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A True Story.

One who has lived in the Southern States relates the following story, which, as far as we know, has not been published.

Cuff was a negro slave who lived in the South before the war. He was a joyful Christian and faithful servant. His master, however, was in need of money; and one day a young planter, who was an infidel, came to buy Cuff. The agreement was made, and the Christian slave was sold to the infidel. But, in parting with him, the master said: "You will find Cuff a good worker, and you can trust him. He'll suit you in every respect but one." "And what is that?" asked the planter. "Why, he will pray, and you can't break him of it; but that is his only fault." "I'll soon whip that out of him," replied the infidel, "I fear not," said his previous owner. "I wouldn't advise you to try it. He would give up his life first."

Cuff proved as faithful with his new master as with his old; but soon the master hearing that he had been praying, called him, and said, "Cuff, you mustn't pray any more. We can't have any praying around here. Don't ever let me hear any of this nonsense." Cuff replied: "O massa, I love to pray to Jesus. When I pray I love you and missus all the more, and I can work all the harder for you." But he was sternly forbidden ever to pray again, under penalty of a severe flogging.

That night, when his work was done, and he had gone to his hut, Cuff talked to his God, like Daniel of old, as he had aforesum. Next morning he was summoned to appear before his master, who demanded why he had disobeyed him. "O massa, I have to pray; I can't do without it," said Cuff. At this the master flew into a terrible rage, and ordered him to be tied to the whipping post, and his shirt stripped off. Then he applied the rawhide with all the force he possessed, until his young wife ran out with tears, and begged him to stop; but the man was so infuriated that he threatened to whip her next if she did not leave; he continued to apply the whip until his strength was exhausted. He then ordered the bleeding back to be washed with salt water, and his shirt put on, and the poor slave to be about his work.

Cuff went away, singing with a quivering voice: "My suffering time will soon be o'er When I shall agh and sleep no more."

He labored faithfully all the day, though in much pain, as the blood oozed from his back where the whip had made deep and long furrows.

In the meantime, God was working with the master. He saw his cruelty and wickedness to this faithful soul, whose only fault had been fidelity, and conviction seized upon him. By night he was in great distress of mind. He retired to bed but could not sleep. Such was his agony, that at midnight he waked his wife, and told her he was dying. "Shall I call a doctor?" said the wife. "No, no; don't want a doctor. Is there any one on the plantation that can pray for me? I'm afraid I'm going to hell." His wife replied, "I don't know any one but that slave you whipped this morning." "Do you think he would pray for me?" said the man anxiously. "Yes, I think he would," said she. "Send for him as quickly as you can," said the master.

They found Cuff on his knees, praying. He had spent the night in prayer; and when he was called, he supposed that it was to be whipped again. But when he was brought into the master's room, he found him actually writhing in agony. "O Cuff," he groaned, "can you pray for me?" "Yes bress de Lawd; I's been praying for you all night, massa," and falling on his knees, he wrestled in prayer like Jacob of old. Before the breaking of day he witnessed the conversion of both master and mistress.

Master and slave embraced each other. Race differences, as well as past cruelty, had been swept away by the love of God, and tears of joy were mingled. Cuff was immediately set free, and he never worked another day on the plantation. The master started out with Cuff to preach the gospel, and they traveled all through the South, witnessing to the power of Christ to save to the uttermost.—Sel.}

Are you waiting for some one to hire you? Go and hire yourself to somebody! There is always some Sunday-school class to teach, some sick to visit, some sad to cheer.

In answer to some inquiry which we have not had time to answer by private letter, we will say we welcome any good selections that are suitable for the Visrrox and shall make use of such as we may have room, giving credit of selection to the sender. So if you have something good, for edification, entertainment, and comfort (1. Cor. xiv. 3) and not because it controverts a certain doctrine which you oppose, or upholds a doctrine which you specially advocate, and which you think the brother opposite must see as you see it. We must learn to look "to home." We endeavor to avoid to publish in selections or in original articles the extremes which have been causing some of the troubles in the church in late years.
EVANGELICAL VISITOR

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THE GATES OF THE YEAR.

"The shadowy gates are swinging That hide the dawning year; The sound of muffled ringing Is swiftly growing clear; The far-off music, falling Like flute notes soft and low, Becomes a trumpet, calling And I must rise and go."

"Lord, let my feet be sure To walk the way unknown, My heart a kingdom pure, With love upon its throne; And let me have a vision Of truth, and life, and need, And hands of quick decision For every noble deed."

"And thus with humble gladness I greet the dawning year, With hope that conquers sadness, And love that casts out fear; With courage for my roaming In mingled peace and strife, Till some day, in the glancing, I find the gates of life.""The poet sings:

"Swift to its close ebbs out life’s little day,
Earth’s joys grow dim, its glories pass away.
Change and decay in all around I see;
Oh thou who changest not, abide with me."

Thus another year has swiftly run its course with all of joy and of sorrow that came with it in its course. We think of many homes where bereavement and sorrow came, and loved ones were taken away, and the thought often comes, how can we be glad again? But time heals the wounds and the Christian finds that “underneath are the everlasting arms” and he is supported in time of trouble. So now let us look forward to the new year and be assured that the days as they come and go will bring us good for “all things work together for good.”

I. The Christian life thus supposed is very evident. The Christian life is supported in time of trouble. So we may say, “I was before a piece of common clay, but I lay long in the sweet society of the rose till I drank in its fragrance and became perfumed myself.” If you dwell much with God in seasons of retirement, and abide with him in all the affairs of life, you will grow into his image. As surely as the type will make its impress upon the paper, and the seal will stamp itself upon the wax, so will the Lord impress himself upon you, and stamp his image upon you if you will dwell with him. Grow in the fruits of grace, faith and love. See that your love increases, that it may become more extended, that it may embrace all the saints. Ask that you grow in humility until you can say, “I am less than the least of all saints.” Seek a growth in consecration until you can sing, “For me to live is Christ.” Reader, you are growing every day. In what direction is it? Toward Christ, or from him?

II. We need to grow more like Christ.

“You know the Persian story of the scented clay. One said to it, ‘Clay, whence hast thou the sweet perfume?’ It answered, ‘I was for a long time nothing but a piece of common clay, but I lay long in the sweet society of the rose till I drank in its fragrance and became perfumed myself.’”

Thus the poem: “Oh thou who changest not, abide with me.”

Evangelical Visitor goes, A Happy New Year in Jesus, for the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

George Detwiler, Editor.
that the Visitor is the organ of the church he would feel to let his subscription run out, as there are a number of other papers preferable to the Visitor. Another dear Brother who stands on the opposite extreme to this last one says, he is sometimes inclined to think the editor lends his influence too much on the other side. So it will be seen we stand between two fires. In this case, what is the editor to do? Brethren, pray for us.

The committee in charge of the Messiah Home Orphanage feels to acknowledge with thanks the kind service donated to the Orphanage, by three Franklin county sisters—Sisters Musser, Wiebe and Wenger. They came and for nearly a whole week their busy, deft fingers made garments for the children, thus helping along the needed work. May the Lord give them to realize in their own hearts the truth of the Savior’s words, “It is more blessed to give than to receive.” Then also a Sunday-school class at Nappanee, Ind., sent an offering of $3.00 for the benefit of the children at the Orphanage. They are cultivating one of the most blessed graces. May God bless them. Both Homes were visited by Sunday-school classes and members of Temperance League and both old and young received some little gift reminding them that it was again the anniversary of our Lord’s advent when the angels sang, “Glory to God in the highest, and on earth peace, good will toward men.” Kind friends, we thank you all, and wish you a happy New Year in the Lord.

We have received from Brother J. R. Zook, of Des Moines, Iowa, a neat volume, neatly bound in cloth, entitled, “He is Coming, Who is Ready?” In this volume Brother Zook has gathered the articles which he wrote for the Visitor a few years ago, and has revised them and now gives them to the public, with the hope that good may be done, and the church become more largely interested in the subject of the Second Coming of Christ. It also contains a chart of the ages with copious references to texts of Scripture substantiating the plan as outlined by the brother. This work has no doubt cost the author much labor and research and merits the attention and interest of all our readers. The price is 75 cents; is well and neatly gotten up. All orders should be addressed to the author, J. R. Zook, 1226 Eleventh street, Des Moines, Iowa. Those who had ordered a few years ago are requested to renew their orders, since the book is more expensive than was anticipated.

Did all our readers note what we said in last issue as to what would happen if all the Visitor subscribers would on either Xmas or New Year decide to extend their credit so as to have it read January, 1905? Since then the stream seems to have started to come this way, and December will make a fair showing of renewals, but may we not hope that January will be a record breaker, both in renewals and in new subscriptions? Truly every subscriber will feel better when he reads his paper if he has paid up the subscription. To those who are in arrears a number of years we appeal once more. The terms are plainly stated in each paper, and if you have accepted the paper on those terms, your taking it out of the mail is evidence that you accept it, you are honestly in debt for the amount and if not in some way settled here will meet you at the judgment. If you are poor and not able to pay, write us about it and we will see what can be done about it.

In the death of our aged Sister Landis at the Messiah Home, the Home loses its oldest inmate. Others have been inmates longer, but she was the one of greatest age, just passed 94. She will be long remembered, not only because of her great age—a few years ago one died here who had passed the century mark—but also because of her kindly disposition and cheerful spirit, as well as her true Christian and pious character. She appreciated the Home very much and would give good testimony in its favor. She had strong confidence and trust in God and would frequently give out the following German verse to sing which expressed her feeling:

“Der Herr ist noch und immer nicht
Von seinem Volk geschieden;
Er bleibet ihre Zuversicht,
Ihr Segen, Heil und Frieden;
Mit Mutter handen leitet er
Die Seinen stetig hin und her.
Gebt unserm Gott die Ehre!

Bro. and Sister Zook, evangelists, are at present laboring in Wainfleet near Winger, Ontario, and report fair attendance and interest. The neighborhood there passed through a scourge of diphtheria during the Fall and a number of children died. Among those who were sick was Sister Mary Ann Sider. Her case was very serious and prospects of recovery very slight, but the Lord raised her up. She looked to the Lord for her healing, but to comply with the law’s requirements they called a physician. When Bro. Sider paid him, he said, “Why, the Lord healed her and I get the money.” Our sympathy also goes out to Bro. Christ. Sider and family in the loss of their second daughter, Myra, as per notice in this issue. We remember her as a bright little girl. May the Lord comfort the bereaved ones.

We rejoice more especially over the blessedly gracious work which is being accomplished at Abilene, Kans., because we feel a special interest in the work there. In the cluster of short testimonies from there, given on another page, we notice the names of five who were members of our Sunday-school class while we lived there, while some of the rest are of those who came into the church during our residence there. So we rejoice greatly and pray that the Abilene class may continue to prosper, and the Sunday-school may still prove the nursery of the church. We pray that the pastor and Sunday-school superintendent may continue to be filled with the Holy Spirit, and be guided in all the Lord’s appointed ways. May Bro. J. R. Zook continue to be used of the Lord in the salvation of souls, and the upbuilding of the cause of Christ.

During the month of December we had opportunity of laboring some in evangelistic work—first in a series of meetings held at the Messiah Home in which we received help from ministering brethren from Lebanon, Lancaster and Cumberland counties, then later we assisted in two weeks’ meetings in Mechanicsburg and lastly four nights at Mastersonville. While we believe that such meetings are not an entire failure, even though no one becomes willing to step out from the ranks of sin, yet we would rather make the report of the work if much success had attended the efforts. So far as we know no one was converted in these meetings, yet we know there was some conviction and we hope the seed sown may yet come to fruitfulness.

We once more call attention to the announcement made some time since about “Notes on Bible Study.” Only a few have renewed. Will all who want it next year, whether old or new subscriber, write to us at once so that we can order it sent to you without delay.

(See other Editorial Note on First Page.)
OUR CONTRIBUTORS.

O Brother, Life’s Journey Beginning.

O brother, life’s journey beginning,
With courage and firmness arise;
Look well to the course thou art choosing;
Be earnest, be watchful and wise;
Remember, two paths are before thee,
And both thy attention invite;
But one leads on to destruction,—
The other to joy and delight.

Chorus.
God help you to follow his banner,
And serve him wherever you go;
And when you are tempted, my brother,
God give you the grace to say, “No.”

O brother, yield not to the tempter,
No matter what others may do;
Stand firm in the strength of the Master,
Be loyal, be faithful and true;
Each trial will make you the stronger,
If you, in the name of the Lord,
Fight manfully under your Leader,
Obeying the voice of his word.

O brother, the Savior is calling;
Beware of the danger of sin;
Resist not the voice of the Spirit,
That whispers so gently within;
God calls you to enter his service,—
To live for him here, day by day,
And share with him in his triumphs,
That never shall vanish away.

For the EVANGELICAL VISITOR.

Cherishing Reproaches.

In the fifteenth Psalm are set forth the leading characteristics of the citizen of Zion. It appears also that the moral principles involved are tests of eligibility to citizenship. David asks: “Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?” He answers: “He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.”

Christian character is developed through the influence of high moral principles which are implanted in the mind. While some principles, as honesty and truthfulness are instilled in the mind even in childhood, line upon line, precept upon precept, there is one moral principle which is sadly neglected; and therefore much is added to the world’s troubles and sorrows. Reference is here made to the third verse. A person who cherishes a reproach is liable also to backbite with his tongue, and thereby do evil to his neighbor.

The fact that this principle is set forth in this place and relation, emphasizes its importance. A number of lesser virtues are not mentioned. People learn to know Christians by their principles. Let us test them by the language of this psalm. How many are there, and who are they among the professing people we know who never take up a reproach against a neighbor? Rarely do we hear of one; yet every church member wants to be counted a citizen of Zion. Can it be that people will read this Psalm, and still go on violating this principle, and will still vitiate themselves with the self-assertion that the Lord counts them a citizen of Zion? Is the prevailing lack of this principle due to ignorance of this passage, or is it due to the almost universal pet sin of evil-speaking, hardest to root out of the heart? Are the ministers afraid to speak out, line upon line, or are they also entangled in this subtle lust of the heart?

Who is our neighbor? (See Luke x. 29-37.) What is a reproach? Its synonyms are disrepute, dishonor, scandal, shame, scorn, contempt, etc. The text does not discriminate whether the neighbor be good or bad, or whether the reproach be true or false. It is therefore in harmony with Paul’s admonition: “Speak evil of no man.” We find no liberty whatever to indulge one of the worst propensities of the human heart. With the Bible standard largely ignored, it is not strange, then, to find by common tacit consent a false human standard set up, that if a reproach of whatever nature be true or reported to be true, it is a justifiable act, both to treasure it up and to publish it to others. Under the law the “Thou shalt not” was aimed at the false witness. (Ex. xxii. 1, 7.) Under the gospel we are restricted to the silence and the love that “worketh no ill to his neighbor.”

There is such a thing as “the spirit of a sound mind.” (II. Tim. 1.7.) If we are open to receive this spirit from God, we will readily fall in line with the precepts of his word. On the other hand it is self-evident that natural man is possessed by the spirit of an unsound mind, which impairs or vitiates his self-reasoning. No wonder then that we find the many in various ways doing evil in the belief or justification that good will come thereby which Paul condemns.

There is no need of citing all the passages that agree with the above text, nor of rehearsing all the evils that result from listening to reproaches, speaking evil, and tale-bearing, as they are well known. There is need, however, of pointing out in particular one phase of the evil, which consists of reproaches cast upon ministers and such religious workers whose faith differs from ours or the various other creeds. Any man that undertakes to do aggressive preaching or writing, and to deal with unpopular Bible truths, is sure to be reproached for the truths’ sake and likely otherwise as foretold by Jesus himself. Any minister who avoids drawing the fire of the enemy, be that enemy found in the garb of ecclesiasticism or entirely outside of faith, may well doubt finally to receive the reward of faithfulness. The fact that a reproach is being circulated about any Christian worker ought to be regarded on its face with the suspicion that the person is being persecuted by the adversary; and the latter, as a rule, acts through those who only have the form of godliness, as church history proves. The disposition of all true saints is to sympathize with the persecuted. The prospective members of the body of Christ have, or should have the same sympathy for one another as the various members of the human body suffer together when one is injured. Unfortunately, this is little in evidence outside of denominational lines. Not only are we taught that they who will live godly shall suffer persecution; but it is clearly the Lord’s will that his saints be buffeted by the adversary for discipline of mind and heart and for tests of loyalty to him. How pitiable, then, it is, when Christians join the ranks of the enemy and help to cast reproaches upon their spiritual brother!

It is surprising how much thoughtlessness there is along this line. It seems to be the standard that all professing people must be above reproach; and so we see on every hand the evidences that church members fear the reproach of society more than they love truth. Therefore, the fact is not borne in mind, or even known at all, that those who wage a real warfare against “the powers of darkness” are certain to receive wounds and to bear scars for life. “Verily the disciple is not above his Master;” for “He made himself of no reputation.” They who manage so to live as not to suffer reproach are not actively opposing Satan’s kingdom. “Woe unto you when all men shall speak well of you.” “Think not that I am come to send peace on earth.” “For I am come to set a man at variance against his father, and the daughter against her mother,” etc. “And a man’s foes shall be they of his own household.” Recently the reproach of domestic trouble was paraded before me against a prominent minister as a supposed clincher of proof of his unworthiness. Investigation on my part developed the fact that the real issue was: who shall have the greater love—the Lord, or those of his own flesh? Out of such issues are developed either “peace.”
There are plenty of passages to think about and that ought to occur to us when reproaches are heaped upon any persons that are striving in the Lord’s service, if the love of God has full possession of our hearts.

Touching this matter the editor of a religious paper says: “If once the soldiers of the cross could get the proper thought that slander and evil-speaking are assassination of the character of another, and that defamation is the robbery of another’s good name, the sooner they will see this matter in its truly awful light, as it must appear in the Lord's sight; and once seeing this matter from this true divine standpoint, must awaken the new creature to the greatest activity possible in the overcoming of such works of the flesh and the devil.

“But if it be reprehensible to speak evil of any person, if that be contrary to the spirit of love, how much more evil in the sight of the Lord must it be if any of the Lord’s brethren should speak evil of one another—speak evil of a member of the Lord’s body! How terrible is the thought, how surely the evil-doer would lose the Captain’s favor and ultimately be cut off from all relationship with him and with the body! The Lord refers to such, saying: ‘Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou slighest and speakest against thy brother; thou slanderest thine own mother’s son. [All of the house of sons, brethren of Christ, are figuratively represented as being the children of the Sarah covenant, the Abrahamic covenant.] These things thou hast done, and I kept silence; thou thoughtest I was altogether such an one as thyself: but I will reprove thee.’ (Psa. I. 19-22.) The law of the new creation is love, and whoever loves another would not only not lie to his injury, but would not even speak to his injury if the thing were truth. Whoever, therefore, finds in his heart, in his present disposition, a love to tell about others something that is to their detriment, to their discredit or injury, should see that he is deficient in the spirit of love, in the spirit of the Lord. Love worketh no ill to his neighbor, justly or unjustly; it is ready to believe all that is good, and anxious to disbelieve and avoid mentioning anything that is discreditable.”

Is it right, then, to cherish the reproach of being a “deceiver” against such persons as are believed to teach false doctrine and such as fail to honor and teach all Scriptures? There is no doubt that many take the liberty to do so, and to speak their opinions. It does not follow that because the Lord and the inspired Apostles used words of reproach that any other persons have the license and the wisdom to pick up Bible reproaches and to hurl them at fellow-believers. Let us consider Paul’s generous testimony to the sincerity of his enemies, “for I hear them witness that they have a zeal for righteousness;” and again, “that blindness in part is happened to Israel.” Let us also consider what he says in I. Cor. iii. 11-15. “Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation....wood, hay, stubble....the fire shall try every man’s work of what sort it is....If any man’s work shall be burned he shall suffer loss: but he himself shall be saved; yet so as by fire.” He establishes the fact for us, that if a man builds upon Jesus Christ, he will be saved; barely saved if he be so unfortunate as to weave errors into his doctrines. We must regard such an one as being partly blinded. In II. John 7, there is given to us the precise definition of a deceiver: “he is a person who denies Jesus Christ. There is no excuse therefore for the loose manner in which this word is so justly or unjustly; it is ready to be followed by others accomplishing great and good work, and that defamation is the assassination of the character of another, and that defamation is the robbery of another’s good name. If saints do not heed the admonition, cannot be answered by saying the primary responsibility resting on the church? Can any one say that the Sunday-school has not labored with energy towards accomplishing great and good results, both for the church and also in teaching the people the gospel of Jesus Christ, which sets forth the doctrine of repentance, in preparing the minds and hearts of them that hear that they may become fit subjects for the church?

Again, the question may be asked, what are the responsibilities and duties of the Sunday-school? This question may be answered by saying the primary responsibility and duty is for the Sunday-school worker to go out into the world with the spirit of Christ in his heart, in persuading and bringing to the Sunday-school thousands and tens of thousands of children, young men and young women, who are rowing around upon the highways on Sunday, and are living in open violation of the commandments of God upon the Holy Sabbath day; or who are in towns and cities standing around at the corners of the streets where many of them will be tempted and enter into the dens of iniquity, there learning the first lessons of debauchery, revelry and criminality, unless they are speedily snatched from the brands of this eternal burning. Hence it is the imperative duty of the Sunday-school worker, as well as the ministry, to give the alarm, and to teach and preach with increasing energy and perseverance the principles of the gospel of Jesus Christ in its primitive purity and setting forth the words of our Savior in its original meaning. Not setting forth a belief or religion that sprung into existence back in the dark ages or any other ages down to the present time. But to teach the unadulterated religion of Jesus Christ which he taught to his Apostles over eighteen hundred years ago.

This is the imperative duty for every Sunday-school worker to set forth, from which he or she has no right to deviate. (Rev. xxii. 18, 19). And besides whatever principles are advocated and taught in the Sunday-schools; whatever impressions are made upon the mind of the rising generation—that very largely will be the condition and destiny of the church in the—
The centralization of effort and interest to but one portion of the foreign field, when other places are just as needy, is hardly in keeping with the design of the church as to this important part of its service. This tendency of concentration is patent as the result of centralization, because when a mission board sees great and pressing needs of a given field, it is apt to perfect and concentrate its energies there, and so miss the opportunity of being more catholic in its mode of operation. It was not the design of the Savior to be partial in gospel effort, or to convert all or nearly all, in a particular place, before bringing the gospel to another. In fact, the church's great mission is simply to witness to all nations, gathering a few here and there and fit them for the return of the Lord.

Some used to be more favorable than they are now to industrial mission work. While this might prove better in certain places than others, as a rule the church is too poor, its members not sufficiently liberal and the workers too scarce for the plan to become feasible. It is too great an undertaking where you want to do the greatest good to the greatest number. Two-thirds of earth's population having not as yet even heard the gospel, demands so much of the church's energy to witness to those as to make it imperative to spread out in its efforts rather than concentrate. The Brethren in general are not so observant in the missionary cause as to draw from them interest sufficient to maintain the necessarily increased expense of industrial missions. Then again, the work of true missionary effort being the Lord's and not man's, it is in the divine economy to scatter abroad; and when it is left to the workers to volunteer as to where the Lord calls them, there will not be the response to go, suffer and endure, unless there is ardor sufficient to enable them to work in a field which they believe the Lord chooses to send them.

In view of these facts, for they have proven to be more than theories, to me it seems the best thing for General Conference to do would be to encourage the districts separately to send out each their own workers to any field they chose—i.e., that the district and outgoing missionary mutually chose—equip and support the same in the particular field they felt called to, and let each district, not a missionary operating board, whose members live in various parts of the country, and who meet but once a year for a short time, be the proper tribunal to judge of the qualifications, doctrine, etc., of the candidate for foreign mission work.* This method localizes the work and the interest, and makes the members in particular, as well as the local church, responsible and interested in their particular work. Where one district is too small to support a worker, let two or three adjacent districts conjointly become interested in his support. If no worker could be found within the districts which were ready to support one, a brother or sister with a recommendation from their home district, who felt called, could present themselves and abide within such district for awhile so as to become personally acquainted with the members. The workers in the Matopoo Mission who now are there, or have been there, are not generally born outside their own district, hence members elsewhere not knowing them personally do not take the interest they would if they had been acquainted with them beforehand. So long as the districts have no particular interest, judgment or selection in the work or workers, but the whole supervision is left to an operating committee, so long will promiscuous support and interest obtain. Thus there will be little hope for future launching out into aggressive foreign mission work, which is one of the essential activities of a divinely-guided, live church. Assign missionary responsibility and interest to the church locally and in turn the members in particular will naturally become interested factors. For, after all, what is needed is individual interest and cooperation before you can rightly gain general confidence and interest.

The slipshod methods of gathering means and workers here and there throughout the Brotherhood, scattered over such wide area as it is, does not tend to encourage missionary interest. For General Conference to override the local districts as it has done in some instances in its selection of missionaries, both home and foreign, without their consent and in opposition to their wishes, is not wise. This tends to scatter rather than unite. General Conference exceeds the authority vested in it by the church when it indulges in anything like this. The complaint comes from more than one district and it is necessary to be heeded. The Brethren

*This would not necessarily exclude a Supervising or Examining Committee, appointed by General Conference, to veto the appointment by any one of the districts of workers not in perfect harmony with the Brethren's doctrines, or to aid and advise districts in finding workers and suggesting fields of labor for districts willing to support missionaries. But thus far, and their responsibility and power would cease.
sten are a congregational, not an episcopal body.

Then, again, the going out on the so-called independent "faith line," which unfortunately obtained in the first missionary efforts of the Brethren, has proved harmful. Such procedure as representative of a recognized branch of the church of Jesus Christ, has no warrant in Scripture or successful, permanent missionary work. The doctrine of faith and works, mutually on the part of the church and individual worker, is an essential prerequisite to the successful undertaking and permanent establishment of missionary activity. They are joined together here. And what God hath joined together let not individual sophistry put asunder.

In like manner the home missions should become dependent factors of the districts adjacent. For instance, Philadelphia Mission should be supported by one portion of the Pennsylvania Brethren, Harrisburg Missions by another (unless outside districts obtained some particular benefit, when a certain apportionment ought to be made for particular benefits derived), Buffalo Mission by the Canadian Brethren, Chicago Mission by Illinois and Ohio, etc., etc.

And last, but not least, what is needed is a Bible school (not a Theological Seminary), for the benefit of Brethren and Sisters giving themselves to the work. A Bible school where "erudition" and fads imbibed from outside teaching contrary to the principles and testimonies of the Brotherhood are not tolerated and will not become part of the curriculum. Where the highest and best education obtainable, "sanctified and made meet for the Master's use," does not conflict with simplicity in dress, deportment and worship. Where instrumental music, whether in Sunday-school or other services, will be strictly prohibited, and where the majority of the church are not made to feel that their predecessors in the truth were "old fogies" and unenlightened in the principles of the gospel. It would seem to me that Harrisburg, Pa., apparently the center of both position and vitality within the Brotherhood, would be an eminently suitable place to give such a school a trial. There are certainly representative Brethren in Pennsylvania if nowhere else (yes even in Harrisburg), sound in faith and practice, who surely could be trusted and who would be sufficiently qualified to satisfy the present needs of our workers. When there is becoming such a demand on the part of young ministers and workers for better equipment for their work, more Bible knowledge, and more concentrated effort and spiritual life, the church certainly cannot ignore such demands much longer. Our ministers and workers are going outside of the church to Bible schools not in sympathy with the particular doctrines that distinguish the Brotherhood from other Christian bodies, and little by little the faith of their fathers is becoming ambiguous and obsolete, if not actually distasteful and erroneous, as the result of environment and teaching imbied from institutions and associations diametrically opposed to some important religious convictions held by the Brethren. The Brotherhood, through its Conference ought to seriously consider these facts, because we are face to face with conditions above indicated. We cannot change the condition of things; we cannot ignore them without the probability of paying the penalty of our neglect in the future; we cannot remain status quo on the plea that the methods of the Brotherhood 50 years ago are adequate for the changed conditions of the present day. But we can, under God's grace, the Holy Spirit's guidance and a cheerful dedication to the new responsibilities placed upon us, as loyal successors and with a reverent attitude to the faith of our fathers, prove that no advance in civilization or progress in human affairs or knowledge can unseat us as a religious body to serve our day and generation; and that the testimony to simplicity in dress, behavior and worship are not inconsistent with the greatest possible intelligence to be had spiritually and otherwise upon the Scriptures or natural knowledge. What we need is sanctified intelligence, a spiritualized common sense, a recognition that Satan or his emissaries have no monopoly on scientific or other knowledge, and that it is not the proper use but the irreverent abuse of these things that prove dangerous.

With a respect to those who honestly differ with my views, and a desire to be humble, loyal to my convictions and apprehensions of truth, I remain, sincerely in the noble conflict, I. J. Ransom.

Do not wait till you become a skilled agriculturist before you will enter Christ's vineyard. Working is the only school for higher work.

The triumph of other arms is always doubtful; a fortunate shot may turn the tide of victory. But God's army always wins.

For the Evangelical Visitor. The Poor.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." (Psa. xli.) Some have many goods but do no good with them and, hence, while surrounded with wealth they are wretched and miserable. "Because thou sayest I am rich and increased with goods and have need of nothing: and knowest not that thou art wretched and miserable, and poor and blind and naked: I counsel the to buy of me gold tried in the fire that thou mayest be rich. (Rev. iii. 17, 18.) But those who are rich in pocket and poor in spirit are doubly blessed, and their poverty in spirit is sure to dispose them to consider the poor. Stop and think, eternity is long; where will you spend it? "Blessed is he that considereth the poor"—that thinks of them, remembers them, and calls to mind their poverty and afflictions, that pities and resolves after deliberation to grant them speedy relief. Blessed is he, even while considering in what way he can do them the most good; it may be you can take some poor mother that has nothing and her children into your home for a few months; may be you can help such that are doing such work. "He that despiseth his neighbor sinneth, but he that has mercy on the poor, happy is he." (Prov. xiv. 21.) The poor widow whose agonized heart he makes glad, blesses him; the orphan whose tears he dries up by supplying his pressing wants, blesses him; the poor, sick and afflicted, with all that are distressed, whether in mind or body, or estate, will lift up their eyes to heaven, pour blessings on his head, and kiss the kind hand of their deliverer.

Brethren, I have experienced this. I and others have gone out to visit the poor and sick and tried to help them out of their distress, and when we left their homes and bid them farewell, they kissed our hands and wished us the blessings of God. "He that has a bountiful eye shall be blessed, for he giveth of his bread to the poor." (Prov. xxii. 9.) O my God, touch hearts that they may remember the poor! But the blessings he receives from the poor, whose suffering he softens, are not to be compared with the blessedness he feels in his own bosom. (Acts xx. 35.) See what Paul says. He says, "I have shewed you all things how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus how he said it is more blessed to give than to receive." Let us think
for a moment; he shall not only be blessed of men and blessed in himself, but blessed of God. If we remember these great truths and do them, the good Lord will remember us when we get in trouble. What we sow we reap. There is no situation in which a man can be placed in this life but he will always find troubles peculiar to that situation. But whoever considers the poor shall be remembered by the Lord. And as he had compassion on others in time of distress, so the Lord will deliver him in time of trouble.

If we do not consider the poor we are not only unkind to our fellow creatures, but ungrateful to God, through whose tender mercies it is that we can see the blind, hear the deaf, talk of the dumb, walk to the lame, and visit the sick.

Should you be so poor that you cannot give to them, you will be blessed if you do but consider the poor, and when you cannot give a penny you may lend a hand. Whatever you give to, or do for the poor, the Lord takes it as done to himself, and will assuredly pay you again. There is a cry going up from the poor to our Father for help. He that has pity upon the poor lendeth unto the Lord, and that which he has given will he pay him again. Let us heed the call.

Peter Stover.

For the Evangelical Visitor.
The Words of Jesus.

"But he said unto them, it is I; be not afraid." (John vi. 20.)

The above words that Jesus spake were very comforting to his frightened disciples and if we read the five preceding verses, we find that the disciples were sailing on a stormy sea. They had left Jesus behind them and had embarked without having him in their minds. They had sailed for some distance amidst the waves when they saw Jesus walking toward them, and they were afraid, but he told them that it was he and that they should not be afraid.

This incident is a beautiful lesson for us all. How often, while sailing on the stormy sea of life, we become afraid and weary of the dangers and temptations that roll about our boat, as the waves did, on the sea of Galilee, and did we not often hear these comforting words, "Be not afraid, it is I?" We believe that the disciples rejoiced exceedingly when they knew that it was their blessed Master who was coming to them. Their fear vanished and their spirits were quieted within them, for they saw and realized that no harm could come to them when Jesus is nigh. We should greatly rejoice that Jesus speaks the same comforting words to us as he did to the disciples of old, and that he has the same power and strength as he had then. The Apostle Paul tells us that "Jesus Christ, the same yesterday, and today, and forever." (Heb. xii. 8), and if he is always the same, the words he has spoken will also remain with the same force and meaning, and he himself has said, "Heaven and earth shall pass away, but my words shall not pass away.

If it were not for the words of Jesus that he has spoken, and is speaking to us through his Spirit at the present time, we would often become discouraged and give up in despair, but through the comforting words of Jesus we are again revived and are encouraged to sum up all our courage and press onward to the high calling of our Lord. We find that the Apostle Paul became sometimes greatly distressed, but when he looked to the Lord and asked him to help him he received for his answer, "My grace is sufficient, for thee." (II. Cor. xii. 9.) And how often we become distressed at our infirmities, and, like Paul, ask the Lord to remove our infirmities from us, but we are likely to receive the same answer as he did. We should therefore not become discouraged when we see our shortcomings and our unworthiness, but we should rejoice that Jesus tells us that his grace is sufficient for us, and we should always listen to his blessed words and do them. We are not justified in doing only some of his commandments, and listen only to the words that please us best, and those that are most suited to our carnal nature, but we must obey every word that he has spoken: for we read that man must live by every word that proceedeth out of the mouth of the Lord. (Deut. viii. 3).

The question might arise within us, whether it is always safe for us to trust the Lord and wait for an answer from him, but this can readily be answered by the Lord's own words, "But he that putteth his trust in me shall possess the land, and shall inherit my holy mountain." (Isa. lvi. 13.) There is, however, danger that when we ask the Lord and receive an answer from him, we may not be willing to do what he tells us to do, and may as did Balaam, who after he had asked the Lord whether he should go with the messengers of Balak and curse the children of Israel, was not willing to do as the Lord had told him, but he had a desire to go with them and please the king, and therefore he was not satisfied till he had asked the Lord a second time, and we find through that he was not willing to obey the Lord in the first answer he gave him, he was afterwards destroyed. Let all of us be careful that we do not ask the Lord for something that we are not willing to receive, for the answer might not always be as we would desire it to be; but may we always say, "Thy will, O Lord, be done and not mine."

I would wish to say to you, dear readers, take heed to the words of Jesus, whether they are words of encouragement to you or whether he commands you to do some thing for him. Let us all be as the wise man who built his house upon the rock, so that when we are called from this world that we may hear those welcoming words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Your brother in Christ,

Levi F. Sheetz.

Florin, Pa.

Fanatical Excitement.

While upon the subject of excitement, I wish to make a few suggestions on the danger that highly excited feelings will take a wrong direction, and result in fanaticism. Every one is aware that when the feelings are strongly excited they are capable of being turned in various directions, and of assuming various types, according to the circumstances of the excited individual. Few persons who have witnessed revivals of religion have not had occasion to remark this tendency of the human mind, and the efforts of Satan to use it for his own advantage by mingling in the spirit of fanaticism with the spirit of a religious revival.

Fanaticism results from what a certain writer calls "loveless light." Whenever the mind is enlightened in regard to what men ought to be and do and say, and is not at the same time in the exercise of benevolence, a spirit of fanaticism, indignation, rebuke and denunciation is the almost inevitable result. By fanaticism, I mean a state of mind in which the malign emotions take the control of the will and hurry the individual away into an outrageous and vindictive effort to sustain what he calls right and truth. He
contends for what he regards as
truth or right with a malignant spirit.

Now, in seasons of religious revival,
there is special danger that fanaticism
will spring up under the influence of
infern agency. It is, in many respecs,
peculiarly a favorable time for
Satan to sow in a rank soil, the seed
of some of the most turbulent and out-
rageous forms of error that have ever
cursed the world. Among the crowd
who attend preaching at such times
there are almost always persons who
have a strong fanatical tendency of
mind. They are strongly inclined to
censoriousness, fault-finding, vituper-
ation, denunciation and rebuke. It is
a strong and ultrademocratic ten-
dency of mind—anti-conservative in
the extreme, and strongly tending to
misrule. Now, in proportion as per-
sons of this character become en-
lightened respecting the duties and the
sins of men, they are very likely to
break forth into a spirit of turbulent
fanaticism. It is well known that al-
most all the reforms of this and of
every age have been cursed by this
sort of fanaticism. Temperance, moral
reform, physiological and dietic
reform, anti-slavery—all have felt the
blight; almost nothing has escaped.
When lecturers or others take up these
questions and discuss them, pouring
light upon the public mind, it often
seems to disturb a cock-a-trice's den.
The deep, and perhaps hitherto hidden
seems to disturb a cock-a-trice's den.

Now, in seasons of religious revival,
their prayers, their exhortations, every-
thing that is said, but a stream of
scolding, fault-finding and recrimina-
tion. They insist upon it. They do
make war upon everything that op-
poses them; pour forth unmeasured
promotions they use, inasmuch

selves introducing the spirit of fanatic-
ism. When they meet with great op-
position from the church, or the
world, or the ministry, they sometimes
indulge in a strain of remark that is
strongly tinctured with bitterness and
denunciation. There are sometimes
streaks and dashes of this in the
preaching and spirit of good men.
Satan seems to take advantage of their
own opinions. In revivals of religion
they live. Their attention is wholly
engrossed with the faults of the
church and the ministry, and they can
see nothing good. They begin to
doubt and query whether in the visible
church all are not hypocrites. At first
they fear, but soon believe, that near-
ly all the ministers are self-deceived,
hirelings, conservatives, ambitious,
stewards of the devil. Church organ-
izations are looked upon, first, with
suspicion: then with contempt and
aborrence. Coming out of Babylon
becomes the order of the day.

Fanaticism takes on a very great
variety of types. Its modifications are
almost innumerable. I beg leave to
call the attention of the brethren to
the danger of revival preachers them-

use, inasmuch
selves introducing the spirit of fanatic-
ism. When they meet with great op-
position from the church, or the
world, or the ministry, they sometimes
indulge in a strain of remark that is
strongly tinctured with bitterness and
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indulge in a strain of remark that is
strongly tinctured with bitterness and
denunciation. There are sometimes
streaks and dashes of this in the
preaching and spirit of good men.
labor in the spirit, and the result will show that we are workmen who need not be ashamed.

Selected from C. G. Finney's "Revival Fire," by Henry Rodes.

On Using "Means."

As this seems to be my experience, and can say, yes, and amen, to it, I feel that the Lord would have me to write it. The love of God constrains us to do something for him. How often do we speak of trusting the Lord when, in reality, we are leaning on some circumstance or set of circumstances. How often do we speak of living by the day, in simple dependence upon God, when, if we judged the positive condition of our souls before God, we should find that we were looking to some human or earthly source of supply. This is a sad evil and should be most carefully watched against. It was just what Saul exhibited, when, in sending David against Goliath, having made use of the apparently devout expression, "The Lord be with thee," he proceeded to "arm David with his armor, and he put an helmet of brass upon his head; also he armed him with a coat of mail." He had no other idea but that David was to fight in the usual way. No doubt, it was professedly in the name of the Lord, but he thought David ought to use means.

But it happens that we frequently speak of using means and shut God out altogether. We profess to use means in dependence upon God, and, in reality, use the mere name of God in dependence upon the means. This is virtually and according to the judgment of faith, to make a god of our means. What is this but plain idolatry? Whether had Saul more confidence in the Lord or in the armor? In the armor, no doubt, and so with all who do not truly walk by faith. It is the means they lean upon and not upon God. How strikingly does this illustrate the common course of human reasoning, in its relation to sickness which has more faith in a box of pills and drugs with many surgeons to overcome the Goliath, sickness, than in the power of an unseen, Almighty God. The use of medical "means" in sickness is such a commonly accepted error in professed Christendom, that, not to use them is considered fanatical and as fatal to life as not to eat food when hungry. God has designated in his word the means to be used in nourishing the human body—food, and has also specified the "means" to be used for healing, repentance and faith in the Son of God.

He has not promised to bless any "means" that, like Saul's armor, hinder God from working and rob him of his glory. The utter helplessness of physicians in the face of death should be sufficient to prove to every true heart that "it is better to trust in the Lord than to put confidence in man;" for "there is a way that seemeth right unto man, but the end thereof is death."


The Black Bottle.

The Macon (Ga.) "Telegraph" tells the following true story that "would fitly adorn a temperance lecture." Happening into a millinery store, the reporter noticed a lady who was buying a hat for her little girl. The child made herself sociable with him, and remarked, prattling artlessly, "We dot lots o' money now."

"Where did you get it, my little girl?"

"Papa broke de bottle."

This called for an explanation on the mother's part, and she finally related how her intemperate husband had been reformed five years before, at the time their oldest boy had died. This is the tale she told, beginning—as the story of many a reformed life has begun—at a loved one's death-bed.

The little fellow slowly turned his eyes towards his father and said: "I'm going to die, papa, for I see the angels beckoning me to come. This is Christmas morning; please let me see what Santa Claus put in my stocking."

My husband went to the mantel and took down the little stocking. It was empty! He stood still and stared at it for a minute, and God only knows the agony of his heart in that short time. He turned to speak, but our boy would not have heard him had the poor man's breaking heart allowed him utterance. Our boy was dead!

The day before New Year's my husband called for the whiskey bottle. May God forgive my feelings at that minute, for I wished that he, too, was dead. I obeyed him mechanically. To my surprise he took the bottle in his hand and, pouring the whisky on it for a minute, and God only knows how many graves dug, how many sorrows suffered, how many fortunes won, how many souls lost, how many immortals saved!

Two Years.

But deemed all well, then in a little while The skies grew dark with swift tempestuous change. Led by thy hand he vanished from our eyes, And thou fulfilledst thy date day after day, And still to grief and question and surmise Made never answer, keeping on thy way. But still we love Thee for Thou wert the last To lay a blessing on his honored head. We saw thee greet him with mysterious smile. We did not mark how sad the smile and strange. The Old Year knew him, but the New knew not. And all our joy and welcome for the New is clouded by the thought, which, like a blot, Stains and obscures the gladness through and through. Old Year, which barely touched him as he passed. This grace abides with thee now thou art dead. Of Time's brief vanished heirs thou wert the last To lay a blessing on his honored head. We saw thee greet him with mysterious smile. We did not mark how sad the smile and strange. But deemed all well, then in a little while The skies grew dark with swift tempestuous change. Led by thy hand he vanished from our eyes, And thou fulfilledst thy date day after day, And still to grief and question and surmise Made never answer, keeping on thy way. But still we love Thee for Thou wert the last To see the face that we no longer see, And all the grace and glory of His past Completes and ends and culminates in Thee. The New Year's hands with good gifts may be full, And The New Year's heart with love and peace may brim. He cannot be to us as beautiful As the old years which caught their best from him. —Susan Coolidge.
OUR YOUTH.

A New Year's Welcome.

Bright and glad the new year cometh
Bringing blessings unto all;
Hail we it with voices swelling
Notes which grandly rise and fall.

Lift each voice in glad Thanksgiving
Unto him who from on high,
Listens with a love most tender,
As to him man draweth nigh.

Lift each voice, swell glad, sweet praises—
Fair new year, we welcome thee;
But with awe we view thy pages,
Pure and fair, from sin-stains free.

And amid our songs of gladness
We would not forget to raise
Prayer from hearts contrite and humbled,
By the failures of past days,

That each day of this year opening
Purer and fairer, to us here,
May bear record of grand triumphs,
As to him man draweth nigh.

That each day of this year opening
Purer and fairer, to us here,
May bear record of grand triumphs,
As to him man draweth nigh.

And our hands sweep golden harp-strings
Unto us a foretaste prove,
Notes which grandly rise and fall.
By life's waters' crystal tide.

Gates of pearl shall open wide,
And amid our songs of gladness
Listens with a love most tender,
As to him man draweth nigh.

For the rest of the day. How busy
Saw Aunt Hattie.

A little girl opened the door. A

"Oh, I'm so glad," she exclaimed,

After the call was over, and Aunt

"Let's go right home, Aunt Hattie.

Aunt Hattie and Gladys were out in the

By the failures of past days,

That each day of this year opening
Purer and fairer, to us here,
May bear record of grand triumphs,
As to him man draweth nigh.

January 1, 1904.] 11

EVANGELICAL VISITOR 11

"I! Work for any one?" Gladys

"I mean, my dear girl, do you ever
do any kindly service to the sick and
the poor and the suffering?"

"Oh, yes, mamma's been sick for a
good while; but she's getting better,
and I'm so glad."
HARRISBURG, Pa., January 1, 1904.

OUR BIBLE OFFER

We are able to offer our subscribers a good COMBINATION BIBLE with the EVANGELICAL VISITOR at a small cost. For $3.25 (INDEX FIFTY CENTS EXTRA) we will send a good COMBINATION BIBLE with the EVANGELICAL VISITOR at a small cost. For new subscribers.

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Address EVANGELICAL VISITOR, 1185 Bailey St., Harrisburg, Pa.

Our City Missions.

Philadelphia, 3423 N. Second St., in charge of Brother Peter Stover and Sister Sarah Bert.

Chicago Mission.

Report for month ending Dec. 15, 1903.

DONATIONS.

Thanksgiving offering, $5.50

Mrs. Madison, Chicago, Ill., $1.00

Susan Rhodes, Church Center, N. Y., $1.00

A. J. Heise, Hamlin, Kans., $5.00

John Herr, New Lisbon, Ind., $10.00

Barbara Hetz, Pa., $1.00

Hall rent, $5.00

In His Name, Ill., $5.00

John Fike, Laporte City, Ia., $20.00

In His Name, $7.00

Offering box, $1.00

Total, $40.55

EXPENSES.

Balance due Mission, $8.37

Due Mission, $3.82

Total, $44.37

SARAH BERT AND WORKERS.

LOANS PAID OUT OF THE BRETHREN'S FIRE RELIEF FUND DURING 1903.

Nov. 2, 1903, Bro. John Shultz, house damaged by Maytown by lightning, Loss, $8.00... $8.00

Nov. 2, 1903, Two head of stock killed by lightning for Bro. Fike in Kans... 40.00

Feb. 3, 1903, Bro. Sherk's blacksmith shop was destroyed by fire in Herrington, Kans... 62.64

March 31, 1903, Sister Sallie Keggs' house, in Indiana, was destroyed by fire, April 6, 1903, F. F. Long's creamery, of Center county, Pa., was destroyed by fire; supposed due to lightning... 750.00

May 17, 1903, Bro. Issac Keninger of Bedford county, Pa., house damaged by fire... 10.00

June 8, 1903, Bro. Franklin Bashore, Huntington, Pa., barn destroyed by fire, through lightning... 269.00

June 20, 1903, S. H. George, of Bedford county, Pa., building damaged by lightning... 10.00

Total, $8,284.93

H. B. MUSSEr, Treas.

M. S. SEACHRIST.

B. H. NISSLEY.

Committee.

OUR MISSION.

To all the dear readers of the EVANGELICAL VISITOR and to all the faithful in Christ Jesus.

"Grace be to you and peace from God our Father and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love." This report dates back to when we left the Buffalo Mission and crossed over into the Dominion of Canada. On November 17th, we began labors at Sherkston, Ont., as already reported by Sister Michael in the Visitor of December 15th. We were made welcome by the dear brethren and sisters who know how to appreciate our labors in the gospel. The brethren having no M. H. of their own, they use that of the "Menonite Brethren in Christ." We spared not in delivering the truth and while we did not see as much fruit manifest as we would desire, yet we know the Lord has said his word shall not return void nor unfruitful, but it shall accomplish that which he pleases in the thing whereby he sent it. We endeavored to do as Paul said to Timothy, "Preach the word." The result is with him who sent us forth as lambs among wolves.

December 2d we left Sherkston for Hespeler, where we were met by our dear Bro. J. Wildfong and conveyed to his home. Meetings were announced to begin in the Union M. H. three miles from Hespeler.

The membership is small here and the few are somewhat scattered, so even they could not all attend regularly.

On December 5th, the writer was called back to Sherkston to attend the funeral of Mary Ann Sherk, as per obituary in Vizvork of December 15th. There being no way of getting back to Lord's day, I did not get back until the 7th.

From that date on the meetings were continued with a fair interest among believers and a small congregation.

We know the spirit of God was present to send the truth home into unsaved hearts but alas, no one became willing to meet the conditions of salvation.

No doubt the poor heathen, who has never heard the gospel, will have an easier time in the judgment than the people of this land who knowingly trample the precious blood of Christ under their unhallowed feet.
January 1, 1904

When we came here there was snow enough for fair sleighing and since then more snow has been falling. The weather was slowly cold up to Sunday, the 13th, when it became quite cold. Mercury reported at zero. We were favored with a good comfortable home about a half mile from the church which we certainly appreciated very much, and we know the dear Lord will reward the dear ones for their kindness to us, his servants.

We close the services here to-night and proceed to the Wainfleet church where our laborers are requested, to labor as the Lord may direct.

We had expected to spend more time here in Waterloo county at this time, but owing to other meetings being held it was thought best to postpone the labors in these parts until later in the season. We hope the hand of the Lord is in it all, that his name may be glorified.

We expect, Lord willing, to spend the Winter in different parts of Canada. Yours, laboring for the lost of earth at home and abroad.

Norah and Mary Zook.

Dec. 17, 1903.

Permanent address, Harrisburg, Pa.

Meetings at Allibene, Kan.

Protracted meetings began here Sunday, December 6th, and continue with much interest. Bro. J. R. Zook, of Des Moines, Ia., has the meetings in charge. We have two services a day. The afternoon meetings are very helpful to the believers and a deep interest is manifest. A number of the young brethren and sisters have fully consecrated themselves to God, and in consequence have received the blessing of the Holy Spirit and are happy in the Lord.

The evening services are devoted to the interest of the unsaved. The preached word is accompanied by the power of God; conviction is evident in the hearts of the sinner. We are glad to report fifteen conversions. The believers believe there will be others before the meetings close. We feel very unworthy to know God will honor our efforts in behalf of others. We give all the glory to Jesus.

M. L. H.

Letters.

Dear Readers of the Visitor:

With God's help I will endeavor to write a few lines for the Visitor. I have often felt that I ought to write, and I promised the Lord that I would if he would help me, so I am trusting in him for help and guidance.

I do praise the Lord for his wonderful love toward me. He has brought me out of the miry clay and placed my feet on the solid rock Christ Jesus. I cannot but praise the Lord and my heart burns just for the poor.

Yours in the Master's service,

Alice Stieckley.

While reading the Visitor this cold Thursday afternoon, December 17th, the Spirit of the Lord drove me on my knees and with burning tears I prayed to God for dear children such as I read of on page nine in the Visitor, "A Heartrending Scene." Dear reader, whoever you may be, I believe such things I read since I was in Philadelphia at the Breakfast Association and saw 900 strong drinking men in one congregation one Sunday morning; and I read the tramp's story, on same page, and his testimony and all that association and when I read Bro. S. G. Eingle's report of the Mission I got a work to do, and, my God helping me, I will do it with all my might. If I sit on my knees till Jesus comes and don't feed the dear little ones nor clothe them, such as the Heartrending Scene tells us. Oh dear brethren, such are plenty in the world, and, whisky did it. May God help us to pray for them. I am soaring now just for the poor.

Amanda Stieckley.

Since I get the Visitor I am always anxious to read the encouraging testimonies. It helps us so much on the way. And I felt impressed to write a few lines for the Visitor. I can truly say since the Lord has saved me, I have joy and peace in my soul. Praise his name. Long before I was converted, I thought I could not hold out, but if the Lord saves us, he will keep us up. If we are in real earnest about serving him and follow his footsteps, and then we have no fear anymore. "Perfect love casteth out fear." Then we can sing, "My all is on the altar," and also have victory in our souls. Praise God for full and free salvation. For every one that comes to him, can have it without money or price. I wish that many would come to the life-giving fountain, and drink before it is too late. I believe the Lord is soon coming and we read in his word, that we must be ready. He may come in an hour when we think not. Therefore we are to pray and have our vessels filled with oil when he comes.

From your sister in Christ,

Martha Anglemyer.

Silverdale, Pa.

Martha Anglemyer.

Dec. 15, 1903.

Dear Brethren and Sisters:

I will make an effort this morning to write something for the Visitor. It is over fourteen years since I made an effort in earnest to serve God and in this time I have realized the difference of feeling the consequence if all is not right between us and God. I have learned, too, that what seems so small to us may be very great in the sight of God. I think the deepest regret and deepest sorrow I ever endured was because I did not say some things that I thought I should have said. Sin became exceeding sinful, but if I had been as tenacious and more willing to put what seemed such a loss at that time, but which later looked so small compared to the grief I endured, it would have been better for the Church as well as for my own family. I was saved to say anything. I thought I would be so careful to say everything truthful as a witness, but this I didn't know whether it would be necessary and didn't think it would sound so well, and would sound better if it got some time later it came so forcibly to my mind, I went and asked if it was necessary. I thought of Saphira that kept back part of the price. He said it was not, it was of no importance, yet all anyone could say this condemnation was more, seems to me, than I ever endured. If I had been in the right spirit I would not have encouraged the suit. It is so glorious to enjoy God's favor in this life, and the reverse is so terrible!

We have nearly half our treasures, I hope, in heaven. Three, in a little over one year. About four years ago, over we were an unbroken family—three boys and three girls. Then we first were called to part with a little daughter and not quite two years later we enjoyed the presence of two dear twin children, Adam and Eve. Oh, how proud I was; no wealth could have made me so happy. In about three months the little boy was called off and some weeks later the little girl followed and the next November our eldest son, not quite seventeen. He felt the need of a Savior and prayed to God; talked to his young companions; asked them to read for him and pray for him, and I hope he is at rest. But, oh, these children are so dear by nature. It was one year last Sunday he was laid to rest and our hearts are so sore, yet I feel that God has been merciful to allow us the hope that he is well off. The little ones are safe, too. My companion has been trying to serve God for near a year. It was Percy's desire he should. He said that this is my mission to be a breather and sisters, that he may be willing to make a full surrender and enjoy God's blessing, and for me that I may be faithful and show that I really am trying to be a child of God, and that I may try to raise these children right that are yet entrusted to our care. I feel it so important to try to keep pride off our children when small. It is natural for them to wish for such things when they are out of our care. I do not wish to grieve the brethren and sisters with anything I put on the children or do. If any one has any thing to bear with me and say it right. I will close, asking your prayers for me and mine.

Your sister in faith,

Mary L. Varner.

Waynesboro, Franklin Co., Pa.

Dec. 4, 1903.

The greatest miracle that I know of is that of my conversion. I lived as T lived; I was blind, and I see; I was a slave, and I am free; I was an enemy of God, and I love him. Prayer the Bible, the society of Christians—these were to me a source of profound ennu; while now it is the pleasures of the world that are wearisome to me, and piety is the source of all my joy.—Vinet.
Mission Work in Texas.

Dear Saints: If God be for us who can be against us? Sometimes the storm seems like a wall of clouds dark, but the mercies of our God can not fail. St. Paul says, "who hath known the mind of the Lord, or who hath been his instructor?" O how impatient we are many times; how hard it is to wait on God, in fact it would seem a pleasure to run with the records of the day, but to patiently wait God's time requires more grace sometimes than we seem to have.

For the last few months I have been greatly tried because of the slowness of the work. How my fretful spirit wishes to agogize, fast and pray all night just to get a hold that things might move. But O, the absolute necessity that all of self be out, then in the Holy Ghost we may agogize, fast and pray with a firm hold that may remove every mountain of difficulty, carrying to the front the banner of our Lord. Amen. O that it may be soon!

In answer to a few letters, which may be the inquiry in the minds of many, I ask that we may find a little room in the columns of the EVANGELICAL VISITOR.

One has written, "I understand most of the people are Catholic. Would it not be probable that more good may be done and more souls saved if you would leave the Jewish temple and go to the Catholic churches?" I have said to many that the hardest people to reach are those who believe in the word of God in their homes with all the Christian influence; none at all. It is too far to go in this world and get a hold that things might move. But O, the absolute necessity that all of self be out, then in the Holy Ghost we may agogize, fast and pray with a firm hold that may remove every mountain of difficulty, carrying to the front the banner of our Lord.

One has written, "Thecess of the Lord is wide and large and when others of the brothers and sisters wish anything of Stell's and she chooses to say no, she has to bear such a rebuke as these, "I do not wear anything like a pretty Christian," or "you are no Christian; what is your religion?"

One more I will give and from these samples you may see what we have to contend with. This is a young negro girl of eighteen who had a glorious experience and seemed to be overflowing for a few weeks. Just about this time a wealthy young American began to pay attention to her. The mother (as I supposed) hoping she might marry well, gave her fully over to him, who after he had disgraced her cared nothing for her. Since she has had her child she has been back to the meetings a few times. Their parents never come to meet, or perhaps a time or two. They are all friendly to me, but are ungodly Sabbath-breakers.

There are some sixty of these children, ranging from twenty down to infants. I have three places where I pray regularly. My congregations range from fifty down to half a dozen.

Shall I leave them? How can I? No Christian influence; none at all. It is too dark in this world. It is not so agreeable to live here, but I can not leave. God is surely going to use the prayers of these children as they pray for papa and mamma, praying that their homes might become Christian homes.

Stand by us in prayer a little longer. God's work is not done. Return void or unfruitful. Yours in the battle for souls, S. H. and Lizzie L. Zook.

Testimonies Given at a Revival Meeting Held by J. R. Zook at Abilene, Kans.

George Eyer: I praise the Lord that he has given me a desire to follow him all the way.

Mary Sheets: I praise the Lord that I enjoy something these last few days that I have never enjoyed. The Lord shall have all the glory.

Della Plum: I praise the Lord that it is settled in my heart that I will never turn back to the world.

Anna Egle: I praise God that I have found this wonderful salvation, and my desire is to go on and follow him.

A Brother: I am glad not only because he came to save me, but that he does save me, for which I praise him.

A Sister: I praise the Lord that he is a God who always called me. I praise the Lord for the joy and peace that he gives me.

Mary Brokhat: I praise the Lord for what he is doing for us. I do believe that our last days are going to be our best days.

Ellen Hoffman: I praise the Lord that this wonderful salvation just suits me. My desire is to do the will of the Lord.

Solomon Marley: I just want to thank the Lord for this old time religion. When we talk about this "old time religion" some might think that there are two kinds of religion, but I thank God that there is only one true religion.

Aaron Dayhoff: I praise God for what he has done for me. I want you to pray for me that I may prove faithful.

Ann Eyer: I praise the Lord that he saves me. I feel thankful for what I have received, but I know there is still more for me.

Abbie Bert: I think I have great reason to praise God for the great peace he has given me. I do not want to lead me, but I have a "yes" deep down in my heart to follow wherever he may lead.

Beatie Boyer: I praise God that he saved a pretty sinner like me.

Maggie Stark: I feel to praise the Lord for what he has done for me and for my family.

Phoebe Wingler: I praise God for a known salvation.

John Wingler: I praise the Lord that he saved a wreck like me.

Blewah Musser: I praise the Lord that I have a friend that I may have with me all the time. It is not like a friend that we have part of the time, but we may have him with us all the time.

John Long: I praise the Lord for what he has done for me, and I want him to do more.

A Sister: I praise the Lord that he is not only able to save us, but that he is able to keep us. I want to keep close to him.

A Sister: I praise the Lord that he heals me both soul and body. I am glad that salvation is free.

John Forney: I am not only glad that this salvation is free, but that he saves us and keeps us free. Christ goes with us wherever we go. If he makes any changes in our life he always goes before us. Why should we not trust him?

Nathan Enge: I praise God that I am marching to Zion, and it is getting better all the time.

Elsie Ewolpert: I praise the Lord for what he has done for me. I don't know when I enjoyed myself as much as I do now.

Ephraim Brokhat: I praise the Lord for what he has done for me, but I know that I am not where God wants me to be. I want you to pray for me.

Anna Musser: I do thank the Lord that I am in his service. I just want my service more and more. I praise the Lord that I am in his school.

Jennie Plum: I praise the Lord that he has kept me to-day. Pray for me that I may be faithful.

Anna Engle: I praise the Lord for what he has done for me to-day. Pray for me.

Mother Lenhart: I am so glad that I have the privilege to praise the Lord. It is so wonderful how he healed my body so that I could come here. I am glad that I can praise him day by day.

Chris Musser: I like the testimony of the Psalmist when he says, "Great peace have they that love thy law and nothing shall offend them." I praise the Lord for victory in my soul. My cup is running over.

Mary Dayhoff: I praise the Lord for what he has done for me.

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M. L.

Elder Isaac Trump, of Polo, Ill., informs us that he and his wife are contemplating an extended visiting tour in different States extending east as far as Pennsylvania, during the coming year. We hope the Lord may give them health for the journey and make them a blessing.
Friend of Mine: to see burden of mine, it my sins. I took love. I rejoice because Jesus me helped collect those of his. All who they not him they know this matter they tell all people, learn all, but on Sunday they arrive here, at mission, we eleven. We all we learn at school we only few. We who stay br. and child of theirs. I know them. I know daughter of yours and her hus-. which they heavy. The heaven is sending dtd for us all, to take away our burdens of my life that I've got two hands to write to me.

worship shall be cast away.

It can only live in loving,

Is the heart a living power.

Lavish on their wounds thy balsam,

Art thou stricken in. life's battle?

Help to bear thy brother's burden,

Numb and weary on the mountain,

Is the heart a living power?

Many wounded round thee moan;

Self-entwined its strength sinks low;

Seeds that mildew in the garner,

Scattered fill with gold the plain.

The Cruse That Falleth Not.

Is thy cruse of comfort wasting?

Love dividing will thy store-house fill,

The heaven is sending dtd for us all, to take away our burdens of my life that I've got two hands to write to me.

It was very cold in the tiny Moser cottage. There was only a bit of fire in the little kitchen stove, and the wild wind swept around the house, whirling in at every chink. 

It is a long, cold walk for you dear," said Mrs. Moser, as she placed Arthur's cart, and kissed him good-. With the man asked kindly: "I'll put your basket in the back of my wagon, and you can leave your cart behind the fence over there —it will be safe and I'll take you down to Mrs. Lane's in no time." It was not many minutes before Arthur, wrapped in a big, furry robe, was cuddled down close to the stranger, and beginning to feel really warm. How quick they reached Mrs. Lane's! But, alas, when Arthur came out of the house his blue eyes were swimming with tears, and he broke into a sob when the man helped him into the wagon.

"She wouldn't—pay—me!" he said, in answer to a question. "It was forty-five cents. She can't pay till—next week!"

And your mother expected it?"

"Yes, sir. She was—going to—buy—some dinner with it!" he wailed. Poor little fellow, he was very hungry! The kind gentleman understood, and he put in Arthur's hand a silver quarter—all the change he had in his pocket.

They had taken in the little cart, and had nearly reached the cross-road that led to Arthur's home, when the horse shied at something in the way. The man drove back, jumped out, and led the horse up to the offending object.

"A bag of flour!" he exclaimed.

"Some teamster has dropped it from his load," I'll inquire about it, and make the loss good if I find the owner. Meantime, I'll carry the flour to your mother," turning to Arthur.

That was just what he did do, and, oh, how many good things the flour made! Arthur was not hungry any more.

"Mother," he said, telling it all over for the twentieth time, "it did happen just like a fairy story; didn't it? That old gentleman is such a nice fairy, too!"—Emma C. Dowd in Our Lambs.

We are not ashamed to go to others for bodily healings; why this reluctance or hesitation to go out of ourselves and beyond ourselves for spiritual healings? No sick man apologizes for going to the physician.
A Visit to Pennsylvania.

To the readers of the Visiots: We come in Jesus' Name; and for the benefit of the most of whom I met while laboring in the Master in Lancaster county, Pa., I will say, I left my home on October 28, 1903, to labor with the brethren in the Manor district, but on account of a sister in the flesh being very low, in Juniata county, with the dreaded disease, cancer, I staid to see her, and while there the pale messenger came to her relief and on the 2nd of November she was laid away to her last resting place. On the 3rd I came to New Enterprise, Pa., and emigrated to Lancaster county, Kans., where the remains were conducted at the Rosebank church, Dickinson county, Kans., October 28, 1903, aged 66 years, 5 months and 15 days. Services were conducted by Elder M. H. Oberholzer and S. Z. Bert. Text, Philip, i. 21. Interment in Zion cemetery.

LAUGHLIN.—Died, after an illness of about seven weeks, at Newburg, Pa., November 22, 1903. Text, xv. 14. "Let me leave you comfortless, I will come unto you." Interment at Lake View cemetery.

WRIGHT.—Died, on November 25, 1903, at Stevenson, Ont., of heart failure, Bro. J. C. Rotz, of Salem Church, assisted. Text, xxvi. 22. "And we, with you, do long to see your face, and long to depart and be with the Lord." He leaves two sons and two daughters, to mourn the loss of a kind father. His side companion preceded him seven years. Interment in cemetery, near by.

HERSHEY.—Died in Dickinson county, Kans., on Dec. 17, 1903, Bro. Henry C. Hershey, aged 45 years and 4 months. Brother Hershey was born in Adams county, Pa., and emigrated to Kansas many years before. His wife and one grandson survive him. His son preceded him, the only son they had, about ten years. Text, xii. 16. "Benedict and Miss Lizzie N. Wingert, both of Franklin county, Pa., were united in marriage on Dec. 10, 1903, at the bride's home by Elder J. C. Rotz, of Salem Church, assisted.