May guess the rest of the story.

This you get the book entitled "Traffic in Girls," by Mrs. C. Edholm. The same license that legalizes the saloon legalizes the traffic in girls.

The cry is heard on every hand, "Oh, we must have high licenses so that we might have more taxes to improve our country." Here is a specimen of your high licenses: "For every dollar that the saloons of San Francisco pay for their licenses, merchants and rate-payers of the city have to pay $93 in extra taxes for the support of additional police, the support of paupers and maintenance of jails and other institutions for the care of victims of drink." This is just one city. I suppose in other cities it is somewhat the same. The people of the United States spend $1,500,000,000 of money that could be spent in improvements in our city schools, etc.; or it might be spent for food and clothing, etc. The drunkard's hovel might be converted into a nice comfortable cottage home, with nice furniture. The dry-goods merchant would get more trade, for the drunken children would have shoes instead of going barefoot, and nice clothing instead of rags. The groceries would get more of the currency fund, for instead of going hungry the family would have a well filled cupboard.

Don't you think our country could be improved without the liquor traffic?

The liquor traffic does not only extend through our fair land, but it must be sent to other countries. The foreign missionaries tell us it is one of the hardest things they must work against. For rum and whiskey have reached the foreign countries before the missionaries have, and as they tell them the evil of drinking the heathen answer: Why do you people send it over here if it is wrong for us to use it? Why do we send it? Because of license to sell the damning stuff. You say, well, how can it be stopped? Fathers, Christian fathers and brothers, too, how many times have you prayed, "Oh, Lord, deliver us from evil; deliver my boy, my girl?"

Did you ever stop to think and ask yourself the question, 'Could I help to answer my own prayers?' You can help in this way: How are you voting? For or against licenses?

Say, did you ever ask yourself the question, Whose boys will be the next to take the place of the numberless drunkards in the United States, or whose girls will be the next to take the place of the 300,000 fallen girls in the United States? Father, will it be your darling son, or your girl, or will it be your neighbor's? Take care how you cast your vote this Fall, for in voting for either high or low license in the liquor traffic you are voting for traffic in girls also.

I wonder how we girls might take a part in putting down this evil which is in the land? The following paragraph tells how some girls helped in New Jersey.

"Four hundred girls at Trenton, N. J., have formed an organization with the purpose in view of helping the cause of temperance. One of the rules is that no member will associate with young men who touch liquor. It is said that a wave of reform has swept over the young men of Trenton who were inclined to break the code of right conduct."

I wonder how many self-respecting girls there are in the land. Girls, do you know it is your privilege to rule the ballot box even if you can't cast a vote?—Selected.

When men attempt to divorce business life from religious life it is a criminal attempt. They cannot be divorced. They are really, as far as the world is concerned, Siamese twins.

—Rev. R. S. Pardington.
EVANGELICAL VISITOR


For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

Subscriptions, $1.00 per year; six months, 50c.

Sample Copies Free.

To Foreign Countries, $1.25 a Year.

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All communications and letters of business should be addressed to Geo. Detwiler, 1185 Bailey street, Harrisburg, Pa.

Entered at the Postoffice at Harrisburg, Pa., as second class mail matter.

The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

EDITORIAL.

Bro. Gish's Concern.

Our readers learned in our last issue that Bro. B. Gish is following out his convictions with regard to a Brethren's Mission in St. Louis, Mo. He has more to say in the present issue. He certainly deserves to succeed if dogged perseverance, and willingness to endure hardships are of any virtue. He feels as though the Brethren are permitting a great opportunity for doing good to slip from them if they do not come up to the help of the Lord and his servant. He pleaded so earnestly for others to come to his assistance. In connection with, and as an evidence of what are his feelings and deep concern for this work, he sends in the following account of an event of importance which occurred on the historic ground where St. Louis now stands in the early part of last century. It is taken from a recent sermon by Frank DeWitt Talmage, as published in the Christian Herald. It describes the coming of a number of Flathead Indians in search of the white man's "Book of Heaven," and their disappointment when their search was unavailing, and how it became the occasion of Marcus Whitman's becoming a missionary to that tribe of Indians.

To describe how that Macedonian cry of helplessness came to Marcus Whitman, let me transplant you in imagination, back to the little frontier town of St. Louis, Missouri, and, like the shadow on the dial of an engine, turn back time until the year 1832, and the United States Superintend-ent of the Indians, from 1831 to 1838, General William Clark, gave a social evening with two of his old friends, who followed Lewis and Clark on that famous journey of the far north-west. Suddenly, a messenger raps at the door. In answer to the gruff call, "Come in," there entered four Flathead Indians. Two of them are aged warriors; two young stalwart braves. "Where are you from?" asked the general, eying them from head to foot. "From the murmuring waters of the Columbia? Impossible. From the Pacific shores? Nay, say, that cannot be. For what did you come? For the white man's Book of Heaven? What, didst thou have to travel 3000 miles to hunt up the white man's Book of Heaven, when the representa­tives of the Hudson Bay Company for years been buying your furs?" "Yes," answered the Nez Perces Indians, "We have come three thousand miles for the white man's Book of Heaven, have you given it?" But though the three wise men coming to seek the New-born King in the Jerusalem Capital never made so far a journey as did the four Flathead Indians, coming to find the white man's Book of Heaven, the Missouri frontier town of 1832; yet even there in that St. Louis frontier town, they could not find the white man's Book of Heaven. These Flathead Indians found there the white man's sins, but not the white man's God.

Let me now read you to the strangest prophecy ever given at any time by the two older Indians, who came on this mission of seeking the white man's God, had died. When the two younger men were about to depart for their own far-away wigwams, one of them, in Indian elo­quence, spake these words which were pub­lished in the little frontier paper of that time: "I came to this land. I have traveled many moons from the settling sun. You were the friends of my fathers, who have all gone the long way. I came with an eye partly opened, for more light for my people, who sit in darkness. I go back with both eyes closed. You took me from my mother's wigwam. They were tried in many moons, and their mocca­sions wore out. My people and the Book was not there. You took me where you allow me to go and stay. You gave me the poor blind people after one more moon in the big council, that I did not bring the Book is not among them. When I tell my people, who sit in darkness, to come up to the help of the Lord and his servant, He pleads so earnestly for others to come to his assistance. In connection with, and as an evidence of what are his feelings and deep concern for this work, he sends in the following account of an event of importance which occurred on the historic ground where St. Louis now stands in the early part of last century. It is taken from a recent sermon by Frank DeWitt Talmage, as published in the Christian Herald. It describes the coming of a number of Flathead Indians in search of the white man's "Book of Heaven," and their disappointment when their search was unavailing, and how it became the occasion of Marcus Whitman's becoming a missionary to that tribe of Indians.

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It was the editor’s privilege to spend Sunday, the 3rd inst., in Mount Joy, Pa., and vicinity. On Saturday evening there was an evening meeting at the home of Bro. Jacob Hostetter, preliminary to the Sunday morning meeting at the Mount Pleasant M. H. The attendance at the evening meeting was fair, but more would have attended but for the threatening appearance of the weather. However, the heaviest part of the storm went by us toward the north. The Sunday morning meeting was attended by a very fair number. Bro. C. Haldeman and wife, of Hamlin, Kans., attended, and the aged brother preached to us in the English, while the editor made an effort in the German. The location is very beautiful and the Lord has a goodly number of earnest children here. Our aged Bro. Abraham Hostetter, living with his son at the old home, was not able to attend the meeting on account of bodily ailments. The brethren some time ago started a meeting once a month, in Mount Joy. For this purpose they have secured the use of the public hall, which was well-filled this Sunday with attentive and seemingly interested hearers. Here the word was preached as the Lord gave grace and utterance, and we hope the seed sown will become fruitful in some lives. On Sunday evening a small congregation met at the Cross Roads M. H., near Florin. We felt the Lord was present, and our hearts were encouraged. We returned home on Monday morning. We remember yet a testimony of a brother, now pretty well up in years, whom we visited on his farm in this section, eleven years ago. As we looked over his fields he said, “My farm grows no tobacco.” We are grieved at times when, as we look over the beautiful landscape, we are compelled to know that not all the brethren could give the same testimony. We know that not a few are continuing to raise it with some qualms of conscience, but hardly see their way open to quit, while those who honor their consciences and grow food instead of poison on their farms, have the approval of their own consciences and experience a freedom and joy not known before.

Because of its importance we give room for Bro. S. R. Smith’s letter “Explanatory” on the editor’s page. It is certainly of importance that the members of the mission boards, Home and Foreign, be instructed as to the duties devolving upon them.

**Explanatory.**

To the members of the Home and Foreign Mission Boards of the Brethren in Christ, Greeting: Those members of said Boards, who were present at last General Conference, will remember that I was requested to give an outline of their respective duties through the columns of the Visitor, and while I, at that time, did not feel that I was the proper person to do this, yet since I am constantly urged to give a statement, I will undertake it in brief for the benefit of the members, as well as the church at large.

It will be noticed by referring to last General Conference Minutes, that there are twelve members composing the Home Mission Board, and seven the Foreign Mission Board, who assigned the different districts, notice of which was given to Conference, and which is published in Conference Minutes. It is not the duty of the member of the Home or Foreign Mission Board, who has charge of the district assigned to him, to go and see all the members individually, but it is his duty to see that the different officials representing those districts shall make efforts for the collecting of Home or Foreign Mission money, and if they find that any official is slack in, or indifferent toward the work of collecting mission money, it becomes his duty to either collect it himself, or appoint someone else; however, not without duly conferring with the proper officials of the district, and to use no other means until he has exhausted every effort to induce such officials to do the work. Those persons collecting money shall report and give to the person representing such district, and the member representing said district shall report the amount to the secretary, and forward the amount to the treasurer as it is received. It is the duty of the Secretary to keep an account of all moneys received, and credit the same to the districts from which it was received, and make out a statement no later than the first of May preceding each General Conference, and send his report to the Conference Secretary no later than the first Tuesday of May. It is the duty of the treasurer to keep an accurate account of money received and paid out and submit a report to the Secretary who will transmit the same, with the said report, to the Conference Secretary as stated. It is the duty of the Secretary to issue vouchers for payment of money, which must be countersigned by the chairman and in no case should any money be paid out without a proper voucher. It is the duty of the chairman to frequently correspond with the different members to ascertain how they are succeeding in making such collections. The duty of the Foreign Mission Board is practically on the same line as the Home Mission Board, with the exception that the Foreign Mission Board shall recognize only claims for payment that are of a foreign nature and the Home Mission Board shall recognize only claims that are for Home Mission purposes.

Neither the Home nor the Foreign Mission Boards shall recognize any one for mission work unless a regular ordained minister against whom are no charges, or those who have papers properly signed by the Examining Board, confirming them as Mission workers.

Under the theme of Incorporation, as embodied in the new Constitution and By-Laws, no member should appoint any person as solicitor in any district without first consulting with the Bishop in charge, and if thought advisable by the Bishop in charge to appoint some one in such district to make collections for Home or Foreign Mission purposes, outside of an official, it is his duty to do so, and in no case should a member of either Board proceed to appoint any one without first giving due recognition as stated.

By what has been stated in the foregoing, it is not meant that the members of either Boards should not solicit either for Home or Foreign Mission purposes, but I infer that some are under the impression that they shall do the soliciting all themselves; hence the statement. It is especially desired that the different Boards should submit their report to the Conference Secretary for compilation, as stated, no later than the first Tuesday of May, and any money received after that time, necessarily will have to revert to the following year’s report. Therefore, it is very necessary that the different members should see that their districts are thoroughly canvassed, and report before the first of May. I trust in giving this statement, it will not be construed as though I would dictate, simply as stated, by request, have outlined what was intended by the theme of Incorporation.

Yours in love, S. R. Smith,
General and Conference Secretary.

Sister H. Frances Davidson’s address is still 1185 Bailey street, Harrisburg, Pa.
May the Master Count on You?

When the trumpet sounds the battle—

With the strong and wily foe,
And the hosts of our Immanuel
To the earnest conflict go.

Will you prove that you are loyal?
Will you prove that you are true?
For devoted, faithful service
May the Master count on you?

Chorus.
May he count on you, my brother?

May the Master count on you,
In the thickest of the battle,
To be faithful, to be true?

There are those who follow Jesus
When there is no cross to bear,
But refuse the burden-bearing
And the toils with him to share;

Oh! it grieves the blessed Master
That their hearts are so unmeek.
Surely for a better service
The dear Lord may count on you?

Are you fully consecrated
To the service of the Lord?
Are you ready on the battle field
To wield for him the sword?

Are you one among the faithful?
Are you one among the true?
And for steady, life-long service
May the Master count on you?

For the Evangelical Visitor.

The Heathen—What He Is.

"For I am not ashamed of the gospel of Christ. For it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." (Rom. i. 16.)

Our commission is, "Go ye into all the world and preach the gospel to every creature." The heathen of Africa is a creature of God's creation. And while he is included in the atoms, he does not realize his condition nor his liberty. The white man who is after gold says he is no good, he should not be educated, he should be kept only as the white man's servant. That would be all right as far as it goes, but we want to get to the facts. The fact is the heathen does not realize his privileges; he is one of the creatures to whom the mission of the gospel is to be brought. But it is asked, does he want the gospel light? No, not in a general way, because he does not know what is his privilege in it. Well, you say, but why is he a heathen? Turn with me to Romans i. 21, "Because that when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations and their foolish heart was darkened." You try to tell a man who thinks he knows and you will not get very far. But we ask why he is a heathen. Read on, "and changed the glory of the incorruptible God into an image made like to corruptible man who changed the truth of God into a lie and worshiped and served the creature more than the Creator, who is blessed forever." Now, there is no effect without a cause. "For this cause God gave them up unto vile affections." What was the outcome of such a life? Why, men "leaving the natural use of the woman burned in their lust one to another, men with men working that which is unseemly; and as they did not like to retain God in their mind, God gave them over to a corrupt mind." And now the native here in this land is just in that condition. He is filled with all unrighteousness; he is a fornicator; he lives in fornication; he is wicked; he is covetous; he would beg and covet all the missionary has; he is "Without understanding, covenant-breaker, without natural affection, implacable, unmerciful.

He is a polygamist, because he loves the sin of the Sodomites. He is a heathen because he sells his daughters for the love of money or to own cattle; he is implacable; he is unmerciful; he is lazy; he lays around and smokes his pipe and eats that for which his wives and children worked hard; he has but little clothing to cover his body. Why? Because he is a heathen. If he were not a heathen he would be clothed and in a right mind. He feels the cold as well as the white man. He pays money to the witch doctor. Why? Because his ancestral worshiped (Phir) Amadhlozi, ancestral spirits. He is a heathen and knows no better. These people have their ancestry. They have, and hold, peculiar rites when there is a birth in the family, and as to what is the meaning of the name given, and hold to relationship very tenaciously. They pay great respect to one another as is witnessed in hand-shaking. At death and burial they still observe many of the old Israelite customs in washing, if they handled the dead body or any of its belongings. They go to a flowing stream and wash their bodies. They are heathens.

When you go to these compounds where are thousands of these men who come here to work, you see them with their scanty dress, a blanket around them. They lie on the ground beneath the rays of the hot sun. Why? Because they are heathen. They indulge in mean, dirty talk and thus cultivate their beastly passions, and indulge very greatly in them. Why? Because they are heathen. Must a man be black to be a heathen? No. Last Sunday evening in Johannesburg a black man, hired to do work about the house, looked on his mistress and lustful after her, and when she was in her bed-room he met her and lay hold of her and assaulted her. Her resistance and cries for help caused him to flee. Her story caused the white man to raise a mob and the culprit was soon caught, and the papers stated that in about three hours after the deed was committed he was hung to the limb of a tree. Was that justice? We say, no. Christ said, "If a man looketh on a woman to lust after her he hath already committed adultery in his heart." The Jews had a woman in Christ's time who, they said, had committed adultery, being taken in the very act. He (Christ) said the one who was without sin should cast the first stone. If we were to proceed just as we feel we would uncover the sin of the white man, but would then be off our subject. Was this black man guilty of sins above all others? No. We believe there are thousands of similar cases. Why? Because he is a heathen. Is the black African alone a heathen? No, not in the sense of God's word, and we think that is safe to go by. We confess there might be many more reasons given, but we think this is enough. May our readers contemplate seriously the condition of our black brother in Africa. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the time before appointed and the bounds of their habitation." (Acts xvii. 26.)

What He May Be.

I. Cor. vi. 11: "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus and by the Spirit of our God."

The white man who is after gold says, "Don't educate him; if you do he will not work." Thus being kept in ignorance he is kept from knowing his privilege, and the monied men take the advantage of the poor native. The Jew has come to this country as a business man. He not only largely owns the gold mines, but he sets up his shop (store) on nearly every corner. The native comes to buy a coat or blanket. He says to the native, "how much money have you?" Sixteen shillings is the answer. He gives him one worth about one-third the money. He takes it. Why? Well, he wants to be clothed; he has some knowledge, but he is so ignorant. He has some light of civilization and Christianity. Is he willing to stop here? No. Thank God there are a large number who are willing to learn.
September 15, 1904

EVANGELICAL VISITOR

must be done quickly, and, we feel, that the watchword of the home church should be, pray the Lord of the harvest to send forth laborers into his harvest; Christ said, "and this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." (Matt. xxv. 14.)

May the dear Lord bless this writing to his glory and the good of all who read the same.

Yours till Jesus comes.

JOHN H. MYERS.

For the EVANGELICAL VISITOR.

Those Who Have Left All, and What They Shall Receive.

"And Jesus answered and said, Verily I say unto you, There is no man that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and land with persecution; and in the world to come eternal life." (Mark x. 29, 30.)

I used to have a great desire to get up in the world, and have great possessions; but since I am a little one I see things in a different light. The Savior said to Peter, "Verily, verily, I say unto thee, when thou wast young thou girded thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." (John xxi. 18.) Again the Savior says in Luke xiv. 26, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, neither regard his own life also, he cannot be my disciple."

We may say we love the Lord, but do we love him more than anything else. When the rich young ruler came to Christ and asked him what good thing he should do that he might have everlasting life. Then Jesus beholding him loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasures in heaven; and come, take up the cross, and follow me." My earthly treasures are very few, but I am glad that our Father knows all about our needs. The Apostle Paul gives this precious promise: "But my God shall supply all your need according to his riches in glory by Christ Jesus." (Phil. iv. 19.) We read, "by faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." (Heb. xi. 24, 25.) The Lord also pronounces a woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!" Of a truth God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." Our blessed Lord did not sit on a stool of ease, and I don't wish to either. The righteous shall rest from their labors and their works do follow them. I crave the prayers of the dear saints that we may still go on from victory to victory, fearing no one but God only.

It seems I was born to go away from home and home ties. Especially when I hear of those who are so far away from God. I am not looking for any reward in this life. Naturally we need means to forward the work. Every time I hear anything about dear old India it fairly lifts me up to think I shall be counted worthy to labor among that people. We hope our labor will be blessed of the Lord, and that we may have some stars in our crown. We intend to visit around now till we go away, the Lord willing.

In his service.

HENRY S. ANGENEY.

Martinsburg, Blair Co., Pa.

"Unquestioning Faith."

The phrase is often used; but what does it mean? Just this, that we will trust a person even when appearances are against him.

A human illustration of such faith has just occurred. A religious worker was accused of using his pen in an unworthy way in writing for, and thus giving countenance to, sensational Sunday papers—not a heinous sin perhaps, in the opinion of some good people, not a fault at all, possibly, but still an act that grieved and distressed many of his friends. Some of them wrote him reproachful letters; others shook their heads dubiously, and groaned, "How he has fallen from grace!"

But one staunch and earnest support resolverately declared, "You may say what you please, but I know Mr. — did not write for those papers."

But say the doubters: "There they are. You can't deny the evidence of your own eyes. There is his name attached to them."

"Yes," admitted the stalwart friend,
Christian Endeavor World.

through them, for they will be used as we will have pleasant faces and kind thoughts. If they are pleasant, we will gain treasures for our minds, stem the tide of unbelief, and ever become more full of faith. Old age will be happy and delight when the windows are drawn when other sources of enjoyment fail. 

This is but an illustration; and a clumsy one, of the unquestioning, unwavering faith a Christian may have in his God.

It looks sometimes, it must be admitted, as if God was hard, unfeeling, unmindful of the prayers of his saints. Fire, disaster, sickness, death, come to them. The innocent are overwhelmed with the guilty. "Where is now thy God?" asks the scoffer. "What is the use of prayer?" says the doubter. "How can I longer believe that God is good?" says Mr. Littlefaith. "Ah," reply the Greathearts and the Greatfaiths of the world, "I have tested him in the past. I have talked with him. I know him. Appearances are deceitful, and, whatever happens, however things look for the time being, I know that he can explain all, and one day all will be made clear."

Thank God for these men and women of stout, unquestioning faith. They keep the world sweet and wholesome and optimistic. They win the faith of the languishing, stem the tide of unbelief, and ever keep alive in the breasts of men the truth of truths, "God is; God is good." —Christian Endeavor World.

How careful we should be to guard our thoughts. If they are pleasant, we will have pleasant faces and kind ways. We will gain treasures for days of adversity, upon which we can draw when other sources of enjoyment fail. Old age will be happy through them, for they will be used as material from which to build homes of refuge wherein we find comfort and delight when the windows are darkened and we are forced to keep company most of our time with what is within us.

The River Brethren.

[The following article under the above heading will no doubt be interesting reading to many readers of the Visitor. It is a glance at the early history of our brotherhood as given by an outsider. In the main, the writer seems to have had reliable information, although his account may differ in some particulars from other accounts which we have. It is written, seemingly, in a kindly spirit, and relates the facts simply as they are known to the writer. The writer is mistaken when he says, "their strongest churches are in Canada," as that distinction certainly belongs to Pennsylvania. Editor.]

In looking for a history of this body of Christian people, we could find nothing of their origin, practice or present status in any church history that we have access to. By accident we learned that our esteemed brother and elder, S. R. Zug, of Mastersonville, Pa., knew much of their history. We wrote him in reference to the matter. After giving the source of his information, which is reliable, here is what he has to say about their origin:

"Sometimes between 1760 and 1790 there was a revival meeting held in the western part of Lancaster county, Pennsylvania, by two ministers, one of whom was Otterbein, who afterwards became the founder of the U. B. church. He was formerly a minister in either the Lutheran or Reformed church, in Baltimore; but became dissatisfied with his church, claiming it was too formal and cold. The other was a Mr. Bochrun, a Mennonite minister who severed connection with his church for about the same reason as Otterbein. These two men started out on a missionary tour, and the above revival was a result. People were converted by scores, many of whom had been Mennonites. When they came to organize themselves into a church, they could not agree on a mode of baptism. Some wanted sprinkling; some affirmation, some wanted single and some trine immersion. To harmonize these different views they decided that the candidates should select the mode they wanted—that faith and repentance are conditions of pardon, and that the mode of baptism should not debar any one from membership. On this they united and called themselves United Brethren in Christ.

"But some of those new converts would not accept this conglomeration of faith, believing in trine immersion as the only true mode of baptism. So some of them went to Elder C. Longenecker, near Manheim, Pa., to consult about joining the Brethren church, but he, at the time, being under some censure, did not feel good toward the Brethren, and told these applicants that the church had deviated from the true foundation, and advised them to start anew, and be sure that they have not only the form but also the power of godliness. After some delay six of them went to Elder George Miller, near Elizabethtown, Pa., and asked him to baptize them, telling him they would then start a new church. Brother Miller refused to baptize them with this understanding; but in their talk he told them how the Brethren church was started, which they copied, baptizing in the Susquehanna river, near which some of them lived,—hence their name.

"The six who asked baptism of Brother Miller were Jacob Engle, who was their first minister, John Engle, John Stern, a Mr. Heiges, a Mr. Rupp or Rutt, and the name of the sixth I have not. Not one of the originators of the River Brethren church had ever been a member of the Brethren church, but some had belonged to the Mennonite church.

"For nearly a century they recognized only one organization. In electing a minister they would take the vote at different times and places, over their entire brotherhood. They continued this practice until some time between 1865 and 1875. Jacob Nisley, wife and daughter spent a day at our house, when he inquired how we have our different churches divided, and what relation they hold to one another. Shortly after this they divided up on about the same basis that we do. In minor matters each congregation is distinct, but in doctrine they constitute but one whole."

They hold a conference of their different congregations, but they differ from us in this,—we try principles, they try cases. Two representative men state the case and then conference passes upon it, instead of sending a committee to settle difficulties as we do. In their trials the experience of the person tried has much to do with the final decision. They baptize penitent believers by trine immersion, face forward, because their sins have been pardoned instead of in order to pardon as we believe the Bible teaches and we practice. They practice foot-washing and eat a supper in connection with the communion, but do not regard the supper as a sacred meal, and invite others, even non-professors, to eat with them. They hold to the principles of non-conformity, non-
litigancy, non-swearing, non-resistance and non-secrecy about as the Brethren church does. They have churches in a number of the States, but their strongest churches are in Canada. About forty years ago there was much disturbance among them because some of their churches built meeting-houses to worship in. They even went so far as to disfellowship churches for this cause, but now they have meeting-houses like other churches. They are not aggressive, and therefore their membership is not large—W. R. Deeter in Gospel Messenger.

Entangled.

It is very sad to see the havoc Satan has wrought among the children of God by leading them into affiliations which destroy their fellowship and influence. Before they are converted he often devises schemes, effects alliances which fetter and cripple them for life. Even after conversion, as angels of light, he often entices them to be unequally yoked together with unbelievers. What the world does, and what worldly Christians do, becomes the standard and furnishes the excuse for them, and few get fully extricated. As a suggestion for future consideration of this all-important subject, we will mention a few points:

1. Business entanglements. These are very often made very early in life. The person is led into some line of business or some method of business which will not stand the light of God's word. Eagerness for position, or business, or a partnership, or of financial prosperity is so great, that for a time, all ethical and moral and spiritual considerations are wholly forgotten. Perhaps a partnership is formed and the whole life and social standing and fortune is involved. When the individual becomes a Christian, or if already one, an enlightened Christian, the mistake is seen, the problem faced and a hundred chances to one the difficulties of the entanglement are too great and the conscience becomes seared and a backslidden state for years is the result, and temporal and eternal loss follows.

2. Matrimonial entanglements. Sad to say, parents do not always hold out the highest ideal to their children in this matter. Daughters are often directed their education and training and the highest ideal to their children in years is the result, and temporal and great and the conscience becomes entangled. Before they are converted the injury done to the immediate parties concerned and to their children and to the world at large, and the greater injury to the cause of God is beyond description.

3. Secret society entanglements. The argument in favor of these institutions is strong and subtle to the unhinging and nominal Christians. The practical good that comes from them appears on the surface to be a sufficient warrant to their existence and for the confidence and co-operation of the Christian people. But sober second thought will persuade the judgment of any enlightened Bible student that a Christian has no place in them. "Be ye not unequally yoked together with unbelievers," applies here and elsewhere; also the command, "Swear not at all" (Matt. v. 34 and John v. 12) makes every member of every secret society directly disobedient to the word of God. For if there were no oath of admission there would be no secrecy. We believe a Christian has no right to take an oath anywhere in any lodge or in any court of justice. The law does not compel a man to take an oath if he has religious scruples against it. He can simply affirm that he will speak the truth. Those who have unwillingly taken an oath upon entering any society, must confess their sin and withdraw, after they have received light upon the subject or lose their fellowship and power with God. Again selfishness is usually at the root of all secret societies. Self-interest usually leads people into them and beguiles them into remaining in them. People expect to get assistance in securing and holding positions or to get financial aid in sickness or insurance in case of death or some other personal benefit is looked for. Is this becoming to a follower of Christ who considered not his own interest but came into the world to serve and to save others? The very genius of the religion of Christ is unselfishness. How does the selfish spirit of the lodges compare with these teachings of Paul? "Look not every man on his own things but every man also on the things of others," or with this, "Let no man seek his own but each his neighbor's good" or with Paul's own personal testimony "Even as I pleased all men in all things not seeking mine own profit but the profit of many that they may be saved." God certainly can prosper his own without the assisance of the ungodly. He who owns the cattle upon a thousand hills and the mines of the earth and in whose hand is the king's heart and the hearts of all men can certainly control people and circumstances for the good of his children and supply all their needs according to his riches in glory by Christ Jesus. Shame unto the unbelieving heart which doubts him and resorts to questionable and sinful expedients and unholy alliances for more temporal position and profit.

4. Fleshly entanglements. The devil aims to fix habits of evil upon people early in life. He knows the trend of the mind and the heart. He is a good philosopher and metaphysician. He understands the habit-forming period and knows that all habits are early formed so he corrupts the mind, perverts and poisons legitimate appetites, makes slaves of the sons of men and so makes of possible giants, puny piggies. What but the subtle influence of the devil, could induce human beings to learn, through much suffering the filthy and degrading and demoralizing tobacco habit, or foolish and cruel and iniquitous and murderous and all suicidal liquor habit? What but his craftiness and power could persuade people to eat and drink that which only unnerves the whole body and upsets the whole organism, and robs the individual of the natural and legitimate satisfaction that comes from eating and drinking that which God has given and intended for man's highest physical and mental upbuilding? Without being fanatical, or fastidious we believe there is a much closer connection between piety and proper living than is usually recognized.

When God's people do not manifest a healthy Christian life, when they do not grow in grace, when they are unstable and discontented, then they are the easy prey of every false teacher
and when their testimony is weak and they do not command the respect and confidence of their fellows there must be trouble somewhere. God does not tolerate his people in this way. There is a cause for this lack of blessing and prosperity and power. Nor is the cause hard to find. If some or all of these entanglements are the cause, or any others which are clearly revealed by the word of God, or by the sanctified judgment, is it any wonder that the product of a formal, sickly and powerless Christian life is so universally recognized?

We are well aware that this teaching is not popular because it rebukes the world and touches vitally the majority of professing Christians. But we believe it is a timely and necessary teaching and that it carries with it the assent of the mind of every Christian even if it does not persuade the will to carry the convictions into execution. To teach anything lower than this would be to compromise, to lose our own peace and the good pleasure of God. We believe that every one who will prayerfully compare these teachings with the word of God and with the teachings of an enlightened conscience, and with a surrendered will and with an open inquiring mind will admit the soundness of our position and will begin to seek deliverance from all the entanglements into which they have been consciously or unconsciously led.

God is merciful and tender to those who are disposed to do right at any cost. The devil magnifies the impossibilities. God says, "Is anything too hard for me?" "With God nothing is impossible." He will move heaven and earth if necessary to vindicate and assist anyone who is disposed to do right, no matter what the price, no matter what the loss, even if it costs position, friends or life itself. It is possible to do right, to get right and to keep right. This is the blessed privilege of the children of God. It is abundantly possible. The greater the sacrifice to attain a high and holy estate the greater the blessing and joy. It means peace with God and the peace of God. It means soul prosperity and temporal prosperity. It means a clear and certain testimony in the home and in the church and in the world. It means life more abundantly and abundant entrance into the kingdom. Listen to this inspired appeal from the great loving heart of God. "Wherefore come out from among them and be ye separate, saith the Lord and touch not the unclean thing; and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty." No wonder Paul is inspired to follow this word of grace with this exhortation, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—W. J. Mosier in Sent of God.

Parents and Missions.

In the dawn of the twentieth century the church with quickening pulse seems to be more zealous to obey the Redeemer’s last command. From the schools of learning young men and women are laying themselves upon the altar and sacrificing the pleasures and comforts of home and the society of loved ones and all that is dear to them in their native land, to carry the gospel of truth and light and redemption to the dark corners of the earth.

Foreign missions have reached a stage of progress where if there is to be a safe and effective advance, there must be a larger response to the call for help from those toiling missionaries who have done so much and yet so little in the view of the open and opening outlook. If we look at the needs of this cause in the light of the gospel, we will respond with our children, with our means, with our all, rejoicing that we have a part in this labor of love.

Whenever our country is in need of soldiers and a call for volunteers is issued, how quickly do men respond, and thousands step forth, offering their services, sacrificing the comforts of home and all they hold dear. Although it is hard to part, still mothers say, "Go, my son, and God be with you. Our country needs your services."

Jesus, our Lord and Master, has sent forth his call to all the world, "Go preach the gospel to every creature." The cry comes from the millions in darkness, "Send us the light." What a noble calling to be asked by the Lord of heaven and earth to carry the gospel to foreign lands! How gladly and nobly have some answered! But what of the fathers and mothers who give their sons and daughters to go as missionaries to foreign lands? The first thought is, "What a sacrifice!"

I picture in my mind, for I have never been called to pass through the experience, how fathers and mothers feel when they see their children preparing to leave the parental roof for a foreign shore.

Then another picture comes up before me. When the civil war was at its height and the call was made for more soldiers, in a little home in the hills of Missouri one beautiful summer morning, a widow and two daughters were busy with household affairs. A loving brother came to the door and said, "Mother." The tone was low and sad, so much so that the little mother looked up quickly from her work and said, "What, my son?" The boy, for he was only a boy, not quite eighteen, replied, "Do you know more soldiers are needed?" "Yes," answered the mother, "I read it in the papers yesterday and no doubt the number will soon go." "And I will be one of the number," said the boy. The sisters both exclaimed, "You, Tommy? You? Oh, you don't mean it. We have given one brother, he is now at the front, you are all we have left, we can't let you go; we will not let you go." Both girls went close to his side, but the little mother asked, "What arrangements have been made?" Then the boy told her all about the company that was to be organized and how he felt that he ought to go. The little mother said, "James has gone, and I did hope to keep you with me, but I know the need is great." Then the little mother, with tears and sighs, made the necessary preparations and bade her boy obey the call of her country.

Shall we not be just as willing to give our children to the service of our Master in a foreign land? We erect statues and monuments to the patriots who gave us our freedom, why should we not speak of the noble fathers and mothers who have given their children to carry the gospel to the heathen at the cost of their lives? The history of missions is filled with the record of such sacrifices.

Mother, do you say you can do nothing for missions? Listen to the words of Rev. Jacob Chamberlain, now a missionary in India.

I drank in the spirit of missions on my mother's breast. That sainted mother, now for forty years in glory, was the instrument of sending out eleven of her sons and daughters, nephews, and nieces, into the foreign field, I had, in my young manhood, so taken in the spirit of missions that, though my course in life seemed to have been definitely settled, and it had never occurred to me that I should be a missionary, I remember distinctly vowing a most solemn vow to my Master,—and this was fifty years ago,—that if he would prosper me, I would support my missionary in the foreign field. And never for one moment did
I waver in that vow until the Lord turned me over into being a foreign missionary. And when I had, with my mother and my father's blessing, consecrated myself and was leaving for the foreign field, I then learned for the first time, that my mother as her first act after the birth of her eldest son, had placed me before the Lord and vowed that I should, so far as her consecration and influence should go, be a foreign missionary. And now, mothers, you can do that way a work that shall fill the missionary ranks abroad. If there has been any soul sent to glory through my mis­

plan to a stern-wheel boat. He would pointed steamboat, on the side-wheel navigation.

The First Steamboat and Its Maker,

On the night of the second of July, 1798, a man at a little old tavern in Bardstown, Kentucky, committed suicide. If ever there was a justifiable case of self-destruction, this was it. No human being is permitted to take his own life, but there are instances in which the burden of existence becomes well-nigh intolerable. In the case just mentioned, the man went to his room and took poison. He was a little more than fifty-five years of age, but was prematurely old from the hardships to which the burden of existence becomes

Certainly it was nevermore with his. His early years were made miserable by ill-treatment and abuse. His father, a close-fisted farmer, and an elder brother of the same character, converted the boyhood life of John Fitch into a long day of grief and humiliation and a long night of gloomy dreams. Then at length came an ill-advised and ill-starred marriage, which broke under him and left him to wander forth in desolation.

Fitch next lived for a year or two in a shilling.

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EVANGELICAL VISITOR

September 15, 1904.

The life of John Fitch is, we are confident, the saddest chapter in hu­

man biography. The soul of the man seems from the first to have gone forth

darker way, like Poe's raven,

"Whoam unmerciful disaster Followed fast and followed faster, till his soul came hither. Till the dirges of his hope the melancholy burden bore."

Of 'Nevermore—nevermore!"

Certainly it was nevermore with him. His early years were made miserable by ill-treatment and abuse. His father, a close-fisted farmer, and an elder brother of the same character, converted the boyhood life of John Fitch into a long day of grief and humiliation and a long night of gloomy dreams. Then at length came an ill-advised and ill-starred marriage, which broke under him and left him to wander forth in desolation.

He went first from Connecticut to Trenton, N. J., and there in his twenty-sixth year began to ply the hubble trade of watch-maker. Then he became a gunsmith, making arms for the patriots of Seventy-six, until what time the British destroyed his shop. Then he was a soldier. He suffered the horrors of Valley Forge: and before the conclusion of the peace he went abroad in the country as a tinker of clocks and watches. His peculiarity of manner and his mendicant character made him the butt of neighborhoods. In 1790 he was sent as a deputy-surveyor from Virginia into Kentucky, and after nearly two years spent in the country between the Kentucky and Green rivers, he went back to Philadelphia. On a second journey to the West his party was as­sailed by the Indians at the mouth of the Muskingum, and most were killed. But he was taken captive, and re­mained with the red men for nearly a year. But he escaped at last, and got back to a Pennsylvania settlement.

Fitch next lived for a year or two in poverty at Warminster, Pa., and it was there that his dream took posses­sion of him. He conceived the notion of using steam as a motive power for the propulsion of vehicles and boats. This seems to have been in the Spring of 1785. He made a model of a pro­posed steamboat, on the side-wheel pattern, but afterward changed his plan to a stern-wheel boat. He would apply the force of steam, by means of compression in a cylinder, to a crank which should revolve a shaft with paddles. The whole thing was identical in principle with that which has now become universal in practice.

From this time forth Fitch was a dreamer. Ever afterward he had one dominant thought. He got back to Philadelphia, and there constructed a steam engine, with a three-inch cylinder, and applied the same to a skiff. This was without doubt the first steamboat ever made by man. It was in July of 1786 that the skiff was successfully tried on the Delaware. Success, however, did not seem to bring the demonstration of success. The appeals of Fitch to the Continen­tal Congress and the Assembly of Pennsylvania for such backing as was necessary for the development of his enterprise were in vain. Vainly also did he address the learned men of his day. Fitch and again he appealed to the philosophical and famous Frank­lin; and though "Poor Richard" seemed to approve, and did approve of the invention, he withheld any public endorsement of it.

Month after month went by, and no helping hand was extended. Fitch got the reputation of being a crazy man. To save himself from starvation, he made a map of the territory northwest of the Ohio river, doing the work of the engraving with his own hand, and printing the impressions on a cider-press! Early in 1787 he suc­ceeded in the formation of a small company; and this company supplied, or agreed to supply, the means requisi­tion for the building of a steamboat of sixty tons' burden. The inventor also secured patents from New Jersey, New York, Pennsylvania, Delaware, and Virginia, granting to him the ex­clusive right to use the waters of these States for fourteen years for purposes of steam navigation.

Hereupon a boat was built and launched in the Delaware. It was forty-five feet in length and twelve feet beam. There were six oars, or paddles on each side. The engine had a twelve-inch cylinder, and the route of service contemplated was between Philadelphia and Burlington. The inventor agreed that his boat should make a rate of eight miles an hour, and the charge for passage should be a shilling.

He who might have been in Phila­delphia on the twenty-second of August, 1787, would have witnessed a memorable thing. The Convention for the framing of a Constitution for the United States of America was in session. For some time the body had
been wearing itself into exhaustion over this question and that question which seemed impossible of solution. On the day referred to, the convention, on invitation, adjourned, and the members, including the Father of his country, who was President, went down to the water's edge to see a sight. There Fitch's steamboat was to make its trial trip, and there the trial trip was made, with entire success.

They who were building the ship of state could but applaud the performance of the little steamer that sped away toward Burlington. But the applause was of that kind which the wise and conservative folk always give to the astonishing thing done by genius. The wise and conservative folk look on and smile and praise, but do not commit themselves. Most dangerous it is for a politician to commit himself to a beneficial enterprise; for the people might oppose it!

The facts here referred to are fully attested in indisputable records. There are files of Philadelphia newspapers which contain accounts of Fitch's boat. A line of travel and traffic was established between Philadelphia and Burlington. There was also a steam ferryboat on the Delaware. A second boat, called the "Perseverance," was designed for the waters of the Mississippi; but this craft was wrecked by a storm, and then the patent under which the Ohio river and its confluent waters were granted, expired, and the enterprise had to be abandoned. On the fourth of September, 1790, the following advertisement of the "Pennsylvania Packet" appeared in a Philadelphia paper:

"The Steamboat will set out this morning, at eleven o'clock, for Messrs. Gray's Garden, at a quarter of a dollar for each passenger thither. It will afterwards ply between Gray's and middle ferry, at 1d each passenger. To-morrow, Sunday, it will set off for Burlington at eight o'clock, to return in the afternoon."

This Pennsylvania Packet continued to ply the Delaware for about three years. The mechanical construction of the boat was not perfect; and shortly after the date to which the above advertisement refers the little steamer was ruined by an accident. The story is told by Thomas P. Cope, in the seventh volume of Hazard's Register. He says: "I often witnessed the performance of the boat in 1788-89-90. It was propelled by paddles in the stern, and was constantly getting out of order. I saw it when it was returning from a trip to Burlington, from whence it was said to have arrived in little more than two hours. When coming to off Kensington, some part of the machinery broke, and never saw it in motion afterward. I believe it was his [Fitch's] last effort. He had, up to that period, been patronized by a few stout-hearted individuals, who had subscribed a small capital, in shares, I think, of six pounds Pennsylvania currency; but this last disaster so staggered their faith and unstrung their nerves, that they never again had the hardihood to make other contributions. Indeed, they already rendered themselves the subjects of ridicule and derision for their temerity and presumption in giving countenance to this wild projector and visionary madman. The company thereupon gave up the ghost, the boat went to pieces, and Fitch became bankrupt and brokenhearted. Often have I seen him talking about like a troubled spectre, with downcast eye and lowering countenance, his coarse, soiled linen peeping through the elbows of a tattered garment."

With the breakdown of his enterprise, John Fitch went forth peniless into the world. The patent which he received from the United States in 1791, was of small use. How little even a pauper avails himself of a privilege! Presently his patent was burned up, and a year afterward, namely in 1793, he went to France. There he would —according to his dream—find patronage and fame; but on his arrival in the French capital he found the Reign of Terror just beginning its work. It was not likely that the Revolutionary Tribunal would give heed to an American dreamer and his proposition to propel by steam a boat on the Seine. However, Fitch went to L'Orient and deposited the plans and specifications of his invention with the American consul. Then he departed for London.

In the following year a man by the name of Robert Fulton took up his residence with the family of Joel Barlow, in Paris. There he devoted himself to his art, which was that of a painter. Whoever had passed by the corner of Second and Walnut streets, in Philadelphia, while Fitch was constructing his first steamboat, might have seen a little sign carrying these words: "Robert Fulton, Miniature Painter." But now, after nearly ten years, he was painting a panorama in France. While thus engaged, the American consul at L'Orient showed to Fulton Fitch's drawings and specifications for a steamboat. More than this, he loaned them to him, and he kept them for several months.

A thrifty man was Robert Fulton: discerning, prudent and capable; Meanwhile, poor Fitch, in 1794, returned to America. On the ship he worked his way as one of the hands. Getting again to New York he determined to make his way into that region of country where he had been a surveyor in 1780. He accordingly set out from New York for Kentucky, but not till he had invented, or rather constructed a steamboat, which was driven by a steam propeller! This, in 1796, he launched on the Collect Pond, in what is now Lower New York. The boat was successful as an experiment; but the people who saw it looked upon its operation and upon the thing itself as the product of a crazy man's brain.

He who now passes along the streets of the metropolis will come upon a vendor of toys, who will drop upon the pavement an artificial miniature tortoise, rabbit, rat, or what not, well wound up; and the creature will begin to crawl, or dance, or jump, or run, according to its nature. The busy, conservative man smiles a superior smile, and passes on. It was in such mood that the old New Yorker of 1796 witnessed the going of Fitch's little steamboat on the Pond. It was a toy of the water.

After this the poor spectre left for the West. The Spring of 1798 found him at Bardstown, with the model of a little three-foot steamboat, which he launched on a neighboring stream. There he still told his neighbors that the time would come when all rivers and seas would be thus navigated. But they heeded not. The spectacle became more spectral. At last, about the beginning of July, in the year just named, he gave up the battle, crept into his room at the little old tavern, took his poison, and fell into his final sleep.

We shall conclude this sketch of him and his work with one of his own sorrowful prophecies: "The day will come," said he in a letter, "when some more powerful man will get fame and riches from my invention; but nobody will believe that poor John Fitch can do anything worthy of attention."

Than this there is, we think, hardly a more pathetic passage in the history of the sons of men!

Never depend upon your genius, if you have talent, industry will improve it; if you have none, industry will supply the deficiency.—Ruskin.

Scaffolding is no benefit to Christ if the building is making no progress behind it.
A Touching Story of a Little Life.

"What is your name?" asked the teacher. "Tommy Brown, ma'am," answered the little boy. He was a pathetic little figure, with a thin, hollow face and pale cheeks that plainly told of insufficient food. He wore a suit of clothes evidently made for someone else. They were patched in places with cloth of different colors. His shoes were old, his hair square and the room in the unpainted manner women sometimes cut boy's hair. It was a bitter day, yet he wore no overcoat and his bare hands were red with cold. "How old are you, Tommy?" "Nine years old, come next April," I've learned to read at home and I can cipher a little." "Well, it is time for you to begin school. Why have you not come before?" The boy could not find his cap in his hands and did not reply at once. It was a ragged cap with frayed edges. The original color of the fabric no man could tell. Presently he said, "I never went to school 'cause—'cause—well, mother takes in wash an' she couldn't spare me. But Sissy is big enough now to help and she minds the baby besides." It was not quite time for school to begin. All around the teacher and the new scholar stood the boys that belonged in the room. While he was making his confused explanation, some of the boys laughed, and one of them called out, "Say, Tommy, where are your cuffs and collar?" Another said, "You must sleep in the rag bag at night by the looks of your clothes?" Before the teacher could quiet them, another boy had volunteered the information that the father of the boy was "old Si Brown, who was always crazy to go to school. I could never think he could stand it if they did." The woman made an effort to check him of mother, and he'll make it easier for her." He turned his head feebly on his pillow and then said, in a lower tone, "Some day— they ain't going—to let the saloon keep will be dead—before then." Then he shut his eyes from weariness. The next morning the sun shone in on the dead face of poor Tommy."—Remarkable Narratives.

Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to the Father in secret, and am at peace as in a deep sea of calmness, when all around and above is trouble.—Andrew Murray.

The religion of Christ searches the heart and requires that motives and affections shall be holy.
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HARRISBURG, Pa., Sept. 15, 1904.

Our City Missions.

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


Chicago Mission, 1506 Polk street, in charge of Brother and Sister B. Brubaker, Sister Mrs. N. Brubaker and Brother G. C. Cress, pastor.


CHURCH WORK.

Love Feasts.

Maryland.

Ringgold, M. H. October 22d and 23d. A warm invitation is extended to all who may be able to come.

Ontario.

Markham, September 17, 18.

Nottawa, September 24, 25.

Black Creek, September 24, 25.

Walpole, October 4, 2d.

Waterloo, at the Fresh Church, M. H., October 8, 9. Nearest railroad sta. Petersburgh. Canada Joint Council, Markham, near Gormley, September 2nd.

Illinois.

Polo (love feast and harvest meeting) September 17-18. It is expected that Sister H. Frances Davidson will be present at this meeting.

New York.

Philadelphia Mission, September 24-25.

Souderon, Pa., October 22-23.


Indiana.

Nappanee, Ind., September 24-25.

Michigan.


Messianic Home Orphanage.

Donations for the months of July and August.

M. C. Eby, Harrisburg, Pa. $3.00

Geo. A. Rice, Harrisburg, Pa. 75.00

Mary Rinehart, Millersburg, Pa. 1.00

Agnes Pressel, Harrisburg, Pa. 1.00

Fannie Seachrist, Buffalo, N. Y. 2.00

Annie Good, Elizabethtown, Pa. 1.00

Sunday School, Athlone, Kansas 75.00

Sister Fisher, Newmarket, Pa. 1.00

Emannu Bubaker, Mechanicsburg, Pa. 1.00

Amma Witmer, Elizabethtown, Pa. 1.00

Lizzie and Annie Myers, Upton, Pa. 5.00

Mary Kreider, Campbelltown, Pa. 2.00

Henry Kreider, Chaldondola, Pa. 1.00

Total. $25.25

We thank the kind friends for these donations.

A. B. MUSSELER, Treas.

Messianic Home.

Donations for the months of July and August.

Amos Good, Elizabethtown, Pa. $1.00

Fred Bowers, Souderon, Pa. 1.00

J. C. Rotz, Chambersburg, Pa. 5.00

Sister Fisher, New Market, Pa. 1.00

Nancy Shirk, Shamokin, Ill. 2.00

Asa A. Kreider, Shamokin, Ill. 1.00

David H. Kreider, Shamokin, Ill. 2.00

W. H. Kreider, Shamokin, Ill. 2.00

M. C. Eby, Harrisburg, Pa. 75.00

Geo. A. Rice, Harrisburg, Pa. 2.50

B. Brubaker, Manheim, Pa. 1.00

Reuben Tyson, Ironbridge, Pa. 1.00

Emma Bubaker, Mechanicsburg, Pa. 1.00

John Keener, Mount Joy, Pa. 1.00

[Continued on page 32]
cider vinegar; from Eld. Isaac Trump, two pounds of honey.

Among the visitors we had this month was Eld. John Stump, of Indiana, who made a short visit, only remaining over night and a part of a day, giving us one service at the gospel temple, which was greatly enjoyed by all. Eld. Isaac Trump, of Poli, Ill., and wife, are making us a visit of a few days, and he is giving us one of his entertaining services. We are glad to see him so filled with the Spirit, and energetic in the good work of the Lord; he also effected a more perfect organization at this place, that the work may continue to be of a better character. We see our dear old elders in the church spared yet for many years for counsel and advice. God bless them all.

Father Andrew Gnaev, of Dysart, Ia., also made us a very thoughtful visit. He is truly a father in Israel.

Mrs. Clara Whisler, of Morrison, Ill., also surprised us by giving us one of her cheerful and pleasant visits. All are invited to come again.

Many thanks to those who have so cheerfully contributed of their means to the support of the work of this place. The Lord richly reward you for the same Jesus's sake.

J. R. Zook.

DIS MONEYS, la., 1826 Eleventh St.

WINNER STATION,

ST. LOUIS, Mo.,

SEPTEMBER 15, 1904.

To the readers of the EVANGELICAL VISITOR,

Greeting: May love, peace and unity abound. "Behold now, I have taken upon me to speak—which am but dust and ashes."

Nearly fifty years ago the Lord gave me to see that I was a great sinner; gave me a conviction of heart, and to feel the burden of my sins, and felt it to be harder to pardon me than any one living. In this conviction of heart I made an unconditional surrender and promised to follow Christ. I embraced the faith and was baptised and erected a covenant, and it was an everlasting covenant, not knowing nor taking thought for the morrow, having implicit confidence that my Savior, Redeemer and Shepherd, would ask no impossibilities.

In said covenant is included my calling to do mission work at this place. I do not wish to be lengthy, nor state the many trials met with. I am glad that the Lord has given me wonderful perseverance for which he shall have all the glory. I have bought a tent to live in, with gasolene stove and other articles necessary for tent life. I have not slept in it two nights and was happy, and the longer I go the more I feel the tent I felt to sing, "O! happy day that fixed my choice," etc. Have also contracted for a tent 60 feet in diameter which I will have as soon as help comes, having repeatedly stated in my much writing that the work is too much for one. Therefore I again extend the Macedonian cry, hoping some help will soon come. I again extend an encouraging letter from our beloved elder and moderator, W. O. Baker. I mailed it to our editor, and if he thinks proper he may insert part of it.

I wish I could picture before the members the great need and what a work could in all probability have been done. I very well know that Satan understands his business. In the first place he will do all devices and devices of sin, and wickedness in operation, then puts on the cloak of righteousness and sounds the alarm, that "in the time of the World's Fair, St. Louis, Mo., is no place or time to do gospel mission work." I for years said that I am willing to bear burdens for Christ's sake as long as the Lord will have it so, but if the church will forsake me entirely and leave me alone at this place, I will be clasped in the ranks of the great swarm of outcomers, who have come from different parts, from England, and such that traveled from one ocean to the other, denouncing all church organization, and the plain commands and teachings of Christ, introducing their leading's and contradicting one another.

You members who have never been away from the church circle, cannot comprehend it. As above stated, if left alone here I will be classed among the swarriors or fanatics, and the great work which might have been done will be a failure, and the powers of darkness will triumph. Therefore, for the sake of Christ, the church, and humanity, heed the Macedonian cry, "Come over and help us." I have learned so much since here, and wish others the same blessing; therefore I extend the invitation to all that want Bible study and missionary training. Come, there is room in the tent to accommodate twelve or more, and I will promise to certain and comfort you with the comfort I am comforted with. I well know that is hard for those that have no knowledge or idea of the surroundings to comprehend how mission work can be done, thinking it is inside of the World's Fair. This place is at the outside of the city limits near the Woman's Magazine Building, where 500 people are employed, near Delmar garden, where thousands resort, between Ewpworth and a number of hotels, near where much people go to and fro from many parts of the world, and yet it is the quietest place of any tent meeting I have been to.

I have now tried to give a glimpse of the situation and condition. Will yet say if no help is given this will spiritually be a John Flitch case, the inventor of steam navigation, or as John Wesley had to say, "I see what I could have done—but alas, it is too late." My intention was to be very cautious, not to make mistakes, as I have seen so many in mission work do. Therefore I asked for a safeguard, and investigation: all may not comprehend.

When you meet in your gatherings remember an isolated one among wolves. Daniel and the three brethren were near the World's Fair and they purposed not to defile themselves with the king's meat nor deviate to his image, and as they stood firm...
true the Lord could do wonders, and
and fear before the God of Daniel,
for he is the living God."

Thy Sabbath, laws, and happy shore,
My dearest, lovely, native land,
Thou still art clad with smiles of love,
Thou always did'st an angel prove,
O sacred home, how sweet thou art!
The thoughts of days that now are past
And love for each my path attends,
To country, home and friends. I say.

Where peace and pleasure grow,
And can I say farewell?
And can I from them go?
Dear ones, if God does not demand of you
Yes, it is white, ready for the gathering

To the saints and Sunday-school children
we send greetings, "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."—2 Cor. ix. 8. We praise the Lord for his all abund­
ing grace that makes us sufficient for every responsibility that he lays upon us. Were we to trust in any sufficiency of our own we would fail. "But our sufficiency is of God."—2 Cor. iii. 5. Bless his dear name! We are encouraged to this work through the throne of grace. Sometimes we feel an intense desire to see this people turn from their idols, and such manifestations only fan the flame, and fill us with hope. Praise the Lord!

There is much to be done in this country as the figures below will reveal. There is much encouragement in the work, though little definitive evangelistic work can be done because of the language difficulties. We are all a help to the missionary to fulfill the great commission of the Master.

As I think over the above, my heart cries to God for more laborers. The harvest is ripe, yes it is white, ready for the gathering, but the trouble is they are very few. Dear ones, if God does not demand of you to come, he has laid upon you the responsibility of opening the way for others who are ready to come, with your prayers and means, and they need support also while upon the field. Oh, what great opportunities lie before us! Pray ye therefore, and as you pray God will teach you your part in the battle.

Yours for India's interest,
L. T. D. W. ZOOK.
Experience.

Dear readers of the Visitor: I will try and write a little of my experience. I started out to serve the Lord in my youth and enjoyed myself sometimes, although I had dark seasons to pass through; but as I never experienced such a great change as others I began to doubt whether times I had lost all spiritual life, and did not know whether I was a Christian or not. This verse often came to my mind:

"Tis a point I long to know,
Oft it causes anxious thought.
Do I love the Lord or no?
Am I his or am I not?

I felt there was something lacking; I knew I was not where I ought to be, and, oh, how I longed to get out of that awful state! I got wonderfully troubled about it. I thought I would be lost; I felt myself the most miserable creature on earth, and it was a hard task for me to confess where I was after being in the church so long. I thought what would the people think of me, and the enemy tried to shame me out of it, but the Lord helped me to do it; but with all my trying and praying I could see no way out, there seemed to be mountains all round me. I could never get through. About that time Brother J. R. Zook came to hold meetings, and I just felt that the Lord sent him to make it plain to me, and when I saw the point that there was nothing more that I could do than to believe on the Lord, and when I yielded myself to his tender embrace, I then felt such a nearness to my Savior, and such a quietness as I never felt before. Let the mental image of that lowly Servant come to my eyes as I was about my work, to think how we were delivered from the state we were in, into the glorious liberty of the children of God. I praise the Lord for sending him and be ready when he comes.

Praise the Lord.

Humility.

"He riseth from supper, and laid aside his garments; and took a towel and girded himself. After that he poureth water into a basin; and began to wash the disciples' feet." (John xiii. 4-5.)

What a matchless picture of humility! At the very moment when his throne was in view; angels flying in his ear; the hour come "when he was to depart out of this world," possessing a lofty consciousness of his peerless dignity, that "he came from God and went to God;" then "Jesus took a towel, and girded himself, and began to wash the disciples' feet!" All heaven was ready all he did. The "poor in spirit,"—the crowns at his feet. But the High and the Lofty One, inhabiting eternity, is on earth "as one that serveth!" "That infinite stoop!" It sinks all creature humiliation into nothing, and renders it impossible for a creature to humble himself."—(Evans.)

Humility follows him, from his unhonored birthplace to his borrowed grave. It throws a subdued halo over all he did. The "poor in spirit,"—the "mourner,"—the "meek," claim his first beatitudes. He was severe only to one class—those who looked down upon others. However he is employed; whether performing his works of miraculous power, or receiving angel visitors, or taking little children in his arms, he stands forth "clothed with humility." Nay, this humility becomes more conspicuous as he draws nearer glory. Before his death, he calls his disciples "friends;" subsequently, it is "brethren," "children." How sad the contrast between the Master and his disciples! Two hours had not elapsed after he washed their feet, when "there was a strife among them which should be the greatest!"

Let the mental image of that lowly Redeemer be ever hinging over us. His example may well speak in silent impressiveness, bringing us down from our pedestal of pride. There surely can be no labor of love too humiliating when he stooped so low. Let us be content to take the humblest place; not envious of the success or exaltation of another; not, "like Diotrephes, loving pre-eminence;" but willing to be thought little of; saying with the Baptist, with our eye on our Lord, "He must increase, but I must decrease!"

"How much we have cause to be humble for! the constant cleaving of defilement to our souls; and even what is partially good in us, how mixed with imperfection, self-arrogation, vanity! A proud Christian is a contradiction in terms. The Seraphim of old (type of the Christian church, and of believers) had six wings—two were for errands of love, but "with four he covered himself!" It has been beautifully said, "You lie nearest the River of Life when you bend to it; you cannot drink, but as you stoop." The corn of the field, as it ripens, bows its head; so the Christian, as he ripens in the Divine life, bends in this lowly grace. Christ speaks of his people as "lilies"—they are "lilies of the valley;" they grow best in the shade!

"Humble yourselves under the mighty hand of God." "Go," with what Rutherford calls "a low sail." It is the livery of your blessed Master, the family badge—the family likeness. "With this man will I dwell, even with him that is humble." Yes! The humble and sanctified heart is God's second heaven!—J. R. Macduff, in The Mind of Christ.

Kingdom Salvation.

"In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth." Humanly speaking, there was none left to declare Christ's generation. From a human stand point, he left no off-spring, no posterity, no honor, no name, but that of an imposter and blasphemer. He was numbered with the transgressors. Even his special chosen disciples were afraid to stand by and defend him at the judgment hall. From all natural observation, (although he spake as never man spake), when on trial, he had no judgment; he seemed to be talking about the kingdom which many had looked forward to for ages; but every time they felt secure and wanted to join his kingdom, and offered their services or desired an office, he gave them to understand that his kingdom was not of this world; which disappointed them, and caused their carnal hearts to decide that he had a devil, or was trying to bring unmerited honor to himself. To the Jews he was a stumbling block, to the Greeks foolishness, to his own disciples a mystery, for he spake gracious words and taught as one having authority. He had said that he would appoint unto them a kingdom, and then was taken as a common criminal and nailed to the cross, died and was buried. "Who shall declare his generation?" "We trusted that it had been he which should have redeemed Israel." "He was a good man," but has had a fruitless mission. But hark!
What saith the Scriptures? When thou shalt make his soul an offering for sin, he shall see his seed. Where? How? "When the day of Pentecost was fully come, they all filled with the Holy Ghost, and began to speak. "And the same day there were added unto them about three thousand souls." And they continued steadfastly to live out and let shine the very same life, so much so that those that looked on their lives and listened to their words took knowledge of them, that they had been with Jesus.

Ah, "in his humiliation," he, by faith, saw of the travail of his soul and was satisfied. Now those who scorned him are bewildered. Apparent defeats, criticisms, yes, even death cannot disturb or thwart the purposes of God. "Wherefore we receiving a kingdom which cannot be moved; let us have grace whereby we may serve God acceptably, with reverence and godly fear." Amen.—Editor Missionary World.

What Is a Christian?

A Christian is one in whom Christ is formed by the miracle of regeneration, and through whom Christ is manifested before the eyes of the world, and with whom Christ cooperates in the work of saving men, and to whom Christ grants a fellowship in his suffering.

The nature of Christian life taking hold upon all the inner life of man, changing, dominating, impelling; and Christ's life blossoming in character and bearing fruit in conduct. Neither of these aspects of Christian life must be forgotten. The holding of the doctrine of regeneration never saved a man or made him a Christian. Neither can a man become a Christian by endeavoring to reproduce the Christly character and conduct. As well to grow tulips without planting the bulbs, or, on the other hand, without growing bulbs, and without placing the bulbs in the conditions of soil which bring forth life. As is the root to fruit, so is the new life to the new character and conduct. A root treasured as a root and never planted is utterly valueless; so also is a doctrine of the new birth, held in the realm of intellect and never buried in the heart and will.

Yet these facts are related as cause and effect. Let a man yield himself to Christ, and straightway the waiting Christ takes possession and that man becomes a Christian in the hidden center of his being. Now let him yield day by day and hour by hour to the new promptings and desires created by the indwelling Christ, and he shall become to the utmost reach of the circumference of his life a Christian. This outward fact men will see, and so know of the inward.

Never try to begin to be a Christian at the circumference of things. Be a Christian by letting Christ have possession of the center.—G. Campbell Morgan.

There is a fire of love within the soul which is its motive power. This has been kindled by God himself, and by him is continually kept alive. Yet we ourselves must labor to supply it with fuel. By the truth of God, by meditation on his love, by the constant exercise of godliness, by diligence in the use of all the means of grace, we must keep this fire burning. As the furnaces of a steam vessel are constantly fanned by currents of air supplied from above, so we must fan this inward fire of religion by the breath of prayer. The fuel will only stifle the furnace if there is no draught. And the means of grace and Christian doctrine will be of no service to us unless by earnest prayer the flame of this love fastens upon them and vitalizes them. There may be much theology and no godliness. Only when knowledge ascends to him does it augment the motive force of the soul.—Newman Hall.

The sunshine of happy boyhood and girlhood, these are the nearest things to the sunshine of paradise.