Evangelical Visitor.

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

"Some trust in chariots and some in horses, but we will remember the name of the Lord our God."—Ps. xxv. 7.

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Plain Dressing.

Fashionable, rich dressing has its objections everywhere, but nowhere are the objections so forcible as in the house of God and on the Sabbath-day. When we go to the house of worship we should be clothed with humility. We should humble ourselves before God, which bespeaks a frame of mind wholly incompatible with fashionable attire. But it is otherwise, and the house of God becomes the theater on which to display the adornments of the body. It is not in harmony with the teachings of God's word, nor with the spirit in which we should appear before God. This is at once evident on looking over a fashionable congregation seated in God's house. The proud, haughty, self-satisfied air of the worshipers is remarkable. One would not suppose for a moment that they are poor, miserable sinners, coming before an infinitely holy God, seeking pardon and imploring his mercy. Pride is abomination in God's sight, and yet what is more in evidence than the emblems of pride and a haughty spirit.

But this custom of fine dressing for church is open to other very serious objections. It excludes multitudes from the places of worship. The man or woman who can not afford fashionable attire is not wanted in these churches. Neither would they feel comfortable should they have fortitude enough to enter. Pride, rich dressing, base ornamentation, fashionable attire—these have closed the church doors against the poor people and those in moderate circumstances. There is little use in making efforts to get the poorer people to church so long as we build magnificent temples in which wealth and luxury and fashionable attire are in exhibition.

Plain houses of worship and plain dressing would lessen the burdens of thousands who still venture to go to fashionable churches. They dress beyond their means in order to maintain their places in society. Some even yield to the temptation which leads them to barter honesty and honesty for display. Think of the thousands who thus keep up appearances, how in outward acts of worship, kneel at the Communion altar, but have the burden of unpaid debts rest on their souls. We can have no doubt that the "visible assemblies" where the rich, the fashionable, the proud and these dishonest imitators worship must be classed with those in prophetic times which God could not endure.

We believe that plainness in houses of worship and in dress would add to the spirituality of the worship. What would save much valuable time on the Lord's Day which must be devoted to the development of passions wholly at variance with the spirit of Christ. See what rivalry, what emulation, what envying, what malice are often manifested by the votaries of fashion toward each other. There would, in short, be much more religion among these fashionable Christians if there were to discard these carnal things, and diligently look after the adornment of the spiritual man. Yes, may we not fear that this spirit of pride has shut Christ out of the heart and out of his sanctuaries?—Dr. C. H. Forney, in Church Advocate.

There are some questions in which, without any detriment to the faith that makes us Christians, we may safely be ignorant of the truth, or suspend our opinion, or conjecture what is false by human suspicion, and infirmity. As in the question about paradise, or woman who can not afford fashionable dressing have the burden of unpaid debts rest on their souls. We can have no doubt that the "visible assemblies" where the rich, the fashionable, the proud and these dishonest imitators worship must be classed with those in prophetic times which God could not endure.

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Concerning the Outgoing Missionaries.

We had to go to press with our last issue without any word from the outgoing missionaries. We were much disappointed in having to do so, but just when it was too late we received letters written at Southampton, England, where they had to change ships. We then received letters from Sister Heisey also. We here give notes and extracts from these letters as we have not space to give all they wrote. Their ship, which was the German steamer, Vaterland, and all they wrote. Their ship, which was the Pennsylvania Dutch they could not make themselves understood very well. He thought God had a purpose in bringing them there for they were the only Christians openly known as such.

Brother Myers writes on Tuesday morning of April 12th, speaking of the bright, lovely morning and of the calmness and vastness of the ocean and is led on to think of the great creation, lands with their teeming millions of precious souls for whom Christ died—died in vain for many because they would not receive the truth, and so praised God for the light of the blessed gospel of our Lord and Savior, Jesus Christ. He felt humbled that the Lord counted them worthy to be called into the ministry of the word. He cannot share with its missions in city and country who are unhealed, their hearts are burdened for the home church, many of whom say, we have the heathen all around us. The Master says, go work in my vineyard for a penny a day; but alas, how few are willing to go. He further speaks of being somewhat strangely impressed with some passages in Proverbs and refers to impressions made on his mind during their farewell visits, impressions caused by, perhaps, a look, or act, or shake of the hand, and quotes Proverbs xxx. 7-9, which please read.

Sister Myers also writes, suggesting that the fund be created or started, the proceeds of which should be applied to building a new chapel at the Matoppo Mission, do so in Jesus' name. * * *

This morning I got up early thinking I would read, pray and write, but soon found that I could not make myself understood very well. I wrote, but soon found that I could do neither except pray with Peter, 'Lord help me!' O how glad I am that our heavenly Father heard his children's earnest cries just as well when they can only make a few words, as when they are feeling well and can write more words. O praise the Lord that he is right here with us in the ship, and we can feel his strong loving arms underneath us. I could do much all this day on account of feeling the effects of sailing—first feeling dizzy in the morning of April 12th, speaking of the bright, lovely morning and of the calmness and vastness of the ocean and is led on to think of the great creation, lands with their teeming millions of precious souls for whom Christ died—died in vain for many because they would not receive the truth, and so praised God for the light of the blessed gospel of our Lord and Savior, Jesus Christ. He felt humbled that the Lord counted them worthy to be called into the ministry of the word. He cannot share with its missions in city and country who are unhealed, their hearts are burdened for the home church, many of whom say, we have the heathen all around us. The Master says, go work in my vineyard for a penny a day; but alas, how few are willing to go. He further speaks of being somewhat strangely impressed with some passages in Proverbs and refers to impressions made on his mind during their farewell visits, impressions caused by, perhaps, a look, or act, or shake of the hand, and quotes Proverbs xxx. 7-9, which please read.

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Our 1 to Conf. Stayer, the Pen at Harri- ing, Mass. and Harri- ing at the Gran Agent's falo and tickets to the cousins.

May 15, 1904.
May 15, 1904

good rest and again slept until morn-
ing. From this time on she continues
to write in a joyful strain and has
victory continually. We have no
room for more, but they ask all to pray
for them all. They arrived in South-
ampton on Tuesday, April 19th, and
expected to sail from there on Satur-
day the 23rd. By the time this reaches
us they will have arrived at Cape Town, South Africa, and
we await with interest their next
report.

Sister H. Frances Davidson.

In our last issue we referred, for the
first time, to the home-coming of
Sister H. Frances Davidson. When we
wrote that notice she was already
on the long voyage from Cape Town
and so the 7.10 train brought her.

She was glad to welcome the friends
and brethren here. Sister Davidson
embarked from Cape Town on April 4th, reached Southhampton, Eng-
land, April 9th, and reached New
York May 7th, early in the morning
and reached Harrisburg the same
evening. Her heart was full of praises
to God for his watchful care over her
during the long and tiresome journey.
She needs rest, and will remain quiet
during this week, and will, D. V.
ac-
company the party from here going to
Conference next week. It is too early
to say anything about any plans for
the future, but we hope she may
be able to visit largely among the breth-
ren in the different States and Canada
and give some of her experience in
mission work. We wish she will in-
crease a hundred fold the interest of
our people in missionary enterprise.

Our latest in reference to the trip
to Conference which convenes near
Stynner, Ont., May 18, 19, 20, is that
the Pennsylvania contingent will meet
at Harrisburg, Pa., on Monday even-
ing, May 18th, and go via the Penn-
sylvania R. R. to Buffalo, N. Y., leav-
ing Harrisburg at 11:10 p. m. and ar-
rive at Buffalo, N. Y., at 7:30 a. m.
on the 17th. Mr. Robert Bushby, the
Grand Trunk Travelling Passenger
Agent, will meet the company at Buf-
falo and supply them with tourist
tickets to Stynner and return. He
will lead them into a special coach or
coaches and accompany them to Sus-
pension Bridge, Ont., where the
friends who gather there from other
places will be taken on board and then
will go through to Stynner without
change. Brother D. V. Heise wrote
on the 7th inst., that he had not yet
received notice of who are coming,
but we doubt not the number will ex-
cede that. There is a discrepancy in
the time as given by Brother Heise
and the Time Table of the Company.
Brother Heise gives the time of leave-
ing Suspension Bridge as 11 a. m.,
while the time schedule gives the time,
leave Buffalo at 8 a. m., Suspension
Bridge or Niagara Falls, Ont., 9:15
a. m. , Toronto, Ont., 11:10 a. m., and
arrive at Stynner at 9:10 p. m. So in
order not to miss the train it would
be better to be at Suspension Bridge
at 9 a. m., or before.

Brother Heise says these tourist
tickets are procured at Suspension
Bridge not at Niagara Falls.

Pennsylvania State Council was held
as per appointment on May 4th. The
attendance was quite large. All the
districts in the State were represented
excepting Morrison Cove. The busi-
ness was transacted without delay and
with spirit of charity and forbear-
ance. Perhaps the most important
business that received attention was
that which pertained to the Incorpora-
tion of the church in the State. The
Judge of Dauphin county signed the
statement of the amount of money,
from whom he received it, toward
liquidating the Des Moines debt. Iowa,
debt as authorized by General Confer-
ence of the Brethren in Christ, 1903.
He now gives a supplemental state-
ment of amount received since the last
statement. For want of space we do
not repeat the former statement, but
would kindly ask our readers to look
it up in the issue as stated above.
The total amount then reported
was

$2,199.47

RECEIVED SINCE THEN.

Josephus Baker, Dunnston, Ont., 25

Edward Brown, Canada, Ohio . . . 40

J. G. Lehman, South Africa . . . 65

A. Satter, Maryland, Pa. . . . . 100

J. G. Winger, Ashland, Eureka . . . 10

J. H. Myers, missionary . . . . 40

Lena Metzger, Martinsburg, Pa. . . . 10

W. H. Bronder, Shamrock, Ill. . . . 10

David Ripper, Thorn, Ohio . . . . 65

Noel and Mary Looe, Evangel-

S. W. Church, Vale, Mich. . . . . 10

Daniel Climenhaga, Sterlingville . . .

H. Frances Davidson, South

Africa . . . . 100

Patty Heisey, Florin, Pa. . . . . 75

A. L. Graves, Bryan, La . . . . 20

Total amount received . . . . $5,719.07

Brother Smith further says, "The
above amount is about $20 short of
covering the total debt. I exhausted
every means in my command to gather
the total amount before General Confer-
ence, but I must confess that I could
not succeed and I therefore submit this, my final report, trusting
some one who is more capable, will
succeed."

Our friends will please notice that
we are unable to supply any May 1st
numbers any more. The same we may
say applies to the issues of March
15th, and the two April issues.

This paper goes to some who have
did not subscribed for it themselves. They
will please receive it, as some one has
paid the subscription up to January,
1905, for them.

Do right, and God's command to you
will be the power to do more right. Give,
and God's reward to you will be the spirit
of God himself, whose life is the blessed-
ness of giving. Love, and God will bless
you with the capacity of more love, for
love is of heaven—love is God within you.

—W. F. Robertson.
The Lord has declared and the Lord will perform:

1. First cleansing—justification.

Luke xviii. 13, 14: “And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.”

2. Second cleansing—sanctification.

Rom. iv. 5: “But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.”

The above is one of the questions for General Conference in the discipline of a certain denomination. It certainly is a very fitting question to come before the Conference of any Christian body, because any church that ceases to be missionary ceases to be evangelical. As it is near the time for General Conference we trust that this question will be given its due consideration. One of the chief aims of such a meeting should be for the furtherance of the gospel. The great question is, “What shall we do in bringing the gospel to those in heathen darkness?” There may be many things we do not understand in reference to foreign mission work, but that will not excuse us. We know the command. (Matt. xxviii. 19, 20; Mark xvi. 15; Acts i. 8.) But it is not enough for us to study our Bibles in order to know God’s will. We must know also the condition of the world in heathen lands, that we may know how to pray and act intelligently. A lack of interest in foreign missions can usually be traced to some defect in our devotion to God, or we are grossly ignorant of actual facts and the real needs of the work. If we have the love of God in our hearts—the true, divine love that God had when he gave his Son to die for us (John iii. 16), then we shall be

Justification and sanctification are two distinct states of grace, sanctification received subsequently to justification. And justification delivers from the guilt of sin, sanctification implies a setting apart for God’s service, or in other words, justification will give us something that we never had; sanctification will take from us that which we always had.

Your brother, working till Jesus comes.

A. L. Musser.

For the Evangelical Visitor.

What is to be done in the Missionary Cause.

Weep for the lost! The Prophets wept.

The above is one of the questions for General Conference in the discipline of a certain denomination. It certainly is a very fitting question to come before the Conference of any Christian body, because any church that ceases to be missionary ceases to be evangelical. As it is near the time for General Conference we trust that this question will be given its due consideration. One of the chief aims of such a meeting should be for the furtherance of the gospel. The great question is, “What shall we do in bringing the gospel to those in heathen darkness?” There may be many things we do not understand in reference to foreign mission work, but that will not excuse us. We know the command. (Matt. xxviii. 19, 20; Mark xvi. 15; Acts i. 8.) But it is not enough for us to study our Bibles in order to know God’s will. We must know also the condition of the world in heathen lands, that we may know how to pray and act intelligently. A lack of interest in foreign missions can usually be traced to some defect in our devotion to God, or we are grossly ignorant of actual facts and the real needs of the work. If we have the love of God in our hearts—the true, divine love that God had when he gave his Son to die for us (John iii. 16), then we shall be
willing to sacrifice anything in order that precious souls may be saved from sin, and that those who are in heathen darkness and superstition may be brought to the knowledge of the glorious gospel. With the love of God and a knowledge of the real condition of the world comes a missionary inspiration that knows no bounds. A certain writer has said, "If believers are asleep on the mission cause, it is because they are ignorant of missions. A fire needs first to be kindled, then to be fed, then to have vent. The only real power that can kindle missionary fire is the Holy Ghost. The coal must be a live coal from God's altar. (i.e., a truly converted church). But having that coal and a breath from above, all that is needed is fuel to feed the flame, and that fuel is supplied by a knowledge of facts."

While we rejoice that God has worked so marvelously through his people for the salvation of souls in heathen lands, yet on the other hand we should be humbled by the thought of the work still undone, the vast amount of territory wholly unoccupied, the contrast between Christ's demand and our response to it, and which should cause us to supplicate for the millions yet unreached, and ask, "Lord, what wilt thou have me to do?" Two-thirds of the world's population is yet unevangelized. If the missionaries here in India were equally divided over this vast empire, every two would have a parish of 500,000 souls.

In China it would be about the same proportion. But the fact is the missionaries are not near equally divided over these large countries, thus leaving millions of souls still unreached. Then there are millions of souls in other countries who have never heard of Christ who died to save them, and who never will hear the message of salvation until some one goes to them. God will call and send workers when once his people pray in real earnest as Christ commanded they should pray. (Matt. ix. 37, 38; Luke x. 2; Jno. iv. 35.) Some make the excuse for not being more interested in foreign missions that there are plenty of heathen at home, that we would better convert the home heathen first, and that charity begins at home. But, strange to say, people who make such a plea are not, generally, the ones to promote home missions. Yes, charity does begin at home, but it does not stop there. But why make such a plea when God has commanded us to go into all the world.

When once the home church fully realizes the value of blood-bought souls, regardless of what part of the earth they are living in, and her great obligation to them, it is then that she will awake to her opportunity and actually accomplish deeds according to her ability. O let us just put ourselves in the heathen's place. It will greatly help us in seeing our obligations to them, and also our opportunity of sacrificing and denying ourselves for their evangelization. There is no question as to our ability. We are able to do a great deal more than we are doing. The work cannot be accomplished without sacrifice, of means. If we all had the true self-sacrificing spirit this would not be the case. The missionary on the field is expected to make great sacrifices for the salvation of the people. Why not the well-to-do Christians at home? The same obligation rests upon both. When Christians at home practice the same self-denial as the missionaries on the field, there will be no lack of means for the maintenance and extension of the work. In many churches when money is wanted for the work of the Lord, usually, "the first resort is not fasting and prayer, but to festivals and fairs," and they generally get it. Of course we consider such methods as altogether unscriptural; but do we make use of the right methods? We cannot measure the work of the Lord by dollars and cents. "Such a method applied to a work commanded by God is itself close akin to blasphemy. Money it is possible to weigh, but who can weigh the soul?" The need of a lost soul cannot be belittled without belittling Calvary. Calvary was God's estimate of the needs of man. What is ours? "Plenty and pleasure are but for a moment. That only is important which is eternal." "The earth and the works that are therein shall be burned up, but he that doeth the will of God abideth forever." (II. Pet. iii. 10; f. Jno. iii. 17.) Oh that we could fully realize the shortness of time and the length of eternity, and the vanity of all worldly riches and honor, then too how much we might do for the lost if we only would.

"Give while you live.

Your dying gift may fail
To teach the world's sad need;
Your life blood, more effectual,
With you to Christ's heart yield.

Be not ashamed to wear the crown,
Of all your sacrifice."
the least of these, ye did it not to me?"

God has made every provision and now waits for his people to co-operate with him, according to their light and ability, in this greatest work in the world. God grant there may be a definite and favorable decision of this important question, "What is to be done in the missionary cause?"

Y. H. RICHARDS.

Swajun, Bombay Press, India.

MISSIONS OUR FIRST BUSINESS.

I believe that the word of our Lord Jesus Christ, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, but lay up for yourselves treasures in heaven," that word that is just as binding as "Believe and be baptized." We have separated from Christendom in obedience to the last commandment, "Believe and be baptized." I suppose if we should stand out on the other we should be counted eccentric, perhaps looked upon with suspicion. I believe Christ meant that as much as the other. It is best for us to do exactly what the Master commanded. I heard this said: "I have been forty years in India. You think missionaries have many hardships. I tell you the greatest hardship of all in missionary life is the parting with children, sending them home, being separated from them. That is the missionary's greatest trial; but I want to say that in forty years' experience I have never known a missionary's child to go wrong." What a remarkable statement! These men have obeyed the Great Commission, and God has kept faith with them. I have been nearly twenty-five years pastor of one church, in a position where I have had an opportunity to see. I want to say that, with two or three exceptions, I have never known an instance where men have waited, and laid by, and accomplished a great fortune to send it upon the heads of their children, that those children have not, with one or two exceptions, gone wrong and been ruined. The best way to save your money is to give it to Jesus Christ for the work of preaching the gospel among the heathen. I know of no security for it anywhere else. I know of no security for Christians in doing anything else.

Oh, my friends, I am not talking about the Missionary L'nion and its claims; I am talking to you to-night. Do you know that money is the greatest evil, if used, that it may be the greatest power if rightly used?

Do you know that what God has given you in return for honest toil may be multiplied a hundred fold if you will use it in the work of giving the gospel to those who never heard it? Therefore, I ask if we are making preaching the gospel our first business when we are spending ninety-eight per cent. at home, and two per cent. abroad, when multitudes upon multitudes never have heard of Jesus Christ? I say, if we mean business, let us sacrifice the luxuries of our home work for the advancement of work among the heathen.

Oh, my God, help us in this solemn hour to take upon our hearts a lost world, and resolve for the future that missions shall be our first business.

A. J. Gordon.

From Sister Boulter.

My dear brethren and sisters in Christ Jesus, may the blessing of the Triune God be upon you all. Amen.

"So let our lips and lives express The holy gospel we profess: So let our works and virtues shine, To prove our doctrine all divine."

So I am still doing my little for the Lord. Since I last wrote a month ago, I have been real sick, but am now on the mend, praise the Lord. The Lord most wonderfully shows me what to do. He has led me to visit many towns that lay round about here, distributing tracts, singing, talking, and praying with people. Many were pleased and would have me come again. At first I felt so strange, but then I thought how Jesus triumphed about from place to place, teaching and healing, and had no team to drive, nor any trains to travel in. How are we blessed with these many helps to enable us to carry on the work he left for us to finish. The thought made me glad, and now it is a real pleasure in running upon his errands and am becoming stronger, and better able to stand the hard bumps some people give me.

This morning I came in contact with a Roman Catholic priest who was ready to devour me at once. He said there was no eternal life promised to any Protestants, that hell was their doom for protesting against the true Church of Christ, the Church founded by Christ and the only one, the Catholic. He said a Protestant had no authority from God to even preach his word. My tracts, he said, were printed in hell; he was indeed bitter. I asked him if he was a Christian. And was he representing the Christ life? He said yes. I told him I could not and did not believe it, because I knew that Jesus would never talk so unkind to any one. Oh how thankful we should be, that we are enlightened as we are. Praise the Lord for the real truth.

I want to thank all again who have sent in a donation for the carrying on of this work. I also wish to state that every penny goes for the Lord and his cause only, and not for me. I wish the Brotherhood to know that all that is sent here is being used for the Lord and the expenses to carry on this most important work. Last week I had the opportunity to help a poor family. I purchased for them things to eat, and some clothes for a new-born baby. How good it makes me feel to make others happy. Brethren, I would be glad for clothing of any kind or anything that would help me to help the needy. If any wish to send such, they can send it to Killer Station, Virginia, which is our nearest station, and for one dollar I can get a team and go after it and would gladly distribute it. I have since I started received a little over twenty dollars; so you see I am obliged to be careful so as not to run into debt, as I must pay every where I go. The world gives us nothing for nothing, and besides I don't want it. I will not use ill-gotten gain; it must come from God through his children. Then I know the Lord can use it with a blessing. I may be a little cranky on these lines, but then I am willing to be called a crank for Jesus' sake. I am to trust the Lord for means to carry on his work. I don't want any of the devil's money to do it with.

Pray for me, brethren, that I may have much wisdom. It is indeed a great comfort to me, when I sometimes sit and think that somewhere, some one, is praying for me. Oh, I am so hungry to hear preaching. I so long to hear some one of the brethren. I surely feel lost sometimes down here, but then I have Jesus who will never leave my forsake me. Bless his name. Pray for me.

In conclusion I wish to send you a few lines that were written for the Philadelphia Rescue Band by a woman who wasted many precious years in a house of ill-fame. Oh, the horror of it! Yet it is true and I trust that all who read it will read it prayerfully; that it may some time somewhere fall in the hands of some dear young girls who are so apt to be led off into just such awful sin, in the bud of years and finally wither like the rose. It runs thus:

Does it pay, my girl, this glitter and style, The vine and song and maddening delirium?
May 15, 1894.

Jewels and satins for a little while,
Passionate lovers with liquor-flecked breath.
Pressing your lips with the nectar
Passionate lovers with liquor-flecked breath.

For the reeking gold so grudgingly
Leaving pale cheeks and a broken heart.

(What matter to them if your soul is lost)

Oh girls, turn back while yet there is time,
Refuse not a love so pure so divine.
Our Savior is here with his arms open wide;

Bring your sin-stained heart, lay it close by his side.
There is nothing to gain in your palace of lust.

But the wrath of your Maker, a God just.

For the Evangelical Visitor.

The Law of Giving.

Give, and it shall be given unto you: let one be angry, let passionate words and deeds be poured out and how quickly the return comes in hot passionate words from the one you have thus attacked with the blows of your tongue. But speak the kind, gentle word, do the sympathetic, bearing tender action and how it disarms the angry one of his anger and wakes up a responsive chord in the human heart: human nature seeks, in spite of a cross-grained disposition, to make a like return.

Yes, a man may be of a surly, peevish temperament, but let words of true kindness and forbearance be uttered to him, and even if he does not openly respond, in his own soul he is ashamed of his surliness. Probably the next time you meet he will make some awkward advances, concealed perhaps under gruffness, to make amends for his past roughness.

Jesus says, it will be good measure, pressed down, shaken together and running over that men shall return into your own bosom. The heat, the impatience, the anger which you vent will be like a stone hurled into a crater's mouth, which will in return vomit out from the angry volcano a torrent of burning, scorching lava or, like the disturbed stillness of the Alpine heights, the icy glaciers will fall upon and crush you—a loud, angry word will often bring upon one a perfect torrent of abuse. But the cheerful smile, the loving word, the tender deed will be returned in ten-fold volume, filling your day with fragrance, even as Mary's loving deed in breaking the alabaster box over our Lord, filled not only the whole house, but the whole world with the sweet fragrance of her tender love. How gladly shall we be to meet Mary in the beyond, and know her, in her true womanhood, and how instinctively we would seek to evade a possible meeting with those who showed the unloveliness of their character, by the spite and venom which they poured out in hatred upon the sacred person of our dear Lord.

But Jesus not only wants us to abstain from a harsh, critical spirit, knowing that it will neither witness for him, nor accomplish aught but evil in bringing a swift recompense from those we thus judge, but he also wants us to love, to do good, to lend, hoping for nothing in return. Love the unloving and the thankless, do good to the ones who do us evil, lend to those who cannot return our loan, make a feast for the poor and the needy and your reward shall be great.

If loving service is done in the name of Jesus, we shall be children of the Highest; for he is kind to the unloving and the thankless, do good to the ones who do us evil, lend to those who cannot return our loan, make a feast for the poor and the needy and your reward shall be great.

Truly this law of “giving” is a wonderful law—hated and all its kindred spirits begot a like return from the world of discord around us, but love not only wakes up an answering love in hearts otherwise cold and hard, but it also brings down from the other world the warmth and moisture of God's love to our own craving souls. He who makes his sun to shine on the evil and on the good and sends his rain on the just and the unjust is quickly responsive to any act in accord with his own loving heart and speedily sends the warmth of his love and the dew of his blessing to the one who pours himself out in self-denying love, to the poor, thirsty but thankless hearts around him. Brothers, let us keep ourselves in the love of God, that we may be as a tree planted by the streams of water, that bringeth forth fruit in its season—the fruit of the Holy Spirit of love.

A. McG.

Without a conscience that is clear, and a mind that is undisturbed, there is no rest.

For the Evangelical Visitor.

“II Senna to Me.”

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens.” (II. Cor. v. 1.)

For some time I have been impressed that I should write something on the above subject, and by the help and grace of God I will do so. I do not write this simply to find fault, but that others may be edified, and God may be glorified.

What expression is more common at a love feast than this, “It seems to me?” Let us consider it in the light of God’s word. We cannot find any place in the Bible, to the best of my knowledge, that any of the true followers of Christ were in doubt as to their relation between them and their God; neither should we be. If we are on the broad road to destruction, we certainly know it: and if we are on the narrow road that leads to life everlasting we know it too, it does not only seem so to us.

In the first verse of II. Cor. v. the Apostle Paul leaves no room for any doubt, when he says: “For we know,” etc. not it seems so to us.

It sounds very inconsistent for a Christian professor to say, It seems to me I love the Lord. What would you think if a father would ask his child, Do you love me? and the child would say, it seems to me I do. So if we as God's children love our heavenly Father, we certainly know it. Paul says: “The Spirit itself beareth witness in our spirits that we are the children of God.” He does not say, It seems to us we are the children of God. There are certain things which we do not know, but we must know and we can know how things stand between us and our God.

As long as we do not know how things stand between us and our God, there is something wrong. I do not want to discourage any one by this, but I would rather encourage them, that if they are not sure if they are a child of God or not, they can have the assurance, by complying with the whole will of God. See Rom. ix. 26.

The time for love feasts is here again, and I believe it would be more pleasing to God if you would say in your testimonies. I know I love God, instead of saying, it seems to me I love God: and “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” (II. Tim. i. 12.) We sometimes hear
Thank God for it. What would we have to live for without Christ? He is a help in time of need. He knows all we need, but he wants to be asked before he will give. He says, "whatever ye ask in my name that will I give." When we ask him to heal our bodies he will also do it. O, this beautiful plan of salvation which is laid for us that both rich and poor, and the most woful sinner can come! God is no respecter of persons. When the publican and pharisee went to the temple to pray the one was boasting that he was not as other men, but I feel at times like the publican, not so much as to look up to God and say, 'be merciful to me, a sinner.'

I ask an interest in all the prayers of God's children who know the worth and value of prayer.

Your sister,

Lizzie Hessey.

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Bible Teaching on Dress.

Nothing should be worn merely because it is an ornament. Please read very carefully the following Scriptures: 1 Peter iii. 3, Gen. xxxv. 1-4, Ex. xxx. 4-6.

Putting on apparel for adorning is just as plain forbidden as gold or hair plaiting. Superfluous ornaments are those parts of dress worn under the name of trimmings, such as lace, fringes, embroidery, braid, strips of velvet etc. Christian parents are bound to refrain from putting ornaments on the dress of their children, as much as on their own clothing. Those who indulge their children in superfluous ornaments commit the double sin of doing wrong themselves and teaching their children to do what God has positively forbidden. Do not try to satisfy your conscience by merely being plain yourselves. God requires that you should "Train up a child in the way he should go," and you will be held responsible for the performance of this duty. We have never seen any who, enjoying communion with God in their souls, commit this glaring inconsistency. The wearing of gold for ornament and costly apparel should be entirely abandoned. We mean apparel worn for its coarseness, to present an appearance of superiority or show. "With gold," this refers not to the garments, but to the materials. Some appeal to the Old Testament to justify the extravagance of the age. We are told that the Israelites wore ornaments—that Rebecca was presented with a set of jewelry. Admitting the fact does not prove it was right. The Bible is a faithful history. It records the failings as well as the virtues of those of whom it speaks. Some who were good in the main, did some foolish things. Some when young made mistakes of which they afterwards repented. As one says: "The unholy women as they do now, adopted a fashionable, worldly attire. They were known by their appearance. They had golden ear-rings, because they were respectable. If they had been leading to the worst crimes, would not have worn those useless ornaments. In Isaiah iii, the various modes that fashionable women adopted to render themselves attractive are specially mentioned, and unsurprisingly condemned. On the other hand, we have positively been benefited by those of old abstained from superfluous ornaments. "For after this manner (that is, without gold or superfluous ornaments) in the old time the holy women also, who trusted in God, adorned themselves." The above things are forbidden because:
1. It is a waste of time on themselves.
2. It is of no real value to the body.
3. It does not promote the glory of God. (Col. ii. 17; I. Cor. x. 31.)
4. It increases pride and damns many women.
5. It keeps the poor from our churches.
6. It creates and fosters a flame of lust, leading to the worst crimes.

"What does that gaudy ribbon and those ornaments upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care! you might just as well write on your clothes: 'No truth in religion.' It says: 'Give me dress, give me fashion, give me flattery and I am happy.' The world understands this testimony as you walk the streets. You are living epistles, known and read of all men.'

Only let Christians act consistently and heaven will rejoice, and hell groan at their influence. But O, let them fill their ears with ornaments and their fingers with rings, let them put feathers in their hats, clasp upon their arms and hands, put on its robes of mourning, and hell may hold a jubilee.

If there were two heavens, one where Jesus is hid, and the holy women with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians." "During the years you have been
had you not been afraid of being loving Savior. The Holy Bible and having never heard of the true and wearing these useless ornaments, adorning your person and cherishing other folks had you not preferred thought unfashionable and not 'like other folks.' had you not preferred extensively circulated in heathen lands and pride."

and good taste, not slouchily and re-

the body. • It is God's temple. Dress

dress so as to have God bless you in

article. pulsively.

ligion by your dress. Do not shrink worthy of imitation.
fashion and extravagance, and a model people.

A dead bird has no use for feathers,

would you soon find the

as has been published, that there is an organized syndicate with a capital stock, whose business it is to employ
A Sermon
Preached by J. R. Zook at Abilene, Kansas. Reported by M. L. L.

Our text will be found recorded in the 6th chapter of Matthew's Gospel and the 33rd verse. "Seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you." These are the words of Jesus Christ, and they come to us to-day in their reality and entirety when they first fell from the holy lips of the Master. Seek! Seek! We don't simply stumble into the kingdom of heaven, we don't get there by accident, but it's in an entirely different and careless mood. It requires an earnest desire. The whole heart of man must desire the kingdom of heaven before he gets it. Our righteousness is not God's righteousness. We must depart from our own righteousness and must desire thinking of heaven more than anything else before we will get what we are seeking for. It is not hard to find when we really get in earnest about the matter. Some people desire to become Christians simply that they may get to heaven; but we will not get into this kingdom when we seek that way. But when we get in earnest and throw our whole soul into it, it will only be a short time till we realize that we are in it, and it will be in us.

We must not only believe in Jesus who is our Lord and Saviour, but we must and we have settled down in life and have everything comfortable and then seek the kingdom of heaven. That is the way many people are doing. That is contrary to the teaching of Jesus. Jesus says: "Seek ye first the kingdom of God, and his righteousness and all these things shall be added." Whose righteousness shall we seek? The righteousness of God takes us into the kingdom of heaven. If we think that we are good enough without Christ, we cannot enter this glorious kingdom. "Seek ye first the kingdom of God." Well, that indicates that there must be another kingdom. There are two kingdoms in the world, two spiritual kingdoms. One is the kingdom of Satan, the kingdom of sin and darkness; and the other is the kingdom of God or heaven, the kingdom of light and righteousness. The whole human family belongs to these two kingdoms. You either belong to the kingdom of God or to the kingdom of Satan. No one can belong to both at the same time. We are either in the kingdom of heaven or in the kingdom of Satan. Every one that is in the kingdom of God knows it. Some people act as if they were a hard matter to change kingdoms. We need not go to Europe or some far off land in order to change kingdoms. You need not go out of these doors before you change kingdoms. "Ye shall seek me, and shall find me, when ye shall search for me with all your heart." When we seek God with all our hearts, that is the secret of it. It is a glorious meeting when God meets us to make us citizens of the kingdom of heaven. The kingdom of heaven is a glorious kingdom. Its citizens are peaceful and righteous. When you find some one that Professes to be of the kingdom of heaven and goes around finding fault with his neighbors, or swears, or cheats, looks out! He does not belong to this kingdom, as these are not the fruits of the kingdom of heaven. Those who belong to the kingdom of heaven, instead of going about finding fault, and trying to tear down God's cause, they will invite the people to become citizens of the Lord Jesus Christ's kingdom. In Isaiah, we must put among nations is, when you want to become citizens of a country, that you must take an oath of allegiance and promise to support that government and not the one from which you came. When we Christians become a kingdom we must promise allegiance to God, that we will stand by the rules and regulations of his kingdom, and support and defend it. We cannot say that we will not do this or that, but we must abide by the rules and requirements of that kingdom, or he will eject us from his kingdom. Again, we are told that the kingdom of heaven is not meat and drink, but righteousness, peace and joy in the Holy Ghost. When you find people that you can bring this kingdom upon earth, the righteousness of God shall take us into the kingdom of the heaven. If we think that we are good enough without Christ, we cannot enter this glorious kingdom. "Seek ye first the kingdom of God." You don't have to have a notion to change kingdoms, as they cannot enter the kingdom if you have any desire to ever turn back. Sometimes we find a man who wants to become a citizen in order to advertise his business, but he will never get into this kingdom that way. I have heard of people uniting with some popular church, thinking that it would strengthen their business—for promiscuity's sake. But we must come to the place where we want nothing but righteousness. We cannot tell how grand it is. It is better realized that told Jesus in teaching Nicodemus about the kingdom of heaven and what it is like this: "Except a man be born again he cannot enter the kingdom of God." Jesus told Nicodemus, "Except a man be born again he cannot see the kingdom of God." There must be an entering into the kingdom. "Except a man be born again he cannot enter the kingdom of God." No doubt Nicodemus referred to John's baptism and thought it was the birth, but Jesus said, but John's baptism is all right, but you must be born of the Spirit also, because that is born of the Spirit is spirit. Peter said on the day of Pentecost, "Repent and be baptized every one of you." In order to get into this kingdom we must repent, and people would rather do anything else than to repent. They would rather join a church and be baptized, and do anything else before they would repent. The words of Jesus came to us. "Repent, for the kingdom of heaven is at hand." Again he says, "Seek ye first the kingdom of God, and his righteousness." Now, what will we do about this matter? In the conversation with Nicodemus, Jesus told him what he must do: but Nicodemus said, how can I be born again when I am old? But Jesus spoke of the birth of the Spirit. He says in connection with that conversation, "Except ye be born of water and of the Spirit, ye cannot enter into the kingdom of God." Some people think this means that we must be baptized before we are Christians, but as I had explained being born of water had reference to John's baptism, and not to the baptism which Christ commissioned. Because Christian baptism in an ordinance, and like getting up some ordinances are for God's people and not for sinners.

Their conversation doubtless ran on the baptism of John, because Nicodemus must have been familiar with John's teaching for all Judea and Jerusalem went out to be baptized of him in Jordan, confessing their sins and promising to believe on Jesus when he came. We read, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." That is the way we get into the spiritual kingdom. We do not grow into it, but we are born into it. We must obey the commission that Jesus Christ gave to his disciples to go into all the world and make disciples, and his command to baptize. We must obey his command to baptize. Some people say, "if you feel like it," you shouldn't be baptized. Feel like it or not, it is God's command. Why not do it when God says that you should? You should not get into a country unless you take the oath and become a citizen. You have to join a church and be baptized, some people say. If you feel like it, you should do it. This is the way we get into the kingdom of heaven. Some people say, "We are not baptized until we are old enough." Just as old as we can remember. Who wants to become a citizen of a country, that you must take the oath, or promise allegiance to God, that we will stand by the rules and regulations of his kingdom, and become citizens of the Lord Jesus Christ, instead of going about finding fault with his neighbors, or cheating, or looking out! He does not belong to the kingdom of heaven, but we will not get into this glorious kingdom. Sometimes we find a man that professes to be of the kingdom of heaven, instead of going about finding fault with his neighbors, or swears, or cheats, looks out! He does not belong to the kingdom of heaven, but we will not get into this glorious kingdom. Sometimes we find a man that professes to be of the kingdom of heaven, instead of going about finding fault with his neighbors, or cheating, or looking out! He does not belong to the kingdom of heaven, but we will not get into this glorious kingdom. Sometimes we find a man that professes to be of the kingdom of heaven, instead of going about finding fault with his neighbors, or cheating, or looking out! He does not belong to the kingdom of heaven, but we will not get into this glorious kingdom. Sometimes we find a man that professes to be of the kingdom of heaven, instead of going about finding fault with his neighbors, or cheating, or looking out! He does not belong to the kingdom of heaven, but we will not get into this glorious kingdom. Sometimes we find a man that professes to be of the kingdom of heaven, instead of going about finding fault with his neighbors, or cheating, or looking out! He does not belong to the kingdom of heaven, but we will not get into this glorious kingdom. Sometimes we find a man that professes to be of the kingdom of heaven, instead of going about finding fault with his neighbors, or cheating, or looking out! He does not belong to the kingdom of heaven, but we will not get into this glorious kingdom. Sometimes we find a man that professes to be of the kingdom of heaven, instead of going about finding fault with his neighbors, or cheating, or looking out! He does not belong to the kingdom of heaven, but we will not get into this glorious kingdom. Sometimes we find a man that professes to be of the kingdom of heaven, instead of going about finding fault with his neighbors, or cheating, or looking out! He does not belong to the kingdom of heaven, but we will not get into this glorious kingdom. Sometimes we find a man that professes to be of the kingdom of heaven, instead of going about finding fault with his neighbors, or cheating, or looking out! He does not belong to the kingdom of heaven, but we will not get into this glorious kingdom. Sometimes we find a man that professes to be of the kingdom of heaven, instead of going about finding fault with his neighbors, or cheating, or looking out! He does not belong to the kingdom of heaven, but we will not get into this glorious kingdom. Sometimes we find a man that professes to be of the kingdom of heaven, instead of going about finding fault with his neighbors, or cheating, or looking out! He does not belong to the kingdom of heaven, but we will not get into this glorious kingdom. Sometimes we find a man that professes to be of the kingdom of heaven, instead of going about finding fault with his neighbors, or cheating, or looking out! He does not belong to the kingdom of heaven, but we will not get into this glorious kingdom.

In regard to the time when we should be baptized, some people say, "Wait and see if they hold out faithful. How can they keep saved when they disobey God's first command?" Now then, we must seek this kingdom of God first. These are the words that dropped from heaven to sinful man. God who loves us more than you or I, and who would rather do anything else than to repent. They would rather join a church and be baptized, and do anything else before they would repent. The words of Jesus came to us. "Repent, for the kingdom of heaven is at hand." Again he says, "Seek ye first the kingdom of God, and his righteousness."
May 15, 1904

EVANGELICAL VISITOR

When to the mercy seat our souls do gather,
To whom all praises, all honor should be given,
Our secret sins and guilt may rest in peace,
And of thy mercy, pity.

Then for our souls, O Lord, we also pray,
For every one that enters. Jesus said
To forgive us our trespasses.

And though sometimes thou hast forgot
All our misdeeds, for him whom thou did'st please
And though sometimes thou hast forgot
That thou didst please.

For he is the Lord, who made the world, who can
And though sometimes thou hast forgot
That thou didst please.

And though sometimes thou hast forgot
That thou didst please.

For he is the Lord, who made the world,
Whose heart is full of kindness.

The Christian martyrs praised
The Christian martyrs praised
When God requires us to pass through
Such ordeals, he will supply strength
That we may possess the precious
And grace sufficient for every occasion,
Thou would'st be pleased to
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PUBLISHERS' NOTICE.

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To Test Proofs.—Who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

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Send money by Post-office Money Order, Registered Letter, Bank Draft, or Telegraph. Drafts to G. Detwiler, 115 Bailey St., Harrisburg, Pa. Canadian Currency is discounted with us.

[Editorial notices follow]

Harrisburg, Pa., May 15, 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 the Bible prepaid to any address in the United States or Canada, and the Evangelical Visitor for one year. This offer holds good for renewals as well as new subscribers.

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The binding is Extra French Seal, Die-cut Circity, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINED.

Address Evangelical Visitor, 115 Bailey St. Harrisburg, Pa.

Our City Missions.


Buffalo, N. Y. Mission, 221 Hawley street, in charge Rev. Brother George W. Miller, in charge.

Chicago Mission, 3963 Persia St., in charge Rev. Brother Peter Stein and Sister Anna Whisler.

Des Moines, Iowa Mission, Second and Grand streets. Church, Thirtieth and University Ave. In charge of Bro. J. B. and Sister Anna Zook. Residence, 126 Eleven south, N.

CHURCH WORK.

Love feast

Owen, Ashland and Richland, May 28th, 29th.

Elmira, May 26th.

Wayne county dist., at Zippo. June 4-5.

Pennsylvania.

Cross Roads (Thomson Dist.), May 29th, 26th.


James Island, May 27th.

Silverdale M. H., May 29th.

Darlington, May 28th.

Greener Ford, May 29th.

Come to Lancaster every two months. Come to Colton station on the M. and H. road.

Pepa M. H. Lancaster county, June 4.

Come Lancaster and York from correction to Gettysburg M. H. from trolley.

Lebanon, at the home of Brother Inman Rongberg, M. H. June 7-8.

St. Louis, May 27th.

Markham, May 28th.

Black Creek, May 27th.

Huntington, June 7.

Waynesfield, May 26th.

Worship, at the Rohrman M. H. in West Top, H. B. station, Petersburg, June 11-12.

Michigan.

Clare, June 4.

Elmore, June 18.

Greenwood, June 21.

Ontario.

Norton, May 27th.

Markham, May 28th.

Black Creek, May 28th.

Huntington, June 7.

Waynesfield, May 26th.

Waterloo, at the B. M. H. on the W. M. R. road.

Ohio.

Silverdale M. H., June 4-5.

Belle Springs, June 11-12.

A special invitation is extended to all these love feasts.

Philadelphia Mission.

April Report.

Dayton.

Balance on hand...$00 12

Brookville, Ohio...2 0 0

Brevard Ford, Pa....2 0 0

Huntington, Ohio...2 0 0

Silverdale, Pa....2 0 0

Pittsburgh, Pa....2 0 0

Philadelphia...2 0 0

Petersburg, Va....2 0 0

Cay Hill, Pa....2 0 0

Union, Ohio....2 0 0

Total...$61 34

Lancaster, 1 barrel potatoes, Smithville, Ohio. 1 box clothing.

EXPERIENCES.

For Mission...$12 22

For home...2 0 0

For minister work...9 0 0

Coal for Mission...32 50

Manse, and busses...

Baptism and love feast expense...40 0 0

Total...$222 22

We wish to report here a barrel of good which was received in December from Brother and Sister Sisler, Sissonville, Pa. By no means were we disappointed for this gift, which contained so many good things. Being burdened with many cards at that time we failed to get it into the report. We trust the dear ones will not think unkindly of us, but accept our appreciation and thanks.

For the past month we have been widely tried by and supported by God’s work. The last past month we received from David May, Mt. Moriah, forty dozen eggs; Mr. Carne, Home, Morrison, four dozen cakes and rolls. Mr. T. P. Thompson has given the Lord’s rent. May God bless and give each one to know that whether by prayer or giving, or both to those who are indeed in the need of the battle for souls, they too have a great part in the work.

Total...$52 50

Balance due Mission...$5 25

Groceries...15 0 0

Gas for lighting...7 5 0

Rent...50 0 0

We have again entered into a series of meetings in Ohio at aitp in that we may give glory, for thy mercy and for thy truth’s sake.

May 15, 1904.
May 15, 1904.

EVANGELICAL VISITOR

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BUFFALO MISSION.

April Report.

Paul Winger, Stevenville, Ont., $1.00

Harry Clemsland, Stevenville, Ont., 1.00

James Winger, Stevenville, Ont., 1.00

Ben. Byer, Clarence Center, N. Y., 1.00

Lily Winger, Clarence Center, N. Y., 1.00

Alvin Berry, Clarence Center, N. Y., 1.00

In memory of a departed sister.
Charles Center, N. Y., 1.00

H. W. Stevens, Rural种种, N. Y., 1.00

Anna Wormal, Buffalo, N. Y., 1.00

Sister Schumacher, Buffalo, N. Y., 1.00

John Riez, evangelist, Buffalo, N. Y., 1.00

Jos. Langenhorst, Milwaukee, 1.00

Anna Hesh, Mansfield, 1.00

Howard Berry (for board), 1.00

Balance of account, $27.55

The Brethren's Fire Relief in Canada.

A statement of the business from its start until now as given by the Treasurer, Peter M. Clemsland. Brother Detterline is a board of directors, one of which had some connection with the Canada Fire Relief to receive a report from the Brethren and I will endeavor to do so in such a way as I can, concerning the beginning. In the year 1889 the Brethren in Canada, including the Clarence Center Brethren some years years later the Eastern Michigan Brethren were also taken.

I am glad to say that for whenever there was a call made for help there was a hearty response. The first assessment, which was made in February, 1889, and one and one half cents were laid on every one hundred dollars of the valuation. I then received from the members of my home district (Black Creek), $13.89; from Clarence Center, N. Y., $25.49; Markham, N. Y., $24.56; Nottawa, $24.60; and Howick, $24.72; a total of $56.60.

The second assessment, eight-tenths mill on the dollar, was made in May, 1890. The amounts received from Black Creek, $456.15; Clarence Center, N. Y., $30.91; Markham, N. Y., $450.92; and Nottawa, $26.00, a total of $939.08.

The third assessment, three-tenths mill on the dollar, was made in November, 1890. The amounts returned from Black Creek, $221.86; Clarence Center, N. Y., $503.00; Wainfleet, $116.48; and a total of $841.34.

The fourth assessment, four and four tenths mills on the dollar, was made in December, 1890. The amounts received were, Black Creek, $481.92; Clarence Center, N. Y., $25.92; Markham, N. Y., $33.45; Nottawa, $26.00; and Howick, $26.00, a total of $598.34.

The fifth assessment, one mill on the dollar, was made December, 1891. The amounts received were, Black Creek, $614.88; Markham, N. Y., $68.10; Clarence Center, N. Y., $114.94; Nottawa, $189.88; and Howick, $189.88, a total of $1,088.66.

The sixth assessment, one and one half mills on the dollar, was made March, 1892. The amounts returned were, Wainfleet, $73.00; Clarence Center, N. Y., $450.92; Markham, N. Y., $30.91; Black Creek, $377.14; and a total of $571.07.

The seventh assessment, three and one half mills on the dollar, was made October, 1892. The amounts received were, Black Creek, $221.86; Clarence Center, N. Y., $114.94; Nottawa, $189.88; and Howick, $189.88, a total of $537.58.

The eighth assessment, seven and one half mills on the dollar, was made May, 1893. The amounts returned were, Black Creek, $377.14; Clarence Center, N. Y., $450.92; Markham, N. Y., $30.91; and Wainfleet, $73.00, a total of $861.07.

The ninth assessment, two mills on the dollar, was made March, 1894. The amounts received were, Markham, N. Y., $924.72; Nottawa, $25.85; Wainfleet, $33.45; and Salamanca, $25.85, a total of $1,007.97.

We come to the close of another Conference and Christmas with thanksgiving for the kindness and blessings of the year. Many thanks for the liberal subscriptions which have so lovingly and cheerfully been given to send- ing of their means with kind words and prayer. We hope that we might come to the close of this Conference year without a deficit, but as you know we have failed to do so, unless someone is yet moved to do what has been left undone.

It is quite a burden when there are so many who want the money must be forthcoming from some source. We are exceedingly anxious for an interest in the prayers of all the dear readers for the work of this place. Our love to all.

J. A. and Anna Zarem.

Peter M. CLEMSLAND, Treasurer.
MISSIONARY.

Matoppo Mission, Letter.

Dear Readers of the Visitor: We greet you again in the precious name of Jesus.

First, we thank God for his encouraging care for us, and especially now he seems so very near to us in the midst of a multitude of fever-stricken people. The rains were very heavy and continued so long this fall, that many cloudy days elapsed, thus causing much sickness among the poorly protected people. But we hope that the Lord may cause such opportunities to come from their extremity, as this is surely an opportune time to win their confidence to Christ. Almost daily we have had calls from the sick and while the Lord upholdeth us by his strength, we have a great privilege to minister to their wants, and our hands find plenty to do, but the best of all is the unfolding remedy for their sins through Christ the "San of righteousness" with healing in his wings.

Last week four of our boys here were sick of fever and though they did not wish to go home, the mother of one of the boys was very persistent for her own way, and would have taken him away without our knowledge of it; finally she was persuaded to leave him here; then we felt the responsibility of our charge and we asked the Lord to relieve us, that his name may be honored, before the return of his mother, lest she take him away and worship the Amalthee (sorcery spirits) in behalf of his recovery, and the Lord has surely helped us all.

Last Sabbath Sister Doner and I visited an aged widow who was very ill with fever; hence we suggested that she was trusting the Lord only; and as she appeared to have no other comfort, we assured her that he would answer her. But she came and came next morning with heart full of praise to God for his mercy and love.

Last week Brother and Sister Stengerwald accompanied Sister Davidson as far as Bulawayo on her return to the home-land. We believe the Lord will use Sister Davidson very much to stir up the interest among the natives to come to the center to receive the beer. The animal is also killed and taken home afterward and eaten. The worshiper tells (?) or at least says he don't the spirits that he is giving them these things and asks them to heal him.

This will give you a very faint idea of heathen worship. Frequently as I was walking along a path I have seen these little heaps of earth, etc. More frequently, however, have I seen as I spoke to them, that they are continually propitiating their ancestral spirits for healing and other things as well. "Gorging in ignorance, dark as the night" does not express the condition of the heathens. His entire life is controlled by the devil, by whom he is bound. Considering them, what has God done for the heathens as well as us, shall we, whose hearts have been enlightened with light from on high, to those enlightened the light of life?

God is getting a people ready for the coming of Jesus, and we are faithful we know that there will be not a few among them that the many lost ones to whom we have been called to witness of his mighty power to save. We ask your special prayers in behalf of the poor.

Your brother and sister in Jesus.

ISAAC 0. AND A. ALICE LEHMAN.

South Africa, April 4, 1904.

Roodorp Letter.

Bulawayo, April 3, 1904.

"We have seen and do testify that the Father sent the Son to be the Saviour of the world." (John 4:42.) It is blessed to see God working out his plans, in the salvation of the poor lost heathen. The soul of the heathen brought into the light of God—made to see his lost condition—feels a need of some one to help him. With this his hearts have been enlightened with light from on high, to those enlightened the light of life.

The weather is very pleasant again, and the rains which will be a few months yet. The总公司 this will not be done until after the opening another mission station. Of course this is the first year is considered the most important of the best method.

I wish to state that many missionaries have been able to talk to them about Jesus so much as we could scarcely say farewell. Our prayers should continue in behalf of the heathen souls, that their lives may be spared. The weather is very pleasant again, and as the crops are very good quite a long time may be required for harvesting to keep them. Thus we are again reminded that the harvest of souls is drawing near. Pray for us that we may labor patiently and earnestly till he come.

LEO DORES.

EVANGELICAL VISITOR

[May 15, 1904.]
the station, and which goes by the same name, has a population of several thousand souls. It is as yet unoccupied by any missionary. This will be a good location for a mission station in many respects, and the neighboring towns and villages last also be reached from the same mission. We propose taking the girls from this orphanage to the new Mission, as it is considered best, at this time, to save the girls and boys separate. Then it will also be an industrial Mission, and will be open for receiving more children. This will mean much hard work and considerable expense, but God can touch the hearts of the people and to cooperate with us here, and we believe that those who hear his voice concerning this work will stay. Our hearts are stirred with compassion at these deluded and suffering souls. It is as yet unoccupied by any missionary. This will be a good location for souls. It is as yet unoccupied by any missionary.

An hour later, when a cheerful fire blazed in the room, I felt I was a great sinner in his sight. He said to me, "All things work together for good to them that love the Lord." (Rom. viii. 28.) And I thought, 'If I might just lay the Lord's love in my heart. I wish you would all remember me in your prayers. I also ask you to pray for two sisters of brothers, who need salvation, and are still living in sin. I am glad God called me when I was young and that he needed his call. Wishing you all the grace of God.

I am, your sister in Christ,

Martha, Pa.

[This young sister's contribution was on the editor's book for some time, but still counted out. Editor.]

Dear Readers: I feel impressed to write a few lines for the Visitor. By God's help I will do so. I do love to read other testimonies. I thank my God that he has called me from darkness into light. I wish to live the rest of my life for Jesus, 'all my days, and all my heart,' and to do what he has for me to do, and be faithful through life's journey.

Your sister in Christ,

Maria Moneta.
love the Lord and God above all other things, so that we can be able to receive the crown which is laid up for us on heaven, even a crown of righteousness. Let us pray earnestly to God to keep us humble at Jesus' feet. That is my prayer to God that he will keep me from all unrighteousness. Remember me in your prayers. Wishing you all the blessing of God. Your sister in Christ, 

Harpeth, OZ. 

Catherine Cook.

Dear Readers: I feel it my duty to write a letter to this worthy paper. Oh, I do feel so thankful that it has come in our day. I am so glad that the Lord is teaching me in his Spirit. I am sorry that I did not know more of this way of life before. I have wasted so much precious time that was not God's time. My conscience has cleared me out of lots of God's time. I do hope God will deliver me from spending time in only to his glory. Oh, I feel so anxious about my soul, not mine only, but the many thousands that are deceived, so-called church members. God lead me so that I may set a good example. I feel like crying out, "Awake thou that sleepest, arise from the dead and Christ will give thee light." We are nearing with rapid speed the coming of the Lord. Oh, dear ones, let us all set our souls standing in the eyes of the Lord to know if we are ready to meet the bridegroom, that our lamp must be filled with oil, and ready at a moment's notice. Dear ones, let us pray much in faith and love.

One who loves the narrow way. 

Gettysburg, Ohio. 
Mason Smith.

The Burden of My Heart.

The dear Lord called me eleven years ago to the mission work, and Brother Whisler let God one him the rest of the meeting, which was well attended, the house being so full that at times the people could not all be seated. There were thirteen made a start for the kingdom, my husband being one of the number. Six of the number were willing to go all the way with Jesus, one being my sister in the flesh. A few have gone to other churches, and some feel their way is closed, but are willing to walk. We have prayer meetings at the houses every Thursday evening which are well attended. Brother Whisler was called to the Buffalo Mission from here, and the work is resting upon Brother Harrer in this section. He is interested in the work and preaches every other Sunday. We had some opposition too. It seems wherever God is accomplishing his work the devil is busy too. O, if we could be used more to God's glory! We need not go to foreign lands to accomplish his will; we can work in our own neighborhoods. There is a work for us all. I crave a deep interest in your prayers for the work here which I believe is not finished yet, as souls are still crying out for help. I would like to hear from some converted person by private letter.

Isa. 49:16.

Wishing you all the blessing of God.

EVANGELICAL VISITOR

On the north and south we see the joy and rest of a sister's smile and a mother's breast; And a father's love to the east and west. 

"Sigh,"

The workers of the Chicago Mission extend a cordial invitation to all Brethren or readers of the Visitor who may be passing through the city to come to General Conference, or to send from points, to visit the Mission and make it their home while in the city. It will be met at trains and he shown to the Mission. Established business each service will drop a postal card to G. Cliford Cress, 1305 Florida street, Chicago, Ill., giving the following information: date of arrival, hour train arrives, near of railroad, and point from which person starts. The Mission is easily reached on one of the many departures.

OBITUARIES.

STORM.—Died on May 5, 1904, at Sherkston, Ont., Barbara Storm, in her 71st year. Sister Storm was a life-long member of the Brethren church. She lived for many years in Steelton, Pa., where she was married to her husband. She left behind her a loving husband and two sons.

DEMMY.—Catherine Demmy, relic of the late Henry Demmy, whose home for many years was in Lancaster County, Pa., died of apoplexy May 1st at the home of her son, John, in Steelton, Pa., where she had been residing for the last ten years. She was born February 14, 1835, at Quarryville, York Co., Pa., and married Samuel M. H. at Steelton, Ont., Barbara Storm, in her 75th year. Funeral on Thursday morning in the Menno M. H. at SHERKSTON. Occasion encompassed by the brethren, and a number of the brethren and sisters residing in the neighborhood.

FISHER.—Ester Veronica, widow of the late Henry Fisher, died in Wellsville, Ont., on May 21st, 1904, aged 77 years, 11 months and 1 day. She was born in the Village of Wellsville, New York, October 2, 1827. To this union ten children are born to her, of whom five are still living. Ester Fisher was a member of the Brethren in Christ for nearly 80 years. Her burial service was held January 2, 1904, at the Brethren (Mennoite) church. Services were conducted by O. Zimmerman (Zimmerman) in English. Rev. Henry C. and Brethren Order 35/5. Interment in adjoining cemetery.

BOOKS.—Lucas M. Leach, daughter of Brother and Sister Jacob Book, was born January 25, 1837, at Clear Spring, Md., and died April 30, 1903, of scarlet fever, aged 74 years, 7 months and 3 days. She was a bright and pleasant girl loved by all who knew her. A father, mother, brothers and sisters of her tender age were brought up, no doubt, and in a large measure, in the fear of the Lord. Her funeral was held April 1, 1903, at the Brethren (Mennoite) church. Services were conducted by O. Zimmerman (Zimmerman) in English. Rev. Henry C. and Brethren Order 35/5. Interment in adjoining cemetery.

We have lost our darling daughter. She has left us all alone.

She has gone to live in heaven. And her present is lost in view.

O, how hard to give her up!

The dear Lord called me eleven years ago to the mission work, and Brother Whisler let God one him the rest of the meeting, which was well attended, the house being so full that at times the people could not all be seated. There were thirteen made a start for the kingdom, my husband being one of the number. Six of the number were willing to go all the way with Jesus, one being my sister in the flesh. Six of the number were willing to go all the way with Jesus, one being my sister in the flesh. A few have gone to other churches, and some feel their way is closed, but are willing to walk. We have prayer meetings at the houses every Thursday evening which are well attended. Brother Whisler was called to the Buffalo Mission from here, and the work is resting upon Brother Harrer in this section. He is interested in the work and preaches every other Sunday. We had some opposition too. It seems wherever God is accomplishing his work the devil is busy too. O, if we could be used more to God's glory! We need not go to foreign lands to accomplish his will; we can work in our own neighborhoods. There is a work for us all. I crave a deep interest in your prayers for the work here which I believe is not finished yet, as souls are still crying out for help. I would like to hear from some converted person by private letter.

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