but to those unfortunate children of God who are rendered well nigh destitute of friends through the cruel tragic results of sin and temporal calamities. This sympathy and helpfulness of friendship inspired the deeds which caused the Master to say, "Inasmuch as ye did it to the least of these, my brethren, ye did it unto me."

Friendship is always a growth and thus implies cultivation. In the earliest times of Greece and Rome youth were urged early in years to select some noble and exemplary citizen and establish bonds of lifelong attachment. How salutary this course would be can readily be seen. Noble friends inspire nobility of thought and act in us and conduct us to princely character. Mean and vulgar associates are degrading to any person and our youth should early be prompted to read the lives of the great heroes and to emulate their virtues. Also to seek among their class for the noblest for their friends. If the principles of love are in our lives, friendship must be stimulated and caused to grow.

The proof of genuine friendship is ever found in a willingness to deny self for the object of affection. Where self-denial is wanting there is no true friendship. Our parents are ever our best friends since no sacrifice is too great for them to make for us. What burden of affectionate gratitude therefore should we always bear them.

The helpfulness of friendship is ever apparent. A homely example will suffice on this point. A very successful minister tells that as a boy on the farm his father set him the task of weeding long rows of vegetables. In the hot sun and alone his spirits flagged. But when his father would say, "Let us see how quickly and well we can do this,” job together,” this what power, inspiration and spirit was lent him through his father! To know that our friends appreciate our tasks, be they ever so irksome, cheers and refreshes us as draughts of cool water. To imagine what a barren waste life would be without friends one has only to imagine a violent supposition of a man without mother, without father, without wife, or child, without home, without a country, without a God, without a Christ, in fact without a friend and that would be a pit of torment.

Finally we should all seek the abiding friendship of him who was the "friend of sinners,” Jesus, the ever-living One, whose love and sympathy, whose precept and example will stimulate us to the highest and noblest ideals of devotion to truth and service. For so long as humanity exists, so long will men need each other’s friendship and so long will Jesus be the exalted and eternal Friend—our divine pattern.

Evanston, Wyo.

For the Evangelical Visitor.

Essentials for God’s Work.

By Vernon L. Stump.

One of the subjects that many people of to-day are discussing is that of the requirements necessary to do work for God. Some say that one must have a certain amount of preparation, or training; in some college or bible-training school before he can do successful work for God. Others think that men or women should not make any preparation whatever. There are very few Christians, if any, who enjoy, or rather, receive, any spiritual food from a lot of smooth sounding college phrases given by a college product whose head is crammed full of some man’s version of the Scripture, and Christ is crowded out. Neither does anyone receive benefit by hearing a man who doesn’t take time enough to learn how to correctly read the bible, something that every one should do and can do.

There are, however, exceptions. Some men go to college and do not forget the fact that we are less than nothing in God’s sight and that no man should glory in his own flesh. But only he, who is the source of all wisdom can teach us this lesson.
Where is the man or woman, no matter how great their worldly wisdom, but felt little and unworthy when they were converted. Let us look into God’s word and see what it says. “Well” says the college man, “God teaches me in a hundred different ways; he doesn’t do it all through the bible. He teaches me through the stars, the trees, the flowers, etc. Where is the Christian, though perchance only a farmer boy, who does not learn of the Omnipotent One, through the stars, the trees, and the flowers, though he does not study astronomy or botany? David was a man after God’s own heart and he preferred the counsel of God. Psa. 73:24. “Thou shalt guide me with thy counsel and afterward receive me into glory.” A great many people claim that God does not or his Spirit does not, talk directly to them. The reason he does not is because they live so far away from him he cannot be in communion with them. It is our privilege, however, to be in touch with him, and unless we are we shall utterly fall. Every Christian is called to work. Mark. 13:34. “For the Son of Man is as a man taking a far journey who left his house and gave authority to his servants and to every man his work and commanded the porter to watch.” Our work may not be a great one but he that is faithful over that he hath is the one who receives the crown. The Spirit divideth of the different gifts as we have need. 1 Cor. 12:11. “But all these worketh that one and the self-same Spirit dividing to every man severally as he will.” The Son of God was sent into this world to save, and he saved men to serve. We must, however, have the assurance of our acceptance with him before we can rightly lead souls to Jesus. 2 Tim. 1:12. “For I know and am persuaded that he is able to keep that which I have committed unto him against that day.” Shall we, then fold our arms and expect God to give us a passage of scripture whenever needed? No! but we should study the word. Why? Because we are to be ready to give an answer of the hope that is within us. Because it keeps sin out. Psa. 119:11. “Thy word have I hid in mine heart that I might not sin against thee.” It also builds up character. Acts 20:32. “And now brethren, I commend you to God, and to the word of his grace which is able to build you up and to give you an inheritance among all them which are sanctified.” And it fits for service. 2 Tim. 2:15. “Study to show thyself approved; a workman that needeth not to be ashamed, rightly dividing the word of truth.”

How shall we study? And what shall we study? On our knees with the open bible before us. Jesus and his disciples used sanctified common sense. 1 Cor. 8:22. “To the weak I became as weak that I might gain the weak. I am made all things to all men that I might by all means save some.” The trouble with people is, they don’t use common sense. For instance, the covering question. If a woman wasn’t to wear a prayer covering why did Paul ever say anything about it? He wasn’t beating the air. If we tear out here and there and throw away portions of God’s word we cannot be his disciples, for his word is truth, and the Bible means what it says. We don’t do enough as we are commanded in 1 Thes. 5:17. “Pray without ceasing.” Therefore we do not realize the power. Luke tells us in chapter 11:10. “For every one that asketh receiveth, and to him that knocketh it shall be opened.” If we would be more in a prayerful attitude toward God he would so completely empty us of self that we wouldn’t have a long string of pleasant, pleasing words that tickle the ear. Neither will we have preconceived ideas, but Christ and him crucified. Then are we experiencing Gal. 5:24. “And they that are Christ’s have crucified the flesh with the affections and lusts.” And are able to say, “I am crucified with Christ, nevertheless, I live. Yet not I but Christ liveth in me and the life which I now live in the flesh I live by faith of the Son of God who loved me and gave himself for me.” (Gal. 2:20). What a grand place to be when self is all gone and we are filled with the Spirit. Acts 1:8. “But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.”

**Nappance, Ind.**

A prominent business man in New York City says the preachers have been giving the reasons why men do not go to church. But the real reason, as he and others see it, is that preachers have lost the spirituality that once characterized the pulpit. Brethren, is this true?—Exchange.

One thing believed is worth a million.

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**Dancing.**

—Heathenish.

—A gigantic evil.

—A successful snare of the devil.

—A pestilence that walketh in the darkness.

—The enemy of intellectual development.

—The breeder of domestic infelicities.

—Ghastly, deadly and licentious.

—Diametrically opposed to the religion of Jesus Christ.

A crushing indictment of the evils of the modern social dance was delivered by Rev. Richard Hobbs in the Gerrard Street Methodist church last night.

In beginning he said there was not a single danger on the roll of membership of his church, because no modern pleasure dancer could retain membership longer than it took to administer the discipline of the church, an action he felt impelled to perform by his ordination vow, in the interests of the church and in the interests of the delinquent. He felt it necessary, however, to utter a warning lest someone should be “lured, trapped and damned by the fascinating pleasure dance.” No dancer could lay any claim or relationship to Christianity, for the friendship of this world was enmity with God.

He had chosen as his text the saying of the author of Ecclesiastes, that there was a time to dance, because it was the text most used by the advocates of dancing to justify their heathen practice. The modern dance, however, which was properly defined by Sam Jones as “hugging set to music,” was in no way akin to the dance mentioned in the Scripture—a conclusion which Mr. Hobbs supported by many proofs.

“However pleasing,” he continued, “the polkas of Herodias were to Herod, they were death to John the Baptist, and the caperings and frivolities of the ball room mean death to the solemn influence of our ministry.”

Dancing was defended as an amusement.

“Of course, hugging set to music is amusing,” said Mr. Hobbs, “bringing hearts so near that they almost beat together and twisting about hand in hand, arm about waist, face to face, breast to breast, limb pressed against limb, until even the sensual Byron thought they had gone too far.”
As an amusement dancing was a curse to the race, a libel to Christianity and a dishonor to God. He would no more send his daughter to learn to dance for amusement than he would send her into a nest of vipers. Death to the body was a small matter compared to the loss of the soul.

Dancing was not a recreation. The time, place and accompaniments of the ball room were all at variance with hygienic laws. It should be avoided as the pestilence that walketh in darkness. It would be better to be bitten by a rattlesnake than to be bitten by society.

Dancing was a relic of heathenism, having no place in our civilization and being diametrically opposed to Christianity. Mohammedans thought it unseemly to tolerate in modern society. Wives and husbands, sisters and brothers, danced with other men's wives with a closeness of approach nowhere else.

The dance was the cause of a multitude of domestic infelicities. Men danced with other men's wives with a closeness of approach no where else tolerated in modern society. Wives and husbands, sisters and brothers, did not dance together, because there was not the same affinity between them. It was no wonder that the divorce courts were so busy or that there were so many suits for damages for alienation of the affections. Many murders and suicides were traceable to the jealousies caused by the promiscuous modern dance.

Three-fourths of the outcasts had a man's arm about them for the first time as a young girl at a social dance. The lowest and most disgusting deeds were done at some of the most fashionable dances.

The preacher had been shocked and disgusted to read that a church with a prefix of Saint to its name had had a dancing party where 70 young couples were dancing.

"The kingdom of my dear Lord can never be set up in such a state of things," he declared. "It is baptized heathenism."

Charity balls were an abomination, he continued.

"After satisfying their lust they give the money to a charitable institution. To get up such a thing in the name of charity is a libel upon the word charity."—Toronto paper.—Sel. by F. Elliott.

**A Testimony at a Love Feast.**

**Salvation in Georgia.**

One of the presiding elders was holding a quarterly meeting in middle Georgia. At the love feast one thanked God for Christian parents, another that he was raised in the lap of piety, and directly a pale, light-eyed young man about twenty years of age just licensed, said, "I am sorry I cannot give the experience of those who have just taken their seats. I wish I could say I was raised by pious parents, but it was to the contrary.

Two years ago my father, mother, nine brothers and sisters were all atheists and infidels, and myself, the best I knew how. I went to a camp-meeting by myself for fun, as I usually did. At the first service every word of the preacher commenced striking fire down in my heart. I stood transfixed. I wanted to be away but could not leave. When the preacher invited the penitents to the altar I immediately went and commenced praying, God be merciful to me a sinner. After the meeting was dismissed the preacher came to me and said, 'Come out into the tent, we'll pray with you.' I looked up at the preacher and told him I never knew until an hour ago that there was a God in heaven and do not expect to leave my knees till I make him my friend and he promises me heaven. They sung and prayed with me till one o'clock. A little after that, all at once, I felt indeed that I had opened my mouth to any of them. I now said, brother, Tom, I was converted last week at that camp-meeting. Such a look as fell on his face—the big tears were rolling down his face. He said Brother Henry, we've all been watching you since you came home from that camp. Mother says she never saw such a change in any one. You look and talk like an angel. Father says you are the most agreeable one on the place now. Do you reckon God would do for me what he has done for you? Why yes, Brother Tom. There is a camp-meeting begins to-morrow near here. I'll go with you. I believe God will do for you just what he has done for me. We went home, never opened our mouths to a single one. Next day we went back for that camp. The third night after we were there my brother was soundly converted. I said, Brother Tom, let us put our light on a candlestick and let it give light to that dark old home. Let's get the Bible down to-night, and pray, if mother will let us. About bedtime I said, Mother, do you care if Brother Tom and I get down that old dust-covered Bible and read a chapter and pray here to-night? She commenced to cry and said, Yes, Henry, you came home ten days ago just like an angel and here comes your Brother Tom with the same expression on his face. You can do anything you please here. God knows in my heart I want just what lights up the countenances of my boys. We got down that old Bible. I read and Tom prayed; he prayed earnestly for father, mother and children. I heard mother weeping over there, my brothers groaning over yonder, and sisters crying from another direction. Brother Tom got hold of the horns of the altar and before we got off our knees my mother, one of my brothers and one of my sisters were converted. We kept on praying night and morning until the last member of the family was converted. There is my old father, now seventy years old, clothed and in his right mind, and on his way to heaven. Precious Savior! fill us so full of thy presence that others seeing our good works may be constrained to glorify our Father which is in heaven.—Selected by Sister Katie Winger.

"Could we know by what strange circumstances a man's genius became prepared for practical success, we should discover that the most serviceable items in his education were never entered in the bills which his father paid for.—Bulwer Lytton."
With Grateful Hearts.

Probably no one ever lived who had, on the whole, a harder life than David, nor a more varied one. He was by turns a shepherd, a champion, an outlaw and a king. He was a wonderful musician. Nature had told him her secrets by starlight and moonlight, in the forest and the field. He caught sweet refrains from the woods, from the lisping of the little waves, from the ripple of the brook, from the swaying of the reed. To read the Psalms that he wrote in the fullness of his heart is to reach the highest expression of joy and praise ever spoken by man. The Psalter sparkles and coruscates with praise.

Yet David had multiplied sorrows, delights, and disappointments. He knew what it was to have the face of his Father hidden because he had sinned, he knew what it was to mourn over the death of children, and there are solemn depths of sadness as well as exultant heights of joy in the songs that bear his name.

Whoever reads the Psalter with care will note that the joy far exceeds the grief, and that the poet is continually breaking out into bursts of rapture, crying, "Make a joyful noise unto God," and, "Come, let us sing." The Psalms begin with blessing and close with praise.

What a pity it is that we so often allow ourselves to dwell on the darker side of life, forgetful of the brightness and glory that cast the shadows! This world in which we live is God's world, and it is full of happiness and good cheer. Even when numbers of people go about shaking their heads and lamenting that times are hard, if they would but look persistently on things as they are they would discover that the times are good times after all. Beautiful days there have been, when the air was cold or hot, was it not just what was needed most? God manages the world and the seasons so much better than we could with our finite wisdom, that over and over again we can but exclaim, thankfully.

"God's in his heaven—All's right with the world."

Have we not more than once felt a blush creep to the cheek when we have complained of the heat of the sun, and later heard a farmer say that the long hot days and hot nights had ripened the corn crop? Have we not been impatient with the snow at times only to be told that without the snow of the winter lying deep and warm over fields of grain, the world's bread would have failed for another year?

What reason have we to be thankful that not merely the corn and the wheat have been harvested with joy, but that we have had the processions of the flowers and the armies of the birds, the sun, the perfume, the laughter, the ecstasy of the song, the gladness of the nest, and the flying to-and-fro of the feathered hosts, this year as every year. When we praise God let us not omit the gratitude we owe for the abundance of life in woodland and field, on meadow and prairie, the glad, free life of birds and bees and butterflies.

We have, too, our personal reasons for gratitude. We have had our red-letter days when we felt the thrill of victory over the tempter, when we triumphed by the aid of the Master over what was sordid and mean in our own souls, when we realized how precious a thing it is to taste the hidden manna and to realize that Jesus is walking with us on the street, staying with us in the home, allowing us to see him face to face. No days are quite so blithé as the days when we enter for ourselves into the presence of the Master, and gladly go on his errands with no reluctance, but with cheerful haste.

Among the occasions for gratitude highest on our list we place the dear ones of the home circle and the friends we love. What would life be without the sweet companionship of kindred and friends, their love to us, our love to them, the little offices of tender service, the little jests, the fun, the merriment, that cheat labor of hardness and brighten the common day? Are they not all worth an expression of thankfulness to the heavenly Father?

Sometimes we grow almost bewildered when we try to enumerate our separate causes for giving thanks to God.

"When all thy mercies, O my God, My rising soul surveys, Transported with the view, I'm lost In wonder, love, and praise.

"Oh, how shall words with equal warmth The gratitude declare, That glows within my ravished heart? But thou canst read it there."

"Ten thousand thousand precious gifts My daily thanks employ; Nor is the least a cheerful heart, That tastes those gifts with joy."

Perhaps we may need to be reminded of the ways in which we may praise God, in acts of daily devotion and in little sacrifices for the sick, the poor, and the lonely. With grateful hearts we must render obedience to his commands. We may praise him sometimes without a word by the sweetness of our looks, by our smiles, by the trouble we take to cheer the old, to brighten the despondent and to please the little children. Each day has its chances for unobtrusive service.—Selected.

Delight Thyself in the Lord.

In Psa. 37:4 we read these beautiful words, "Delight thyself in the Lord and he shall give thee the desire of thine heart." What a precious promise! God will truly fulfill it in our behalf if we do our part, which is to delight ourselves in him. If we take real delight in doing things which we know please the Lord, he will in return give us the desire of our heart. Yet how few people have learned the secret of delighting themselves in the ways of the Lord. When God's way is for us to make some sacrifice for his work, probably deny ourselves of some of the comforts of life that we otherwise enjoy, then especially do some of us fail to delight ourselves in the ways of God. Instead, we draw back and allow the other duties of life to cover up and quiet this impression of the Spirit of God; but in so doing we lose a blessing for our souls. Not only this but some hungry soul may not be fed with the bread of life because we have failed to do our duty. On the other hand if we make the sacrifice, we shall get the blessing, for the word of God standeth sure. Sometimes the Lord permits some severe trials to come upon us and we desire it to be removed. If it does not go as quickly as we expected let us ask ourselves this question, Have we been delighting ourselves in the Lord, taking real pleasure in doing all the little duties that he would have us do, or have we been letting the enemy suggest to us that those little things do not amount to anything? If we have been true, we can expect the Lord to give us the desire of our heart.

Let us therefore take delight in doing all our duties no matter what they be, and the Lord will take delight in granting unto us the desires of our hearts.

—Sel. by Frances B. Heisey.

Ignorance itself is a disease, the deepest, most treacherous and damming malady of the soul.—Success.
MISSIONARY CORRESPONDENCE.

Mafane Mission.—Dear readers of the Visitor, I know you will be glad to hear from this place again, so will write a few lines.

We are glad to report reasonably good health and courage, and that the Lord has been working in our midst.

Some time ago we reported Bro. Hadwane’s fall, back into sin with all his heart. The burden of prayer was that the Lord might trouble him and make him afraid and bring him to repentance again.

We were anxiously waiting for Elder H. P. Steigerwald to come down on a visit to Hadwane (but since Bro. S. has no way of coming except on foot we hardly dared to ask him if, as it is a hard, stony path and the people are deep and sultry), but while we were waiting the Lord prepared a meeting for us like this:

The boys and I were coming home from Bulawayo with the team; when about seven miles from town Hadwane came hurrying behind the wagon. He seemed very friendly, sharing his sweet-reed with us and his ears of corn with the boys. He was about to take a direct foot-path for home when he accepted our invitation to come to breakfast. We had only outspanned and fire kindled, and while I was yet breathing the Lord, send Bro. Steigerwald along.” I rushed up to the wagon, and he was coming down a little descent just before us on a bicycle. It was an agreeable surprise to Bro. Steigerwald, and a great burden was lifted. A few words with Hadwane opened the way to confess his feelings and there he promised to take his place as a penitent sinner and confess publicly his sins.

The following Lord’s day Hadwane came in time to be on the platform as the people were entering in the house. It was grand to see how the Brethren and Sisters received him as one risen from the dead. His confession was with humility. He said the Lord did wonderful things for him in the hour of his need, and that he was taught at that moment the lesson: “God will never forsake you.” He said the Lord called him audibly by name and said, “Hadwane, Hadwane, to whom will you give yourself.” And again, “Hadwane, come back again to me!” Hadwane replied, “Yes, he was very bright, and had not been in the way of the people.” He had the word of the Lord was sweet, but when he read it it condemned him so greatly he was determined not to throw the book down and go away; but still the words stood rang in his ears and troubled him continually and he could not sleep. Then he prayed, “But how shall I get out of this state? My way is closed.” It was while he was asking the Lord to open his way that we met as described above. After his confession he said a great burden was lifted from his heart and joy and gladness had come to fill the vacancy.

Hadwane’s way is a hard one and he needs our prayers continually; so I ask you, dear ones, to continue to pray for him that he may yield himself as a servant to the Lord.

We have victories won and victories lost, the lost victories won are the best of all. The sister referred to formerly is still in bondage. Pray also for her. The other members seem to be in earnest. A few notes from Sister Mattinga’s Sunday-scholar lesson may be of interest to you:


Questions:

“By whom were the disciples sent?”

To whom did they go? What did they do? How were they sick healed? (Various answers were given.)

“If you are sick and Jesus tells you to do something simple and you will not do it because you don’t believe it will do any good, can you face him and say, ‘Why did you tell me?’ Then, what is required? Faith. It is only by faith in God that the sick could be healed.

Have the missionaries power to heal us? Who has? Jesus.

The teachers are responsible for the preaching of the gospel and when they have told us of God and salvation the responsibility is transferred to us. Some say the missionaries hate us, but they tell us the truth the word—the word of God.

The people say, “The white man was chased out of his country, so he came here to ours for a home,” but the teachers came by the will of God.

If we fear our teachers only will it help us? Whom should we fear? We may hide sin from our teachers, but not from God who can see into our hearts. Can God raise the dead now? And how can we know if we believe not?

The people say there is only one God, and the white man is the only God. The Lord said to me, “Salvation is not by works of righteousness which we have done ourselves, but by the grace of God through faith.” Then he said, “Hadwane, Hadwane. to whom will you give yourself.” And again, “Hadwane, to whom will you give yourself.” And again, “Who has? Jesus.

The locusts destroyed many gardens and our boy’s books are still in the school. We have little rain for nearly three months. The crops this year are very uneven. The worst time for fever is past. The people are being persecuted in their homes and are forbidden to come to school and church services. Last Wednesday morning a man came with two girls and one woman, bringing their books to return them to us, saying they must come to school. The Lord is our Shepherd, I shall not want.” He made the wilderness to abound with springs of water. He maketh the wilderness to abound with springs of water. Blessed be his name!

We thank God for the continued health he gives us. Thus far we, and also the boys with us, have escaped fever this year. The worst time for fever is past. The dry season is again here. We have had little rain for nearly three months. Sister Engle, Ernest and I spent seven weeks in Bulawayo, returning home on April 7. Husband was with us only one week, he being remaining to care for the work here. It was during this time that baby Lois came as a jewel from the Father’s hand. We thank him for her and that she may grow up to be a blessing in the world.

We thank God, also, for supplying our needs, temporally. The offerings sent to us by our dear friends are much appreciated, especially so at this time. They have enabled us to meet the extra expense of our stay in town. We thank the Lord and also you through whom these blessings have come. We also thank God for a light wagon and six donkeys toward a team. Could you have realized how much these were needed, you might have an idea of how greatly they are appreciated.

Some of the cows which we were keeping for the milk have been taken away. The others may go soon. We still have milk and butter for use. We hope the time is not so far distant when we will have more cows of our own.

We also thank God for the spiritual blessings he gives us. Our hearts are much encouraged to press on. During the past week we have been made to see again the great privileges while we were at home from infancy. We thank God that we were raised surrounded by gospel privileges, taught by Christian parents, with the open Bible in our hands. We are thankful for the blessed privilege of giving the gospel to this benighted people. The darkness in indeed great and some of our people are being persecuted in their homes and are forbidden to come to school and church services.

Last Wednesday morning a man came with two girls and one woman, bringing their books to return them to us, saying the Lord must come to school. We went into the church for prayer. Our hearts ached for the dear ones as they gave us their books, weeping as they did so. The next morning another man came with two girls and one woman, bringing their books to return them to us, saying the Lord must come to school. The Lord is my Shepherd, I shall not want.” He made the wilderness to abound with springs of water. Blessed be his name!

We can feel that you are praying for us. Please continue.

Yours in your delightful service.

L. DONER.

APRIL 7, 1908.

(Continued on page 14.)

Golden Text: Let him who is without sin cast the first stone. (V. 18)

Comment and Word Studies.

(V. 1) Lowest thou me more than these: Perhaps, meaning: More than these thy companions love me. Those who are young in Christian experience.

(V. 2) Feed my sheep: Rev. Ver. 14: Tend my sheep. The same word used in Mk. 16:20. This implies watching, feeding, leading and guarding.

(V. 3) Peter was grieved: Three times devoted to the three confessions of Peter, called out by the Lord as an offset to his three denials. In each instance, when the question was asked the third time, must be connected with his memory of the dark night when he had walked hither with the sound of the cock crowing in his ears. (V. 18) When thou art young: In early life, he who is the youngest of all.

Thou girdest: When about to perform some muscular labor, he would put together the girdle about the waist, so as to give freedom to his movements.

Walkest: He did as he pleased. The same word is used in John 20:15, "Whither go ye?"

(V. 19) By what death shalt thou glorify God: A prediction of his death, and that his death should glorify God. It came to pass. Tradition says that he suffered martyrdom at Rome—that he was crucified with his head downward, and by his own request, not willing to suffer the same kind of death as his Lord.

Practical Applications.

1. Wherever the Lord has promised to meet his disciples, there it is a privilege and duty to go. Jesus is always willing to give us an hour of rest.

2. Often the Lord is near when we do not recognize him. Obeying Jesus is not always an easy task.

3. The Master's appearance in the early morning was likely to give him the last lesson. In the early morning, we are to show our love, by caring for his people.

Suggestive Questions.

1. These men were in Galilee to meet their Master, as he had appointed. While waiting for him, they spent the night fishing—Note, their fruitless toil, the Master's appearance in the morning, his directing the fishermen, the wonderful success that followed their obedience, the impressive zeal of Peter, the call to a high and noble work, to be a feeder of sheep and lambs.

2. "Looking for fish, and not looking for Jesus." Is not this the case today?

3. "In keeping with the character of John's Gospel, let us look upon this scene as typical of the spiritual work of the disciples." Luke 2:10: we have our Lord giving Peter his first lesson as to catching men, and here under similar circumstances he gives him the last lesson. As this was before the meeting on the mountain in Galilee which Jesus had appointed, they should have waited until Jesus came, before going out to fish.

Lesson 12. June 21.—Review. Read L. Cor. 15:1-50. Golden Text: But these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name. John 20:31.


Review Questions.

What is said about folds? How is the sheepfold connected with the mission of Jesus?

What did Jesus mean to teach by washing the feet of the disciples? What promise is made in lesson vii.?

Who wrote the title over his cross? What promise is given in lesson viii.?

Who is said to be fastened to the cross? Who wrote the letter to the Ephesians?

When was the promise fulfilled? What promise is made in lesson iv.?

Where was Jesus betrayed? By whom? Where was Jesus buried?

Where was Peter rebuked and restored? What promise is made in lesson v.?

Where was Jesus met? What promise is made in lesson vi.?

How was Peter healed? Where was Peter taken?

Who did Jesus call to follow him? What promise is made in lesson vii.?

Who was Simon the son of John? What promise is made in lesson v.?
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"I will do the deed myself, and take the entire reward."

And he did according to his word. When the other man went forth to his labor on the next day, he learned that his accomplice had been taken in an act of robbery, and was already in prison.

"Thank Heaven for virtuous children!" said he with fervor. "They have saved me. Never will I do an act that will cause them to blush for their father."—Unknown.

**What Is Your Son Reading.**

Reading makes a full man, but it is of the utmost importance that we know what persons are being filled with. Evil thoughts precede evil acts. A man thinks of crime before he commits it. Anything which leads people to think of wrong thoughts, prepares them to do wrong deeds. The read of an evil book may be a revel in sin, of a respectable book a little paper-man; and of a bad book it is the plainest instructions given; but she remained unmoved, excepting to regret that she could not become a Christian. At last, after three months' labor and anxiety, her pastor said, "I can do nothing with Sophie L — she is perfectly unmanageable. I doubt if she will ever yield to the claims of the gospel."

"What is the trouble? Can you not discover the obstacle in her way?" was asked.

"I find she is passionate; but my tongue will not utter the bitter, futile words that rise to my lips my happiness."—Helen Keller.

**Novel-Killed.**

Some years ago a young lady began to visit her pastor's study as a religious inquirer. It was during a revival, and on every hand her young friends were coming to Christ. But there she stood at the very threshold of the kingdom, wistfully looking over, as if her feet were chained. She made no advance. Her pastor and her friends were equally puzzled, Prayer was offered for her, and the plainest instructions given; but she remained unmoved, excepting to regret that she could not become a Christian. At last, after three months' labor and anxiety, her pastor said, "I can do nothing with Sophie L — she is perfectly unmanageable. I doubt if she will ever yield to the claims of the gospel."

"What is the trouble? Can you not discover the obstacle in her way?" was asked.

"I find she is an invertebrate novelist, and I have come to the conclusion that this will keep her out of the kingdom."

"Can she not be persuaded to give up her novels?"

"That is not the point entirely. She has wasted her sensibilities over unreal objects so long—so continually reversed right and wrong, looking at vice in the garb of virtue, and of virtue that of unworthiness and injustice, that she has destroyed her moral sense. She assents to truth, but seems to have no power to grasp it; she knows what is right, but has no energy of will to do it. Her mind is diseased and enervated, and I fear hopelessly so."

When we look at the young people daily flocking to the public libraries for the latest novels, or see them lounging away their best hours over the story-papers and the magazines, when we hear of this one or that one who "does nothing but read novels the whole day through," we think of Sophie L — who is "perfectly unmanageable" on points of truth and duty, and wonder if they too must be given over to mental and moral disease and death.—Cynoure.

Everything has its wonders, even darkness and silence, and I learn whatever state I may be in, therein to be content. Sometimes, it is true, a sense of isolation infuses me like a cold mist as I sit alone and wait at life's shut gate. Beyond, there is light and music and sweet companionship; but I may not enter. Fate, sullen, pitiless—bars the way. Pain would I question his impenetrable decree, for my heart is still undisciplined and passionate; but my tongue will not utter the bitter, futile words that rise to my lips, and they fall back into my heart like unshed tears. Silence sits immense upon my soul. Then comes Hope with a smile and whispers.

"There is joy in self-forgetfulness." So I try to make the light in others' eyes my sun, the music in others' ears my symphony, the smile on others' lips my happiness.—Helen Keller.

**The Tapestry Weavers.**

Let us take to our hearts a lesson, No lesson can bearer be— From the ways of the tapestry weavers, On the other side of the sea. Above their heads the pattern hangs, They study it with care; The while their fingers deftly work, Their eyes are fastened there. They tell this curious thing besides, Of the patient, plodding weaver, He works on the wrong side evermore, But works for the right a wiser. It is only when the weaving stops, And the web is loosed and turned; That he sees his real handiwork, That his marvelous skill is learned. Oh! the sight of his delicate beauty, How it pays him for all his cost! No rarer, daintier work than his, Was ever done by the frost. Then the master brings him golden hire, And giveth him praise as well, And how happy the weaver is, "No tongue but his own can tell."

The years of man are the looms of God, Let down from the place of the sun, Wherein we are weaving far away, Till the mystic web is done. Weaving blindly, but weaving surely, Each lawyer his own pattern makes, We may not see how the right side looks, We can only weave and wait. But looking above for the pattern, No weaver need have fear. Only let him look clear into heaven— The perfect Pattern is there. If he keeps the face of our Savior Forever and always in sight, His will shall be sweeter than honey, His weaving is sure to be right. And when his task is ended, And the web is turned and shown, He shall hear the voice of the Master, It shall say to him, "Well done!" And the white-winged angels of heaven, To bear him thence shall be come down, And God for his wage shall give him— Not coin, but a golden crown. —Unknown.
(Continued from page 10.)

Matebele girl to a young man of another tribe. Before the arrival of the English, the surrounding tribes were conquered by the Matebele tribe and were held as slaves. It is very humiliating for a Matebele to marry one from any other tribe, as they are still considered as slaves.

The girl referred to is a Christian, and her husband is also a Christian. Her father, or rather her uncle, consented though very reluctantly. But now since the Matebele has taken the stand that the girls must not come to school. He is a man of influence and thus others follow his example (perhaps obey his command). What makes him still more bitter is because a young girl has refused to become his third wife. She would have consented to this had not the missionaries come, and had she not learned of God.

The boys are allowed to come and learn, for a boy may choose whom he will for a wife, even if she be from among the slaves.

Sixty-eight natives were present on last Sunday. Many prayers were offered and many tears shed in behalf of those who were not allowed to come. We knew not what tests may yet be for us, but we believe that God will yet work out for good, and the spread of the gospel. Of old, God’s work was spread and grew through persecution. What else need we expect as the Light comes and reveals sin. Satan will not give up his subjects who have served him for generations, without a struggle. But thanks be to God, he is able to deliver, even from such dense darkness.

We believe that through this test many will hear of God and his work here who might not have heard otherwise, for this is being rehearsed among the people. By faith we see victory ahead. Thank God. We are believing for greater things. Help us pray that not only the young may be saved, but that the Light may penetrate into the hearts of the old as well, and that they may accept it. “And let us ask in faith that the Light may penetrate into the hearts of the old as well, and that they may accept it. “And let us ask in faith that the Light may penetrate into the hearts of the old as well, and that they may accept it.

What do statistics mean to us? Merely tiring figures? Think, if you can of the millions that have never heard of the Savior of the world, then look at the many churches about you, and at the opportunities of hearing the gospel (where preachers are trampling on each others toes, as is often said because there are so many of them), then try to think what it means for one preacher to be in a place where the names of Jesus is unknown with thousands to tell of the Savior of mankind. Do you think he can tell them all so that they can understand?

No wonder Jesus said, “Truly the harvest is great and the laborers are few.” Pray ye the Lord of the harvest to send forth laborers.” Then, too, we cannot help but see what was the great desire of his heart by the last command to his disciples just before he ascended to the Father. “Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved; he that believeth not shall be damned.”

We well know that we cannot all go: but we can help send and pray while they go. My prayer is that those parents who have the desire to go but cannot, that God will give them the desire of their hearts and call their children. I believe you are training them in this way, that they should go, not pushing them out into the world to have a good time (?) first. It is hard to pray them back to God when by your own hand you have helped them on the wrong road.

To the young able-bodied, Spirit-filled ones, have you not heard the call? The Lord has need of thee. Do not close your ears to the plea.

To the ones that have that blessed privilege of sending, are you doing what is your privilege of doing? Do I hear some saying “times are hard and we have so many poor about us and there are so many needy people.” Yes, we know, all that is true. Still we say, Are you doing what is your privilege to do? You may say you are doing what you can. If so, God bless you, we think we can see God’s smile upon you.

God’s way of giving is shown by giving his only Son. His great heart of love prompted him to do it. Jesus’ way of giving is plainly shown by his life and also by his commendation of the poor widow when he said, “Of a truth, I say unto you, that this poor widow hath cast in more than they all: for all these have of their own pocket offerings of God but she of her penury hath cast in all the living that she had.” It requires love and faith to give that way, nevertheless it is the “more blessed” way.

If you are giving you are meaning sacrificing, or as some put it, until it hurts, God bless you. If it hurts you to give, God have mercy upon you.

We know if Jesus would be here as he once was, and we knew him as we know him now, there wouldn’t be anything too much to do or give unto him. But he says to us now “Inasmuch as ye have done it unto one of the least of mine brethren ye have done it unto me.”

May our hearts ever be open to the will of God.

EMMA M. FRY.

Guanda, Rhodesia, April 30, 1908.

P. S. We very much enjoyed a few days’ visit from our dear Sister Doner. She returned to her home again to-day. She made the trip each way on donkey back.

MACHA MISSION.—The farmer can readily speak of his farm work, the merchant, the mechanic and the carpenter about their trade. The brewer and the seller of his cursed drinks advertise with bold, glaring signs that all may know.

More about the child of God be a witness to the saving power of Jesus Christ in the home, and throughout all the world. If salvation is good for us it is just as good for our neighbor and all mankind.

The missionary is not supposed to keep silent about the work to which the Lord has called him; his heart being in the work he longs that it may advance—slowly! Not quickly. We are brought face to face with conditions that cause our hearts to yearn for the deliverance of the perishing ones about us. Shall we not speak? If we do not plead for the heathen who are still in darkness, certainly not the heathen themselves, for they do not know that they are sitting in great darkness. Saved ones will plead, but to them the Light has come.

All no doubt are interested to hear about the customs of the people here, their barbarities, their forms of spirit worship, and so forth. To some it may be only entertaining accounts, but forbid that we should only entertain, but rather let him use us as Samson did the foxes in the Philistines’ grain fields.

O that we might stir up your pure minds to bring the real concern of your duties and privileges before you. We say, O, that we might,—but God must do it through the power of the Holy Spirit.

I will quote from a letter received not long ago. “I feel to address you as co-laborers, because I feel as though we are engaged in one common cause. Indeed it seems to me that foreign mission work is too foreign to the most of us who remain at home. Why is it so? Surely it ought not so to be.” TRUE. We say it with all emphasis. Maybe you at home can answer the “Why” better than we can. We know by experience that to acquaint oneself with the condition of foreign work is just the beginning of a certain work which God is yearning to stir up in each one of his children, and to venture to speak for all missionaries, that we are quite willing to have the term “foreign mission work” dropped and call it “home mission work,” because of it being so near and dear to your hearts.

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God’s way of giving is shown by giving his only Son. His great heart of love prompted him to do it. Jesus’ way of giving is plainly shown by his life and also by his commen–
Dear readers of the Visitor: I thought I ought to give you a short sketch from the life of our little daughter, Estella, who was so patient under her suffering; that I did not believe I could be so patient. She would sometimes reply: "I read so many books about little boys and girls being patient under suffering, and I try to be so too.

Sometimes at night when the moon was shining there was a beautiful star near the moon that shone so brightly. She would say that was her star and would not want the blinds closed so that she could not see the star and the beautiful sky. She dreamed one night that the last day had come and a great many people cried, and the children were afraid, but she told them in her dream that she was not afraid for she would sing with Jesus. She often asked me whether I had anything against her and would say, "O, mamma, will you forgive me, and will you pray for me? I want to be a good girl.

We had during her sickness at different times, sisters to visit us and to help me take care of her; and especially two sisters for whom she had a great love. Of some one in their family she should call one of them, and when she came she named her and said, "Won't you pray?" for Estella had so much faith that she knew he would help her to rise and help her to walk. When I saw that she was too weak to walk herself I would say to her, "Estella, you are too weak;

"If your faith was as strong as mine I could walk; please let me get up and try." So I let her get up and try, and by a little help she got up, but she could only start like a little child that had had commenced to walk. But in a few days she got stronger, and for five weeks she walked, but then she had pneumonia and only lived two or three days before death came, and she passed away peacefully.

Written by her mother.

HETTIE E. PRITZ.

HARRISBURG, PA.

DEAR EDITOR: I am a little girl ten years old. I go to school and study spelling, reading, language, geography, arithmetic, and physiology. I like to go to school.

I have a little brother and sister who are being patient under suffering, too, and I try to be so too. I want to be a good Christian one day.

Good bye for this time.

HARRISBURG, PA. ESTELLA B. PRITZ.
words: Empty, destitute of all truth. *Cometh the day of **God,** when the true worshipers shall worship the Father in spirit and in truth.* The true worshipers are those who worship in the spirit, not the letter. (V. 20)

SUGGESTIONS FOR TITLES.

1. As this is temperance sermon, we may have something to do with prayer. (V. 10) Speak, in prayers, etc.: Reciting or singing psalms and hymns, and spiritual songs under the influence of the Holy Spirit, and thus stablishing the presence of the Lord at the meeting. (V. 20)

2. Treating of the subject, take the title: "The Christian who is under the influence of the Spirit, and thus stablishes the presence of the Lord at the meeting," (V. 20)

3. As this is a temperance sermon, we may have something to do with prayer. (V. 10) Speak, in prayers, etc.: Reciting or singing psalms and hymns, and spiritual songs under the influence of the Holy Spirit, and thus stablishing the presence of the Lord at the meeting. (V. 20)

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