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Supernaturalism.

"When he (the Comforter) is come he will convict the world in respect of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father; of judgment, because the prince of this world hath been judged." (John xiv. 6, R. V.)

This passage describes the work of the Holy Spirit in the world. Will you notice four things about it? There are four parties presented to us in this great Scripture fragment. There is the Spirit of God; there is the man; there is the Lord Jesus Christ, the righteousness of God to the believer; and there is finally the devil, the prince of this world.

The man is the victim; Jesus Christ is the Victor; and the devil is the vanquished; and the Holy Ghost is the power by which the Victor becomes to the victim the means of the victim's victory over the vanquished devil.

In other words, this passage comes to the worldly and unregenerate man; it says to him, "You are a sinner; you have rejected Jesus Christ thus far; you are under the power of the devil; the power of the devil you can never break, but there is One who can break that power for you, and that is Jesus Christ, who can change your sin into righteousness—and the only power that can apply the victory of Christ to your present condition is the Holy Spirit." I understand that to be the theology of this passage, and I am very thankful to God that it is a theology that we do not need a professor of theology to teach us, for it is so perfectly simple that a child can understand it.

Supernatural Power.

I want to speak upon a most important subject, that is, the supernatural power of God in the child of God. The moment that I abandon the supernatural element in the Bible I shall burn the Bible; and the moment that I abandon the supernatural element in the Christian life I shall give up the Christian life altogether. The stress of our day is to deprive the Bible of its proper divine element and make it virtually simply a human book; and the stress of our day is to deprive conversion of its divine element and make it simply a human reformation; and the stress of our day is to deny the personality of the Holy Spirit and make him nothing more than a benign influence that proceeds—well, nobody knows just from where.

I want to plead to-night for the full reception, on the part of this great audience, of the supernatural element in holy living. God's will is that there shall be a Divine conviction wrought by the Spirit, a Divine affection flooding the soul, and a Divine energy giving a power to the choice, and this is absolutely impossible unless the Holy Spirit moves upon us.

Supernatural Energy.

Holy living is a Divine power from beginning to end, and as long as you depend upon the best exercise of your natural faculties you never will know holiness, but as soon as you come to the abandonment of your own struggles and efforts and endeavors and resolutions and simply open your heart to the incoming, indwelling, in-working, and out-working of the Spirit of God the problems of your life reach their solution.

Now I have been continually confronted in the course of my history as a minister of Jesus Christ and a witness for God by that one word "cannot." There is no "cannot" in the vocabulary of a Spirit-filled man or woman. I talk with men who are the victims of long-established habits of drunkenness and impurity and profanity, and they say, "I should like to live a better life, but I can't," and I join issue with them right there by agreeing with them. I say, "That's exactly what I want you to say—'I cannot,' but God can.'

Supernatural Results.

What you cannot do without God shall be not only possible but easy and natural when you are filled with God.
A New Peril.

This is how the cigarette habit is designated. It is yet a comparatively new indulgence, yet it is considered to be a real peril and stands side by side with other destructive vices. It is regarded by public economists as being of so dangerous a character that the State should take notice of it and enact such legislation as shall prevent juvenile cigarette smoking. In England such a manifesto was published in the London Times and was signed by a large number of people, including "peers, bishops, judges and the leading headmasters of colleges, and medical officers." The same danger threatens this nation and Canada. An effort at such legislation is being made in Canada, but political leaders seem to be afraid of it, and the effort will likely fail to succeed. We must some facts in connection with this threatening peril from an article by Charles Bulkley Hubbel, as published in the New York Independent:

"Twenty-five years ago the sale of cigarettes in this country was comparatively small. Their use was first observed among the students of the Rensselaer Polytechnic Institute, Troy, N. Y., which was and still is patronized extensively by Cubans and South Americans. The cigarette habit and the inhaling habit spread from that point until now it is more devastating to the health and morals of boys and young men than any habit or vice that can be named.

The astonishing feature of the situation is that so comparatively few people realize the inroads that it has already made on the health, morals and possibilities of usefulness of our American youth. One explanation of this, in my opinion, is contained in the fact that a very large number of physicians in every community are addicted to the inhaling habit, and naturally are handicapped in the influence that they should exert in advising and suppressing this alarming evil. It is seldom that one meets a medical student who is not hopelessly addicted to this vice, and once the cigarette habit becomes established its servitude is almost certain and unending.

The writer claims that he is not extreme in his opposition to "the rational, reasonable and normal use of tobacco by those who have passed the age of physical growth and development," etc., etc., but claims that in such use of the weed the smoke must never be inhaled, that the destructive- ness of the habit is, not as is frequently asserted, because of the opium in tobacco smoke. This is the foundation of all the evils that accompany indulgence in the vice.

The juvenile cigarette smoker almost immediately learns to inhale the smoke. Not one cigarette smoker in twenty, I venture to assert, uses them in any other way, and when once the victim has acquired the inhaling habit in connection with cigarettes, he can seldom secure any satisfaction with pipe or cigar without indulging his inhaling propensities. The normal smoker draws the smoke into his mouth and expels it, with the result that the minimum of the products of combustion—namely, nicotine, the volatile oils, and the deadly carbon monoxide (CO) get into his circulation. The cigarette smoker, however, takes a deep inhalation of the smoke, which at once reaches the upper air passages of the lungs, where almost immediately are released into his circulation the products I have referred to, usually causing the slight dizziness and the mild intoxication that is so fascinating and so devastating.

The London 'Lancet,' one of the most reliable medical journals published in the English language, has recently stated that the most deleterious product in the combustion of tobacco is carbon monoxide, which is the deadly constituent of water gas, and is present in comparatively large quantities in tobacco smoke. This is the poison that is responsible for the utter demoralization of that unhappy individual who has come to be known as the cigarette fiend, whose pale face, shattered nerves and hopeless position in the community is recognized as applying to many of our American youth, whose opportunity for usefulness and happiness has passed away.

"Experiments have demonstrated that this poisonous gas is taken up by the blood when tobacco smoke is inhaled.

"It will be observed that the evil and the danger is in the inhaling habit, and is greater when related to the pipe or cigar than in connection with the cigarette, although it is obvious that the cigarette is the nurse and tutor of the habit."}

Boys addicted to this vice are observed to lose the power of concentration and application of the mind. The incorrigible truants are almost invariably those who are hopelessly addicted to the inhaling habit. Many of the boys so addicted become dishonest and will steal money, or sell all sorts of articles in order that they may gratify an appetite that feeds on its own indulgence.

Here is a paragraph speaking of the vice in colleges.

"The astonishing thing about the situation is that, so far as I am informed, there is not a college in the country where any effort has been made to stamp out the cigarette inhaling habit, and little or no effort has been made to warn college students who are leaving our academic institutions every year by hundreds, with health more or less shattered, as a direct result of four years' indulgence in the inhaling habit. In my opinion there is no more important matter to be considered by our college authorities than the subject matter of this article. It is rather a delicate matter for some of them to handle, as some of the professors in our colleges are hopelessly addicted to this habit, and their usefulness is affected, in my opinion quite as seriously as though they were addicted to the alcoholic or morphine habit. Many of the physicians in the college towns are themselves inhaling fiends and are not in a position to give influential advice. When the boys and young men come to understand that there are hundreds of offices in all the large cities where the inhaling victim cannot secure employment, it would be natural if they should have some feeling of resentment toward those who should have pointed out their danger years before."

Upon the testimony of police magistrates we learn that "the majority of
juvenile delinquents appearing before them are cigarette smokers, whose moral nature has been warped or destroyed through the instrumentality of this vice. The managers and trustees of other institutions for the correction and reformation of youthful offenders have the same story."

In view of all these facts as to the destructive character of the cigarette evil, and of the intimate relation that the tobacco question bears to it, we cannot but conclude that every Christian, to be consistent in his profession should wash his hands from all connection with the business in its entirety. That would mean to begin with the production of the plant, and not stop until there is a total separation from it in all its forms. Are we extreme? I think of the ruin that is wrought.

Look at your credit, please. If there is any mistake write us at once. It can be corrected easier now than if you wait a year. If you did not subscribe for the paper yourself and do not intend to pay for its renewal, then refuse to take it when the credit has expired and the P. M. will have to notify us of your refusal. If you are in arrears and don't intend to pay the debt, please write us and tell us so, and we know where we are at. A blue X on your label will tell you that your time is now run out. Two blue X's will tell you that you are in arrears already and should pay up at once.

Special Notice.

We have mentioned it before but will repeat it again that the editor is not now the treasurer of the Foreign Mission Funds. We felt that we had rather more to carry than was our share and consequently sent in our resignation to Conference. Our resignation was accepted and when the newly-appointed Foreign Missionary Board organized as instructed by Conference to do it, the Board, appointed Brother Cimenhaga as treasurer and Conference confirmed the organization which included Brother Clemenhaga's appointment. We hope the treasury will be kept well supplied with funds. So far we have had only two separate funds—the General Foreign Fund, and the Special, or Building Fund. But now there is another Fund, possibly two. The new fund started at Conference the proceeds of which are to go toward planting land and establishing a new station in Mampangi Land. And as ten dollars are already contributed towards the support of two of the native boys as evangelists, that may be considered as a separate fund too.

All who are sending contributions to Brother Cimenhaga should send either by registered letter, express order or postal money order. Do not send private checks nor bank drafts, because these will not be received by the bank without collection charges. Here that made no difference, neither did it in Abilene. Our bank made no charges on that line, and this extra expense ought not to fall on either Brother Cimenhaga or the Fund. Please observe these directions when you send contributions. Please also state plainly for which Fund it is intended.

In the Montgomery dist., South Franklin, Pa., the ministry has been strengthened by the election of Brother Jacob Myers, and in the Guilford dist., South Franklin, Pa., Brother J. D. Wingert was elected bishop and Brother Joseph Byers was chosen to the ministry. May God bless and equip these brethren for their important duties. We are also glad to hear of a number following the Lord in baptism at Rosebank, Belle Springs and Zion, Kansas. Several reports of lovefeasts are crowded out this issue, as well as other matter which we had intended to publish. Some of the letters from South Africa were received a little late, so in order to give them room other matter is left over. We are sure that all will read with interest what the missionaries have to say.

Have you seen our Bold Face Type Bible? We would like to send descriptive circular to all who may be interested, The catalogue price is $2.75. We offer to send them prepaid for $1.90. For every Bible ordered at this price we will place fifty cents to the Fund for the support of the native boys, Maushaba and Mbilalumbi, as evangelists as recommended by the missionaries in their general letter as printed in April 19th issue, page 10. Ask for circular and we will mail one immediately. If we could sell two hundred of these Bibles there would be a sufficient fund to support the two evangelists for one year.

Men are mirrors to good deeds, flashing them back in happiness upon the life of the giver.

The nearer you live in the power of the Holy Ghost, the more keen you are to notice the approach of temptation and the more prepared you are to reckon yourself dead to the world of sin and lust.
When my life work is ended, and I cross the swelling tide, When the bright and glorious morning I shall see, I shall know my Redeemer when I reach the other side, And his smile will be the first to welcome me.

Chorus.
I shall know him, I shall know him, And redeemed by his side I shall stand, I shall know him, I shall know him. By the print of the nails in his hand.

Oh, the soul-thrilling rapture when I view his smiling face, And the luster of his kindly beaming eye; How my full heart will praise him for the mercy, love and grace, That prepare for me a mansion in the sky.

Oh, the dear ones in glory, how they beckon me to come, And our parting at the river I recall; To the sweet vales of Eden they will sing, And into heaven and sitteth on the right hand of God the Father, angels and into heaven, and why should we doubt once was buffeted for her sake, and for her sake was more marred than any man, that she may hear that gracious voice divine that for her did so often intercede the Father, and that she may now at length embrace her well-beloved with the rapture of perfect and enduring love, while no earth-born cloud of care or sin or weariness, nor the din and distraction of the world, shall ever interrupt or dim the sweet communion. Well does she know that, when he appears, the sunshine of his blessed presence will drive all ills away and be her joy supreme forever!

And our parting at the river I recall; To the sweet vales of Eden they will sing, And into heaven and sitteth on the right hand of God, that one of our humanity is represented at all, for it in this man, after he had of­

For is he not her Well-beloved, her Life, her Light, the Chiefest of ten thousand to her soul? And is she not dear to him, dear as the apple of his eye and graven on his hands? What would wealth and honor be without him? What would it all be without love? Yea, if a man had the wealth of the world and immortality besides, and had no love in his life, it all would be an empty shell! True love is every­thing. Nothing can excite it. Nothing can approach unto it in excellence and beauty. Not pearls of the ocean, nor gems of the mine, nor gold, nor precious stones, nor diamonds bright, can compare with sweet and gracious charity. How much more the love of Christ for his Bride, his perfect Bride, whom he did purchase with his own precious blood, and whom he did raise up from defilement and degradation to spotless purity and bliss? How much more that Love divine, all love ex­celling? Man was made to love and to be loved. But he must have a fit­ting and worthy object of his love. The higher and more worthy the ob­ject, the greater and nobler and more enduring will be his happiness. And the highest and wealthiest object of the universe, is it not the Son of man, the God-man, the gracious Jesus? Is he not worthy of man's highest love and adoration?

"Majestic sweetness sits enthroned Upon the Savior's brow, His lips with grace o'erflow!"

Yes, the highest delight of the Bride will be to see the King in his beauty and abide with him forever!

But that is not all. Everything de­
pend upon his return. If he return not, there will be no resurrection and consequently no immortality, for he is the resurrection and the life. If he return not, there will be no deliverance from this present evil world. If he return not, there will be no rewards to his servants. You remember that it is after the noblesman has returned from the far country that the servants are rewarded. All her future salvation is bound up in his return, for that is the very thing he comes for. He that hath an ear let him hear what the Spirit saith on this subject:

(1) "For now is our salvation nearer than when we believed, the night is far spent, the day is at hand." (Rom. xviii, 11, 12.)

(2) "And to them that look for him shall he appear the second time without sin, unto salvation." (Heb. ix. 28.)

(3) And again: "And it shall be said in that day, Lo, this is our God! we have waited for him and he will save us! This is the Lord! we have waited for him, we will be glad and rejoice in his salvation!" (Isa. xxxv. 9.)

(4) And again: "But we know that when he shall appear we shall be like him." (I. John iii. 2.)

(5) And again: "For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." (I. Thess. iv. 16.)

(6) And again: "Even so in Christ shall all be made alive; but every man in his own order, Christ the firstfruits, afterwards they that are Christ's, at his coming." (I. Cor. xv. 22, 23.)

No rewards till he comes:

(7) "Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be!" (Rev. xxii. 12.)

(8) "But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed, for they can not recompense thee, for thou shalt be recompensed at the resurrection of the just." (Luke xiv. 13, 14.)

(9) And again: "For the Son of man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works." (Matt. xxv. 21.)

Truly, everything depends upon the return of the Lord from the heavenly places to this earth to gather together his chosen ones from the depths of the sea and from the ends of the earth, to raise the righteous dead, to bring an end to our night of darkness, to usher in the splendor of the latter-day glory, to beautify and exalt his chosen Bride, to introduce her to the Father and to the angels, and to celebrate their union!

(10) "And I heard as it were the voice of a great multitude, saying, Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come and his Wife hath made herself ready!" (Rev. xix. 6, 7.)

Is not this the day of days, the day for which all other days were made, is it not the beginning of the year of jubilee, the triumphant jubilee of God's redeemed, when from every tribe and nation, from every caste and clan, to the praise of his salvation, the blessed Son of man, the hosts of God shall return and come to Zion with songs and everlasting joy upon their heads?

Shall we not pray for this day to come? Shall we not work for this day to come? Shall we not hasten to gather in the lost ones for whom our Lord did die, that we meet not the Master empty-handed? "And the Spirit and the Bride say, Come!" And let him that heareth say, "Come!" "He which testifieth these things saith, Behold, I come quickly! Even so, come, Lord Jesus!" (To be continued.)

J. VAN HALTERN.
Clay Center, Kans.

For the Evangelical Visitor.

Our Trip to Michigan.

Wife and I left home the 1st of June, and arrived at Carland, Mich., at noon June the 2d. We were met at the station by Sister Louisa Reichard, daughter of S. Reichard, who conveyed us to Brother Jonathan Lyons' home. Found Brother Lyons' and family cheerful and reasonably well. Brother Lyons has not been real well, but is improving, and are impressed to say in the language of John, "Beloved, thou dost faithfully whatsoever thou dost to the brethren and to strangers." That evening there was prayer-meeting at the home of Brother Vanderveer's home, and quite a number of the neighbors gathered in and took part in the work. Wednesday evening we had preaching in the church, and on Thursday evening we had prayer-meeting at the home of Sister Grow in Elmer village. Friday evening we had preaching in the church, whilst on Saturday afternoon and evening we had our lovefeast services again as usual. Then, Sunday morning there was preaching in the church, Sunday-school in the afternoon, and preaching again in the
evening, which ended our work for the week.

Monday afternoon, June 20th, we left Brother Richard's home and returned to Brother Jacob Witmer's home near Brown City and had preaching in the evening in the Menominee church in that place.

On June 21st, we left Brown City for Yale, where we were met by Brother George Kiteley, who conveyed us to his home, four miles away. Had preaching in that neighborhood every night during the week in the church, whilst on Saturday afternoon and evening the usual lovefeast services were observed. The lovefeast was quite interesting, considering the number present. On Sunday we had preaching in the church, morning and evening. As the subjects of both services had been previously announced, the services were well attended. In the morning our subject was sanctification, as requested by the Brethren, and in the evening it was pride. We tried to do our duty on both occasions, and leave the result with the Lord, who tried to do our duty on both occasions, and leave the result with the Lord, who put forth in his name.

We pray to God to this end, and hope for the Evangelical Visitor.
The Word of God.

“For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints asunder, and is a discriminator of the thoughts and intents of the heart.” (Heb. iv. 12.)

This verse beautifully defines the office of the Word of God. It shows that it is direct and to the point. We often do not realize the power that is contained in the word of God. A great mistake is often made by reading the Word of God only to be well prepared to argue about some of the things it contains. This however is knowledge only of the letter and not of the Spirit; but the Apostle Paul says, “For the letter killeth, but the Spirit giveth life.” (II. Cor. ii. 6.) It is the Spirit that makes the Word of God superior to all other books.

The Apostle tells us that the Word of God is more powerful than any two-edged sword. This can most readily be proven by referring to the children of Israel. We find that in several incidents, the Word of God was more powerful than any two-edged sword. In the twenty-second chapter of I. Kings, we find that when Ahab, the king of Israel and Jehosaphat, the king of Judah, went to fight the Syrians at Ramoth-gilead, Ahab inquired of his prophets whether he should go against Ramoth-gilead. The prophets said to him, “Go up for the Lord shall deliver it into the hands of the king,” but the prophet Micaiah, after he had been called before the king, said that he saw Israel scattered upon the hills as sheep that have not a shepherd, and he further told the king that the Lord said, “These have no master, let them return every man to his house in peace.”

The prophet said that the Lord had put a lying spirit in the mouth of all the king's prophets, so that he might destroy the king. The king however would not take heed to the word of the Lord which he spake through his prophet Micaiah; but he gave orders to put the prophet Micaiah in prison and to feed him with bread of affliction and with water of affliction till he should return in peace. The king went to battle, but he never returned in peace, for he was slain by the enemy as the Lord had said, and no two-edged sword could save him, and this shows that the Word of God is sharper than any two-edged sword.

Another beautiful illustration of the power of God's Word is found in I. Samuel, the 28th and 31st chapters.

God makes our weak hours our strong ones by giving us then more of his own strength.

When the Philistines encamped against the children of Israel, Saul became afraid and inquired of the Lord, but through his disobedience the Lord would not answer him. He then went to the witch of Endor, who called up Samuel from the dead, who told Saul that the Lord had rejected him because he was not obedient to his voice in not utterly destroying the Amalekites, and he said, “Moreover, the Lord will also deliver Israel with thee into the hands of the Philistines, and to-morrow shalt thou and thy sons be with me; the Lord also shall deliver the host of Israel in the hand of the Philistines.” We find that Saul went to fight the following day, and when he saw that Israel was defeated, and that his sons were slain, he asked his armor-bearer to slay him, but as the armor-bearer refused to slay him, he fell on his own sword and died; and thus was fulfilled the word of the Lord, which was more powerful than all the two-edged swords in the whole army of Israel.

These illustrations of the power of God's Word should be a warning to us all, that we take heed to what God wants to tell us through his Word. The real value of the Word of God can never be fully estimated. It is a treasure whose value is more than all the gold, rubies, diamonds and all precious jewels in the entire universe. It is like a spring on the mountain side, issuing forth the precious bubbles of eternal life, from the hidden rocks beneath. The more we read and study the Word of God, the more Christ-like we become. The Psalmist says, that the man who meditates in the word of God, day and night, shall be like we become. The Psalmist says, that the man who meditates in the word of God, day and night, shall be like we become.

We find that Saul went to fight the Philistines, and to-morrow shalt thou and thy sons be with me; this should encourage the worker when all seems hopeless.

Your brother in Christ,

Florin, Pa. —- LEVI F. SHEETZ.

We have enough to do to look after our own faults without vexing ourselves about our neighbor's.

Christ has much people in even the worst city; this should encourage the worker when all seems hopeless.
For the EVANGELICAL VISITOR.
A Soul-Winner's Reward.

Some people teach that death is not only the body sleeping in the dust, but that the spirit or inner man also falls into a sleep of unconsciousness, and after one or two thousand years pass-ed in this state of inactivity, will wake up to renewed activity, on the resurrection of the body, now raised a spiritual body. But Paul was a soul-winner; for him to live was Christ, his heart delighted in his work, but for all that he recognized that "to die was gain." No man whose heart as in his work would desire that his life's work should cease, that he might go into this lengthy, unconscious sleep. No, Paul knew that wherever he went, it would be a place of meeting with Jesus and continuing in his active service.

Jesus continued in active obedience to his Father's commands during the three days of his absence from his crucified body, his desecrated temple, and in like manner when God calls away his saints he has a service for them in the skies. Paul clearly saw this when he says, "I am in a strait between the two, having the desire to depart, and (fall asleep for a couple of thousand years? oh, no) be with Christ, for it is very far better." (Phil. i. 23. R. V.)

Yes, Paul was an earnest, active worker and was privileged to see much fruitage of his labor. Even his imprisonment and bonds, enabled him to witness for and preach Christ both amongst the rich and powerful, like Felix, King Agrippa and perhaps even the Ceesars, but his captivity also enabled him to win souls to Christ amongst the rude soldiers and the weak and oppressed poor. His soul was in his life-work, and he could truly say "to live is Christ;" against this loving zeal for lost souls was a desire to depart and be with Christ, for this would be "very far better." But for him to live in the flesh was better for the ones that he is seeking to establish in Christ, and therefore he is in a strait.

Paul contrasts his present successful work in the flesh, with his desire to be with Christ; but he would not be so, if he knew that at his departure from his loved work, he would be unconscious for many generations, that he would be sleeping the soul-sleeper's sleep. His earnest prayer and his desire would be that he might be permitted to live a little longer in the flesh, that he might work for his Master still further, before he entered into this long sleep. He knew that when he does depart, it will be but to be with Jesus and enter into another sphere of activities.

A. McG.

For the EVANGELICAL VISITOR.
Some Random Thoughts.

The EVANGELICAL VISITOR is a very welcome visitor at our house. The only objection we have, it is too short: we get through with it too soon, but we read it over two and three times to get all the substance out of it. I wonder what the brothers and the sisters do with theirs after they are done reading—store them away some place? Well that is nice. It would be a pity to throw them in the waste basket. I give mine to my children to read and their children read them and then tell them to send it home again, and then give it to some other friend or neighbor that I think may be interested to read it, and tell them to give it to some one else to read it. In that way perhaps a dozen persons may get to read them.

But perhaps the editor may think, let them subscribe and pay for it. I think it is such a good work that we all ought to help to spread it abroad and increase its circulation. I know of no better way to do it than to send out specimens and sample copies. They would not need he always just the latest issues. It seems to me the brethren and sisters ought to help to spread it and solicit subscribers. It is a nice present to subscribe for some distant friend. In that way some might be induced to become regular subscribers. It teaches good doctrine and contains many good little sermons that might be of great value to many a one. That dear brother that said if it wasn't our own church paper he would rather have some other ones. Oh, oh! what's the matter, dear brother? It is true there are other periodicals that have nice pieces. I for my part never found the one that I would prefer of our own. Some friend banded me several numbers of the Religious Telescope (U. B.), which contained some good articles. One was of having a family altar. It would be worthy to be printed in letters of gold. There are numbers of Christian professors, I may say thousands, that have no family altar. I think where that is wanting religion is at a low ebb and I fear when the testing hour comes it will not stand. I do not think that any of our brethren or sisters are without their regular family altar. I could make no progress in my Christian life until I got willing to erect the family altar. There may be some difference where persons do not have their own families. I had my own family then already, but before I was willing my prayers fell to the ground, but when I got willing (not just at times but regular) right there at the family altar the Lord met me and I felt my prayers, poor as they were, ascended on high and the Lord helped me. Praise his holy name. Another article in the Telescope headed, "A Good Reason for Dressing Plain." A young Christian woman a while ago started to go to Kansas. On the way the conductor sat down opposite her, and asked her politely, "Why do you dress so plain?" She inquired what his motive was in asking the question. He replied that his wife always talked about the necessity of women dressing plainly while he saw no reason for doing so. The young lady looked at him and said, "Why do you wear that special uniform?" He replied, "Because I serve the Rock Island company and comply with its orders in wearing it." "So do I," was the quick reply, "I have joined the church of Christ and am in the service of my Master whose orders I must obey in my dress according to I. Tim. ii. 9, where he states that women shall adorn themselves in modest apparel." Let Christian women put on this uniform and save time, labor, strength, and even life itself.

A little while ago I was invited to a kind of family reunion where children, grandchildren and great-grandchildren assembled. A few strange young men were present. One pulled out of his pocket a Sunday paper and laid it on the table. The children went for it, all wanted it first. After they were through I picked it up and glanced over it just to see what it was like. Fancy photos of a young lady down to the most imaginable degrading pictures. The fancy lady with five different dresses which she was to wear in a New York city horse parade. The five dresses cost $15,000 dollars. The paper states. If people would spend some of their money to spread the gospel and maintain mission work what an amount of good they might do instead of augmenting their condemnation.

ELIAS GOOD.

Manchester, Pa.

We must learn to take our faults humbly as proofs of our weakness, and use them to increase our trust in God and our mistrust of self. Neither must we be discouraged at our wretchedness or give way to the thought that we can not do or hear any special thing. Our duty is, while confessing that of ourselves it is impossible, to remember that God is all-powerful.—Jean Nicolas Cru.
For the Evangelical Visitor.

A Sister's Experience.

[Editor's note. The following experience as given by the sister was received several months ago, but being lengthy and needing much correction and adjustment, its appearance in the Visitor was delayed rather long.]

Dear brethren and readers of the Visitor: In writing some of my experience for the Visitor I am obeying in that which I have often felt prompted to do since I am fully saved and become a member of the Brethren church. In this undertaking I feel my inability and deficiency, but this is not a sufficient excuse and I realize that to disobey means loss and condemnation, and dulls the keenness of my experience.

First of all I praise God that Jesus came to seek and to save that which was lost, and that he sought and found me. It was a long time before I would let him do it, and accept it in the way of the cross. But at last I have come in his own way—the way of the cross and humiliation—and felt not far from our place, and there attended a camp-meeting which was held not far from our place, and there was "quite a revival, some 60 making profession of conversion. Indeed it was a real good time. Everybody was stirred up, and I got a little more this time and got in real dead earnest again, made vows and resolved to do the right thing now. But it was scarcely three months before I was back again in the old rut. This was about nine years ago as near as I can tell. All this was because I was not willing to take God's way.

At 15 years of age I became a member of the Christian church and was baptized. I felt pretty good for going that far, but knew nothing of a change of heart nor even what it meant. I had not confessed anything nor made any of my wrongs right, nor asked for forgiveness for wrongs that I had done towards my parents and others. It was simply turning over a new leaf, with no knowledge of sins forgiven. In this condition I went on in the way of the cross for a while; at times being quite serious, and would realize my condition somewhat, and would again begin to read the word and hunt for what I felt I needed, but not being willing to expose my ignorance I failed to make any headway. And no wonder that I could not get anywhere or what I wanted for I wanted still to hang to all my besetments and kept doing so all the while, trying to serve two masters, or reaching out somewhat for the better or true one, but serving the other, the devil, in all his ways, cursing parents behind their backs, secretly telling the untruth when I could without being found out, taking little things (sometimes larger, too) that did not belong to me. When I was found out in this I would deny it, and lie myself out of it.

In this condition the Lord found me fifteen years ago. He revealed to me my awful condition, and I sought him earnestly, and, as I thought, made a few pretty good confessions (but no restoration of anything), made a bonfire of a little jewelry, laid off some secret telling the untruth when I could without being found out, taking little things (sometimes larger, too) that did not belong to me. When I was found out in this I would deny it, and lie myself out of it.

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The dear Lord!

of it! O what a wealth of mercy! I and gave me an excuse for staying vival meeting was in progress at the financially and I was still farther away happy, but not the main thing. I much and T thought I would now re­ that it was time to get away from were beginning to leak out. I saw alarmed at finding out that my sins all under the blood, can never begin to repay the smallest them against me no more! Just think all my sins and cast them into the sea of forgetfulness, and will remember all under the blood, precious blood! But to-day it is still more real. Bless the dear Lord!

But I must go back again. I kept moving into the slums until I became alarmed at finding out that my sins were beginning to leak out. I saw it was time to get away from Kansas, so we sold out and carried away what we could and moved to Washington. Here I was not known much and I thought I would now re­form myself and be honest. But I now would not belong to any church but would try and live a good sort of reformed life. But this did not give satisfaction nor contentment. Seem­ingly I had all I needed to make me happy, but not the main thing. I sought every way for rest from con­demnation, but all was in vain. I could not content myself there so we sold out again and went to Arizona. But that did not blot out the record that stood against me.

We landed at Glendale, Ariz., in January of 1900 with little. left financially and I was still farther away from having salvation. Here a re­vival meeting was in progress at the time, but I kept away from it. The change of climate gave me a bad cold and gave me an excuse for staying away. For some time I attended no meeting except a few times I went to the Brethren’s meeting, as I was ac­quainted with a few of the members, and I was feeling lonely at times, and wanted something I hardly knew what. I thought I would go to church and see whether they would recognize me and welcome me, as I wanted to be one as good as they were. I got more than I really deserved, but O, how I did chafe within, but would not let on only when I could not help my­self, nor would I stay away from the meetings. I just braced up and thought or tried to think I was as good as the rest and tried to claim religion and move along with the good crowd as I thought and called it.

When we first came to Arizona we could not find the kind of place we wanted and my husband with me be­came discouraged and wanted to sell again what we had bought and go back to Kansas. But I objected as it would only make matters worse. I saw I must brace up and finally suc­ceeded in securing a few rooms to live in at Mr. Stoner’s, and soon had our belongings there and we decided to stay in Arizona at least a year. I found the Stoners were Christians and Mrs. Stoner talked of full salvation to me and how she enjoyed it. I thought that is just what I want, but let on as though I knew what she was talking about, but did not. I got to reading the word and to quietly seek, and did not want them to know that I was any­thing like a backslider, so I got my husband to consent to hand in our church letter, which we had given to us by the U. B. Church before we left Detroit, Kans., and of which I was by far not worthy, to the M. E. church at Glendale and I tried to get right again and went along on the line of doing in the formal way.

Nine years before this, when I thought I had truly found salvation, I thought I was ready for some religious work now, and I thought I had a call in the direction of some rescue work or an orphanage. This thought was now revived again. Mr. Stoner’s house in which I secured a room to live in was large and looked to me as if it might be made into a Home of some kind for the poor or an orphanage. After I had become acquainted with Mr. and Mrs. Stoner, and heard some talk about rescue and orphanage work and my former impressions were revived as I thought of it. I then took it for granted that it was of the Lord and the Stoners being in agreement with it, I fell to praying and planning to establish a Rescue Home and Orphan­age, and started a chain letter to se­cure the funds, and made a deal with Mr. Stoner for the place. He thought it was all right and the bargain was made but didn’t carry out, only out of our pocket, and weighed me down with a heavier burden. All this was done without any more salvation than before.

During this time I was searching the Scripture and seeking for what I saw I needed and getting to the place where God could speak to me so that I would accept it. One night I dreamt I was trying to go to a certain city. At a certain place in the road stood a guide who told me the way I must go to reach the city, but I said, why can’t I cut across the hill? He said all that go to the city must go this way. I went forward a little way and then thought I’d just cut across the hill, and started in that direction. After going a little way my feet got buried in the sand and as I made efforts to go forward I slid back again. I made effort a number of times but failed to go forward and at last had to give up, and come and take the road that was shown to me by the guide. On the hill I saw nothing but sand and fall­ing buildings. I then followed the road round the hill. When I got to the end of that road I came to a narrow bridge across a rushing river. I then saw that if I had come across the hill I could not have gotten on the bridge and would have slipped into perdition. This brought to my mind what Jesus said in John x. 1: “He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief, and a robber.” This struck me fair and square, but I thought on it a long while before I really knew what it meant. But when God so kindly showed me what it meant, O, what a swelling ocean ap­peared before me and what a weight I saw was hanging over me! But by this time I had learned some of God’s promises, and so I said, yes, Lord, I’ll go through, and commenced confess­ing and restoring and seeking for par­don, and, bless God, I got it. I have taken the humble way which humi­lates, but, bless God, it brings peace, joy, rest and contentment, oh, so sweet! Bless the dear Lord for ever and ever! O how shall I praise him?

Then I found there was something else to be gotten rid of—the old man—inbred sin—carnality, in all its fulness, so to speak, so that the Lord could clean up the place where he desired to live in. I had tried hard to clean it up for about three years, but when I thought I had about succeeded out it would come again in a new place. The Lord showed me the way of holi­ness while in Arizona, that I must go through the valley of death to get on the highway where I would cease to look at the hindrances but keep my eyes fixed alone on Jesus.

I will here stop; possibly finish some other time if the Lord leads, I can truly say, I know that my Re­deemer liveth; that he has redeemed me, and saves me just now, praise his dear name.

Your Sister in Christ, fully saved.

Mrs. Victoria Hottman.
Upland, Cal., April 27, 1904.
EVANGELICAL VISITOR

July 15, 1904

MISSIONARY.

A Letter of Thanks.

MATOPPO MISSION,
BULAWAYO, S. A.,
June 8, 1904.

Dear Readers of the VISITOR:

Again we feel to write you of the goodness of God to us. We are glad to state that we are all enjoying the blessing of health at present. God graciously restored Brother Doner, so that we could return home to enjoy the society of the dear ones from America. Their coming to us has been the means of encouraging our hearts far above what we can express, and we feel that God is also using them to the encouragement of the natives.

As some of them have written you the particulars of the work at this place, we shall not repeat the same, but now as God has sent recruits to us, we feel to launch out and do all we can toward spreading the gospel, as our desire is to live so that we may indeed be free from the blood of these people. Will you all pray for us that we may have an eye single to the will of God.

We as workers of the Matoppo Mission feel to take this opportunity of thanking our many friends who so kindly remembered us by sending us gifts in the line of bedding, clothing, fruit, meat and many other articles too numerous to mention; also some money. As yet some of the goods have not arrived, but we have received sufficient to convince us of the great interest you feel in us, also in this work.

Our native children were also remembered by the dear ones in the homeland. They think the American people have kind hearts, as well as plenty of money.

Again thanking you all for your loving kindness to us, and praying God to abundantly reward you for the same, we are grateful yours,

EMMA L. DONER.
LEVI DONER.
H. P. STEIGERWALD.
GRACE STEIGERWALD.

Letter from Sister Kreider.

MATOPPO MISSION, S. A.,
June 7, 1904.

Dear Readers of the VISITOR:

Greeting in Jesus' precious name. Grace be to you and peace from God our Father and the Lord Jesus Christ. Amen and Amen.

"The angel of the Lord encampeth round about them that fear him, and delivereth them."

"He shall cover thee with his feathers and under his wings shalt thou trust."

Praise God for the precious promises in his word. I felt impressed to write for the Visitor, and by God's help will undertake it. God has been very good to me since I left America; surely he careth for his own. I am now at the Matoppo Mission, the place where I often looked forward to be. It seems like home to me. I thank God for bringing me here and for the blessed privilege of working for him who bought me and gave himself for me. Praise him also for the love he put into my heart toward these people. What these people need is the gospel. We can see the fruit of it at this place. Boys who six years ago knew nothing of a living God now join heartily in singing. The next day 8 to 18, and spoke to them of the Bible. The study of the language is before me, and I ask you all to pray that God will help me to get it. I know that he is able, for he has all power in heaven and on earth.

This is the Winter season here, quite cool mornings and evenings. We are all enjoying good health and feeling encouraged in the work. May the smiles of God rest on you all.

"Finally, brethren, pray for us; be perfect, be of good comfort, be of one mind, live in peace: and the God of love and peace shall be with you. Amen."

Yours for the lost of earth,

SALLIE KREIDER.

A Harvest Meeting at Matoppo, S. A.

"Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

By the request of Elder Steigerwald, I will give to the dear Visitor readers an account of our harvest meeting, held on Friday, June 3, 1904, at the Matoppo Mission. Being previously announced the natives began to gather at about 11 o'clock and continued till about two hundred had gathered. On the previous Sunday Brother Steigerwald had requested them to bring their offering, and that was a sheaf or bundle of the long grass that is used to thatch or cover the huts. The purpose of the offering is to cover the new church building, soon to be erected. The foundation is put in, but the brick is to be made and burned and the house built. There were in all 112 bundles, some larger than others. It would have done you good to have seen the women come with their bundles on their heads, many of them mothers with a child on their back. About three-fourths of the number gathered were women and children. The men, of course, came trudging along with their big walking stick in the hand, but not one of them brought a sheaf.

As they arrived Brother Steigerwald courteously met them and the sheaves were stood up in a circle in front of the west side of the house. The standing sheaves put us in mind of Joseph and his brethren when they made sheaves. The time having arrived the natives gathered into the circle formed by the standing sheaves. Then Brother Steigerwald announced a hymn in Zulu, in which the natives joined heartily in singing. The next in order of the service was kneeling in prayer. Two brethren prayed, then a hymn in Zulu, then a native brother prayed. Sister Kreider then followed. Brother Doner then preached the sermon in Zulu. He read Acts xiv. 8 to 18, and spoke to them of the power of God in the case of the cripple. He dwelt on the 17th verse, speaking of the goodness of God in giving us fruitful seasons, filling our hearts with food and gladness. In connection with his sermon...
Look Up, My Boy.

There is a hope in the world for you and me;
There is a joy in a thousand things that be.
There is fruit to gather from every tree
Look up, my boy, look up!

There are cares and struggles in every life:
With temper and sorrow the world is rife;
But no strength cometh without strife;
Look up, my boy, look up!

There's a place in the land for you to fill;
There's work to do with an iron will—
The river comes with a tiny sill.
Look up, my boy, look up!

There are bridges to cross, and the way is long,
But a purpose in life will make you strong;
Keep ever on your lips a cheerful song;
Look up, my boy, look up!

Speak ill of no one; defend the right;
And have the courage, as in God's sight,
To do what your hands find with your might;
Look up, my boy, look up! —Selected.

Why Young People Should Study the Bible.

Robert Moffat's mother made him promise, on leaving his Scottish home, that he would daily read his Bible. "She was my mother," Mr. Moffat said, "and I was going to leave her and my father; I might never see them again. I could not resist her prayer and her tears; my heart was tender. I knew that if I made the promise I must keep it; and oh, I am happy I did make that promise." Fifty years of self-sacrificing missionary work in South Africa with results of vast consequence to Christ's kingdom show how far that little candle still sheds its light.

As an educational force the Bible is of great importance. King James' version has done everything to purify the English language; in fact it is the English language; in fact it is the

The Lesson of the Baltimore Fire.

That was a significant occurrence during the Baltimore fire, when for a week the police compelled every saloon in the city to close its doors. What greater testimonial could have been given to the harm of the saloon? Of all the myriad business interests in that great metropolis of the South, only the saloon was signalled out as an institution of danger in those distressing times. If the saloon cannot be tolerated in times of calamity, why mar the times of peace and prosperity by authorizing its existence?—The Citizen.

Get Your Rights.

A good many boys don't get their rights. They do not get what belongs to them. I believe in standing up for a boy's rights. Let me tell you what some of them are.

First, a boy has a right to a strong body. Anything that others do to prejudice his health is wrong. Boys who do not know more than the foreman.

Second, a boy has a right to a clear, strong brain. This means that he has a right to study.

Third, a boy has a right to tools. He deserves to have his fingers educated.

Fourth, a boy has a right to friends—friends that will make him more manly. Because it helps friendships as well as bodily strength, he has a right to play.

Fifth, a boy has a right to character. He has a right to be measured not by what he can earn, but by what he can be. There is no limit set to a boy on his upper side.

Isn't it queer that there are boys who speak of school, hard work, and habits that help strength of body as "wrong?"

Be sure you get your rights.

Ten Rules of Politeness for Children.

1. To be polite is to have a kind regard for the feelings and rights of others.

2. Be as polite to your parents, brothers, sisters and schoolmates as you are to strangers.

3. Look people fairly in the eyes when you speak to them or they speak to you.

4. Do not bluntly contradict anyone.

5. It is not discourteous to refuse to do wrong.

6. Whispering, laughing, chewing gum or eating at lectures, in school or at places of amusement, is rude and vulgar.

7. Be doubly careful to avoid any rudeness to strangers, such as calling out to them, laughing or making remarks about them. Do not stare at visitors.

8. In passing a pen, pencil, knife, or pointer, lead the blunt end toward the one who receives it.

9. When a classmate is reciting, do not raise your hand until after he has finished.

10. When you pass directly in front of anyone or accidentally annoy him, say: "Excuse me," and never fail to say "Thank you" for the smallest favor. On no account say "Thanks."—School Rules of Santa Barbara, Cal.

Kind of Boys Wanted.

Boys to work everywhere.

Boys who do not know more than the foreman.

Boys who are not constantly thinking about putting mischief into the heads of other boys weaker than themselves.

Boys who would scorn to tell a lie, who neither smoke nor chew, can find ready employment.

Boys who find pleasure in doing something.

Boys whose desire is to improve time and not to kill it.

Boys who have the courage to tell the truth, no matter whom it hurts.
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To Subscribers:—Our terms are cash in advance.

2. When writing to have your address changed you are sure to give both old and new address.

3. The date on the printed label will show to subscribers to whom their subscription expires.

4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

To the Poor,—who are unable to pay, we send the paper free on the recommendation of the Missionary Society.

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Communications without the author's name will receive no recognition.

3. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. H. Whisler, 25 Hawley St., Harrisburg, Pa. Canadian Currency is discounted with us.

HARRISBURG, PA., JULY 15, 1904.

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The binding is Extra French Seal, Divinity Circuit, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINED.

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

Our City Missions.

Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stover.


Chicago Mission, 2650 Peoria street. In charge of Brother and Sister B. Bruhaker, Sisters Anna and Sarah Bert and Brother G. O. De Mesines, Iowa, Mission and Second and Grand streets, Church, Thirteenth and Second streets, Church, Thirteenth and Sister Anna Zook. Residence, 1226 thirteenth street, N.

EVANGELICAL VISITOR

BUFFALO MISSION.

June Report.

DONATIONS.

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<td>Lena Metzler</td>
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<td>Amos and Elizabeth</td>
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Total: $33.30

EXPERIENCES.

Gasoline and oil 3.10
Street cars and traveling expenses 3.50
Missionary cause and for poor 35.00
Groceries and sundries 18.10

Total: $40.90

Balance in treasury 2.50

Total: $43.40

Chicago Mission.

Report for Month Ending June 15, 1904.

Donations.

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<tr>
<td>A. J. Heise</td>
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<tr>
<td>Jennie Shirk</td>
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<tr>
<td>Mrs. Amos Honsberger</td>
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<td>Young People's Col.</td>
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Total: $27.20

In a call from Isaac Trump, Poli, 10 pounds honey.

Summed Bert, Moonlight, Kans., 1 case eggs.

Sister Pannie Grove and others, Athelene, Kans., 1 case eggs.

Brethren of Valley Chapel, Ohio, 1 barrel potatoes, 1 barrel fruit and clothing.

Sister Bert, Lurgan, Pa., 11 pounds fruit.

Brethren of Philadelphia, 1 barrel fruit.

Total: $40.95

Balance on hand 7.75

Dear Saints:— We are not ungrateful for your remembrance and love bestowed on us. Prompted by hearts of love for him and his cause, you shall have a great reward in that day. "And God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound to every good work."
for us to say to the praise of God that the good work kept going on, so that by the close of the meeting forty souls made some public demonstration towards getting right with God. We are glad to know that some of the dear souls were made willing at the new font of life while some are still seeking. Those who seek him early have the promise that they shall find him. We are glad, too, to know there are among them some who are thoroughly trying it out...

Some of the young ladies have given up the pompadouring of their beautiful hair, and one young man at least has given up that mark of the world (if not of the beast) the moustachic, that is to say, he has given up that mark of the world to-day, and is even worn by such who profess to be the ministers of Jesus Christ. Dare a man cry out in this morn in the world to-day, and is even worn by such who profess to be the ministers of Jesus Christ. Dare a man cry out in this world? Yes, by the help of God we will...
and if unconverted men, who have been trying the experiment of breaking loose from the habits of years by over and over again arm­ing themselves with the vulnerable armor of their own resolutions, could only come to the conclusion, "I cannot do this thing alone, but I can do it with God," the problem would be solved, and habits would be broken.

Just so with Christian disciples. I have had occasion during the last fifteen years especially, to demonstrate continually with people that are coming to me in circumstances of personal discouragement with regard to the overcoming of their besetting sins, and particularly the sins of disposition—impatience, irascibility, envy, jealousy, uncharitableness, and all the multitude of evil dispositions that are a disgrace to men and a reproach to Christ and a stumbling-block to other people—and they say, "I should like to overcome this disposition, but I cannot." And I say to them again, "Of course, you cannot; you have never yet got hold of God with regard to this matter." And I have seen hundreds of people enter into newness of life the instant that they understood and realized the fact that with God that which is impossible without him becomes, as I said, possible and easy and natural with him.

Supernatural Faith.

If you deny or doubt the power of the Spirit you shall never know what deliverance is. In the Psalms we are told that they limited the Holy One of Israel. You can limit God by your conception of his power, and if you do you will not get any further. If you think he cannot do this thing for you he will never do it till you think he can. You can limit him, therefore, by your conceptions of what he can do. And you can limit him by your reception of what he can do.

Jesus Christ says, "The light of the body is the eye"—not because the eye gives any light to the body, but because the eye is the faculty in the body that makes the light available. There is a verifying faculty by which the truth is received into the human soul, and without that verifying faculty all the truth in the world will not deliver you from error, just as without the eye all the light in the universe will not illumine your body.

Supernatural Filling.

There must be a reception of God's power if you are not going to limit God's power. Christ has left on record for us that he could not do many mighty works in the place in which he was brought up because of the unbelief of the people that limited him—first by their conceptions of what he could do, and then by their rejection of what he was able and willing to do, and was actually doing, to those who exercised believing faith.

Therefore the secret, both for the unconverted and for the child of God, is: Open your hearts largely, fully, generously, absolutely, to the incoming, indwelling, invoicing, wroughting of the Divine Spirit; and you will find that your great problems are solved and your great difficulties are overcome. Whenever you as a child of God learn to be renewed in the spirit of your mind, so that the old vaxtious tempers that have disgraced your Master are cast out before the all-flooding Spirit of love that fills your soul, Satan flees before the almighty- ness of a man that is made almighty by the omnipotence of God.—An address by A. T. Pierson. Sel. by M. A. Churchill.

Concern for Souls.

A deeper solicitude for the unsaved is the great need of every mission and every church. A solicitude that takes hold of the very fountains and foun­ dations of our being and controls it. A divine passion for souls, such as our Master had. Outbursts of feeling and expression are not essential signs of it. A movement of the whole life in this direction is the true indication. When a man is dreadfully in earnest he is generally calm. His feelings are too deep for fringes. They have become settled and fixed in a principle of ac­tion that holds the whole life in its steady grasp.

A life-saving crew does not waste its time in frantic cries and wringing of hands on the shore. The men set their teeth hard and go to work. They plunge into the boiling waters with their lifeboat, and work till they drop in rescuing the perishing.

The papers brought an account lately of a large vessel wrecked on the coast of Nova Scotia, but the name of the vessel could not be ascertained, and the fate of the crew and passengers was in suspense. A friend reading remarked, "Oh, the agony of suspense in many hearts as they read this news!" A concern like this should be in the hearts of Christians for their dying, unsaved fellow-men. It ought to be an agony before God like the agony of Gethsemane, and then out of such Gethsemane would grow a cross on which self is crucified and Christ thereafter would animate the body with his own life.

Why is it that God's people do not have such solicitude for the perishing? Is it because they do not believe that every soul which passes out of this life not having accepted Christ is lost? A double condemnation, then, is at their door! Not believing God's word, and through that lack of faith giving languid effort in place of the mightiest strain of which their natures are capable.

Let us not wildly beat the air, let us not indulge in guns, let us not pray loudly and tearfully in public while we are not doing much agnonizing in secret before God; but let us rather try to get so near to Christ that we shall get his Spirit into our lives of sympathy and love and labor for the lost.—Mission Bulletin.

A Harvest Meeting at Matoppo, S. A.

(Continued from page 10.)

be spoke of Paul's teaching at Athens and the judgments that would follow.

In connection with the harvest meeting was the closing term of school, and the school sang a Zulu hymn from the veranda where we were seated. Next in order was a German song, then a hymn in Eng­ lish, Brother Steigerwald then read from Exodus xxviii. 16-19 in Zulu, and addressed the congregation. Song and prayer closed the service.

Next in order was the meal or dinner, which consisted of bread and tea. Jesus said, "Make them sit down." This was not necessary here. They had gathered on the east side of the house, not because there was much grass in the place, but because it was nearest to the cooking room. When the bread was distributed Brother Mhilalambi gave thanks, and they be­ gan to eat bread and drink tea. The occasion to us newcomers was some­ thing interesting. As the mission workers were not prepared to give each one a cup and saucer they gave them tea in dishes and tin pans, some smaller and others larger. They broke the bread and dipped it in the tea and by turns would take up the dish and drink. They were somewhat courteous in waiting their turn to drink. When dinner was over, as we were standing on the porch the wo­ men and children came up before us. They viewed us with interest, and pausing a moment they raised their hands and with a polite bow of the head and a cheer, thanked the good mission people for their kind treats, and soon they were all gone. Surely
EVANGELICAL VISITOR

July 15, 1904]

Matabo Mission, June 8, 1904.

Our Arrival at Matabo.

II. Kings iv. 10: "Let us make a little chamber, I pray thee, on the wall, and let us set for him there a bed and a table and a stool and a candlestick, and it shall be when he cometh to us that he shall turn in thither."

Dear Readers: We reached the Matabo Mission May 24th, at 9 p.m. We arrived at Cape Town, May 15th, at 6 a.m. and were landed at about 9.30. Our hearts were cheery to see Brother Jacob O. Lehman and wife and Brother Albert A. Miller, of the Maitland Mission, standing on the dock, greeting us with a "good morning," and in thither.

We surely were glad for the help they gave us in getting our effects through the customs. After proper arrangements we took train, four miles to Maitland Mission, where we were welcomed in a very Christian-like manner. While there we enjoyed the evening service with the natives, and had our first experience in speaking through an interpreter. We pray God to bless their work.

On the 19th at 8.15 p.m. we boarded the train for Bulawayo—four, wife, Sallie Kreider, Lydia Heisey and myself. We had a room or compartment to ourselves. The seats are so arranged that sleeping is convenient when you are prepared with your own wrappings. We enjoyed the journey quite well, as we had a small flannel burrito to cook with and as we were provided we had our three meals each day. We arrived at Bulawayo on May 25th, at 5 p.m., and were met by Sister Emma Long Doner and two native boys, as Brother Doner took sick with fever on their way to Bulawayo and had been quite ill, but is better. We were welcomed at a private boarding house and as the 24th of May is a holiday (Queen's Birthday) we could not arrange to leave town till the 29th. At 2.45 p.m. we were ready to move. (Sister Doner remaining to care for her husband).

It was quite a test of our faith to start on a journey of thirty miles with three native boys, eight donkeys hitched to a large covered wagon with the preparation for the journey. The boys could not speak English, or so very little. Well, we plodded on till about 6 o'clock, when we halted for the night, and the first of all, about seven miles, on the open plains, no building or living person near. The boys then kindled a fire and the sisters prepared a meal for the boys, and then the boys cooked their porridge. After the dishes were washed we circled together to have our family worship, in which two of the native boys took part in prayer in their language. We then prepared our beds on the wagon and the boys with their wraps laid on the ground. By and by we slept and felt quite restful. No fear; we had committed ourselves to the care of him who never slumbers nor sleeps. So we were assured that what we had committed unto him he would preserve to his own glory, praise his holy name for evermore. At about 1 o'clock a.m. the horses were up and the boys hitching up the donkeys and at 1.30 we were ready to move. Dear ones, we are in the Fall or Winter season, so our days are short, and as the moon shines so bright we got along fairly well till about 4 o'clock when the moon set beneath the western horizon; then one of the boys carried the lantern ahead of the team, and by and by daylight came and we stopped at the river, and the donkeys were turned loose again to graze, and fire was kindled and porridge for breakfast prepared. After thanking God we partook of a hearty meal, (thank God for his preserving care). At 9 a.m. we were ready to move. The drivers do not use a line, only sticks to lash the donkeys to hurry them along and to keep the wagon in the track. The donkeys are very strong in this work, and the next to them need special attention, and the boys would neglect their duty the wagon would strike the rock and we would get a good jolt. By moon, or 12 o'clock, we again halted at the second river. This one had more water, but neither of them flowed. We here gathered wood to kindle fire for cooking our noon meal. After this enjoyment we had ourselves in readiness and at 1.45 started on the slow drive. As we could not hold a conversation with the boys, it made it all the more lonely in a strange country. At mid-afternoon the boys turned the team out of the drive road along a footpath and when we would ask how far to the Mission, they would point ahead and laugh. After drive across the plain we came to the drive road, which they crossed along a less used road. We had to believe we would get to the Mission, but did not know. But we believed. After o'clock John, one of the boys, started to run ahead and soon was out of sight. When we asked, "is John going to tell that we are coming?" they would say, "yes, yes," and laugh so hearty, and as we drove on we presently we saw a man coming toward us and we asked, "is that Elder Steigerwald?" and they again said, "yes, yes." And you, dear readers, may believe us that we were glad not only to see a man at a distance, but soon he stepped up on the wagon to give us a warm hand-shake, and after a little while we drove up to the yard. Sister Meyer and wife, Sallie Kreider, Lydia Heisey and myself, were met by Brother and Sister Steigerwald and, we with them went to the place where they had chosen to store their body. She was of another tribe they would not bury in the ground, but placed the body in the cleft of the rock. The body was wrapped in a blanket and carried on two poles tied together by twists of bark. They placed it somewhat lower, than the body and then put poles or sticks of wood above, not touching the body, and then placed stones on the wood so that no animals can get to it. We then returned to the kraal and the men went to the river to wash. They soon returned and then Brother Steigerwald held a short service and we returned home.

Dear ones, do we believe in the resurrection of the just, and the unjust? We do not know whether she was a Christian or not. She was the mother of one of our boys, who was murdered months ago. We passed by his grave on our return home. Oh, how sad it does seem. We could not write to you our sad hearts on occasion of this kind. It is our first here in this land and the only funeral we attended since we left the homeland.

To-day, praise God, we were at the service in the old church house erected by Elder Engle, and it was blessed to us to see the simplicity of service; our dear brother giving them the word, and the freeness, and yet withal bashfulness, in the utterance and in prayer by the native brethren.

Dear readers of the VISITOR, we beg your pardon for our way of putting this writing before the public. We had a long time of it, yet we remember the love and courtesy shown toward us at our farewell meeting at Harrisburg nine weeks ago today. We praise God, we feel we are in direct favor with our friends in our souls, yet we crave your prayers.

Yours in love till Jesus comes.

JOHN H. MYERS AND WIFE.

LYDIA HEISEY.

Matabo Mission, Bulawayo, S. A.
Jesus, we come with greeting. Our salutation is peace, from God our Father, and from the hearts of all who love him for his abundant deliverance. Every stormy cloud we do enjoy beholding that has delivered us out of them all—for after all it would please the Lord for me to give confession and crying to God for mercy and deliverance over one sinner that repenteth. I believe under the power of his convicting Spirit, who testified yesterday just before the close of the service. (These testimonies are much to see many getting saved, and that the people in the compounds.)

Jesus is with me now. I did not know anything. I was lost.