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“Some trust in chariots and some in horses; but we will remember the name of the Lord our God.”—Psa. xx. 7.

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Evangelical Victor.

The land of Canaan is the chosen and constant type of the matured religious life—a life of rest, and peace, and triumph; a land where God’s favor shines upon us steadfastly, and where the fruits of the Spirit can grow in rich abundance. It is the contrast, not only with the bondage of Egypt, but with the wanderings in the wilderness. There are two or three points in the type that it will be well for us to dwell upon.

Canaan was the end and purpose of all God’s dealings with Israel in Egypt. From the first this was set clearly before them. The promise to Abraham was that after his seed had served as strangers in a land that was not theirs, “in the fourth generation they shall come hither again.” Tradition would, doubtless, hand down this prophecy to the people of Israel during their sojourn in Egypt, keeping alive some faint hope in their deepest gloom. When God comes to help his people he speaks to Moses as if this were the one purpose which he was about to accomplish. “I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey.” (Ex. iii. 7, 8.)

God recognized this as the covenant which he had made with their fathers: “I will bring you in unto the land concerning which the I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an inheritance.” (Ex. vi. 8.)

So then Israel marched out of Egypt, with all their hope and expectation set on Canaan. They were delivered from Egypt that they might be led up to the goodly land. How clearly this was understood, and how fully expected, is plain from their language on the very shores of the Red Sea, in which they already claim it exultingly as their own.

Thus they started, convinced that the land of Canaan was the only end of their journey; and never dreaming that they were going to stop short of it.

And note further, that Canaan was meant for every one of them. It was not intended to be the high privilege of a few brave and adventurous spirits. It was not a reward for the more eminent and saintly amongst them. The arrangements were all such that every man and woman and child was to go straight up into the land and settle there.

Then, again, everything along the way impressed upon them the fact that there was no resting-place short of Canaan. The tent life; the manna and the quails; the moving pillar of fire and cloud; the dreary discomforts of the wilderness itself; the daily wanderings; all told them that this was not their rest.

Moreover, many of the very commandments of God were such as could be fulfilled only in a settled land, and frequently this explanation was added, “Thus shall ye do when ye are come into the land whither ye go.”

Now we stand as Israel stood, heirs of one great promise, with one great purpose waiting its fulfillment for our sakes. The Scriptures set before us only one idea of religion, and that is holiness. We are forgiven that we may be holy. We, like Israel, are “delivered out of the hand of our enemies, that we might serve without fear,in holiness and righteousness before him, all the days of our life.” Our faith in Christ is to lead us up into a land, this side of heaven, in which we are to rejoice evermore, to pray without ceasing, and in everything to give thanks,—a land in which we are to rise with Christ into a newness of life, and to sit in heavenly places with him. We are to get a place of victory over sin, and where we are to be careful for nothing. Christ, the glorious and ever present, is to be our heart’s satisfaction. In him we are to find a King whose rule in everything is our delight; a Friend whose presence is our strength and joy; a Savior whose power to save is proved to the uttermost,—an uttermost that reaches downward and upward, as well as onward for ever and ever.

Let us set this before us very plainly. All the love of God to me in Christ; all that the Lord has done for me by his life and death and resurrection and ascension; all that the Holy Spirit has wrought within me, is for this one thing—my being made holy. This religion that I have is to lead me up to dwell in a land that the Lord careth for, a land where I may find his favor compassing me about as the Waters Cover the Sea.
not up to the New Testament sample; doubts find many a lodging-place in us, for there is more of the wilderness than the land flowing with milk and honey; more of fear than triumph. The heart is distracted between alternate lustings after the old life and timid desires for the better. We can find no dwelling-place, no home for our souls, wandering without any progress; going on and yet as far off as ever; a parched earth and a barren sky, with unbelief musing at the elbow and tugging at the heart-strings—a religion is a melancholy failure this side of the Canaan life of holiness. The glowing promises and pictures of blessedness point further on. Christ's purpose concerning me is not forgive-

ness only. Forgiveness is to lead up to a life of rest, a life of power, a life of victory in him. There seems to be a kind of religion that takes away nothing but the sting of sin. No words are strong enough to expose the delusion of those who are content with a religion which is anything other than a deliverance from sinning. Beware of putting emotions, creeds, modes of worship, religious exercises of any kind, in place of this. Such a religion is a delusion of the arch-deceiver himself, to us a peril, and to God an insult. I can never have known any true communion with God if it have not left within me a deepened hatred of that which is evil, and a greater longing for that which is good. How can I ever have seen the crucified Lord if the sight have not made me detest and dread that which has slain the King of Glory? Let us doubt everything sooner than believe in a religion which does not make sin a more foul and loathsome thing to us than ever it was before. It is nothing, and worse than nothing, if it do not give us a new spiritual consciousness, a new standard of duty, a new light revealing the blackness and curse of sin. Religion means first of all righteousness—first, not escape from hell, not getting to heaven, not being happy, but being saved from sinning. We cannot afford to have any other thought of religion than this.

Again, Canaan is the place of Israel's development. All the glorious promises of their prosperity and greatness could only begin when Israel was settled in Canaan. There they must claim the land and appoint judges and administer the law, and lay the foun-
dation of an importance that was to be felt by all nations. The wilderness State was the transfer of the vine that could have its root only in Canaan. "Thou hast brought a vine out of Egypt: Thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river." (Ps. lxxx.)

Do not think of holiness as the far-off top and crown of the Christian life. Holiness is its true starting-point. Some almost resent the thought of seeking holiness. It is to them something far up on the last step from earth heavenward, and only to be reached by a growth which we can neither hinder nor help, and which is imperilled by convulsive efforts to ob-
tain it. But our place is not to grow into grace; we are to grow in it. The grace of God is to be the rich deep soil in which we are to grow. The settled abiding in Christ is not the fruit of our growth; it is the only condi-
tion of our growth and fruit-bearing. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me. I am the vine; ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered." Holiness is only that life of abiding in Christ.

THE WAY FROM EGYPT TO CANAAN.

The map is the expositor here. As Canaan is the type of our triumph in Christ, so Egypt is the type of the world—the place where they looked down for their supply. "The land which thou wateredst with thy foot (see the contrast in Deut. xi. 10, 11, 12), the land which knew not God. Canaan was the vineyard fenced about, cut off from all nations, though lying in the very midst of them all. Shut in from Assyria by that strange formation of the Jordan valley; cut off from Egypt by the desert; cut off from Phoenicia by the ranges of the Lebanon mountains; cut off from Greece and Rome by a seaport with-
out a harbor; a land that God had shut in for his own people; "a land that drinketh water of the rain of heaven: a land which the Lord thy God careth for. The eyes of the Lord are always upon it, from the beginning of the year even unto the end of the year." Now from Egypt to Canaan there are at least three ways, perhaps many more. There certainly are three marked and typical ways from the land that knows not God to the land of triumph in him—the well-trodden and sharply defined. Because they have thought only of one way, and that the furthest round, very many earnest souls have been perplexed and troubled in this matter of holiness.

Set the map of Egypt and Canaan before you, and you will see that the common and easiest way from one country to the other was by the coast through Gaza. It is the direct route following the shores of the Mediterranean and coming into Canaan through the land of the Philistines. That was the regular beaten track between Canaan and Egypt. By that way Abraham went, and Joseph, and Jacob, and his sons. By that way the treasurer drove when Philip was sent to preach to him.

Now in this route there was no Red Sea experience, and there was no Jor-
dan. There was no awful manifestation of God's presence in dividing the sea; no thunder and lightning, and no stars fighting in their courses.

Do let us believe that God has many ways into Canaan. With some the transition is very sharply marked; it is a matter of earthquakes, whirlwinds, convulsions; with another the way is a noiseless leading onward from day to day, so gentle and quiet a path that when they hear of the ter-
rors of the Red Sea, and the marvels of Jordan, they doubt if they ever knew anything about it. Do not set up any ideal experience as the only one. Neither the passage of the Red Sea nor the Jordan was needful to get from Egypt to Canaan. It is plain that if all had been such men as Moses and Joshua and Caleb, they would have gone the nearer way. "It came to pass, when Pharaoh had let the people go, that God led them through the way of the land of the Philistines, although that was near: for God said, Lest the people repent when they see war, and they return to Egypt. But God led the people through the way of the wilderness of the Red Sea."

Let us learn that the Red Sea is not the only one into Canaan, for some it is even out of the way. We may get up by way of Gaza; it is as good a way as any.

The second way went into Canaan across the Red Sea, and then right on without touching the Jordan; from Kadesh Barnea the people of Israel could have passed up immediately into the land of Canaan, far down to the south of the Dead Sea. If they had all been Joshuas and Calebs, they would have gone in here, and not have
known anything about the Jordan at all.

Then the third way was that by which Israel came in after years of wandering in the wilderness, by the way of Jordan over against Jericho.

Now let the three ways teach us that there is no need to spend years of wandering in the wilderness, that there is no need for us to require vast and overwhelming manifestations of God's power, and yet that God is able and willing with infinite patience to bring in the dull, slow, faint-hearted people.

Above all, do not let us think about any kind of experience or manifestation whatever as necessary to holiness. We have nothing to do with the way; that is for our Leader to decide. Do not doubt yourself, do not doubt others, because the ways differ. He who comes by way of the Red Sea must not look down upon him who comes by way of Gaza. He who has never gone down into the Jordan must not doubt because other people do. He who comes by Gaza misses the rapture of the Red Sea triumph, but what of that? He goes by a shorter route into the goodly land. He who comes by Kadesh Barnea misses the Jordan marvels, but what of that? He has missed the forty years of wandering in the wilderness. The way is no concern of ours.

Let us earnestly inquire as to that which was essential to Israel's coming by any route into Canaan, whether by Gaza, or by Kadesh Barnea, or by the passage of the Jordan.

(1) An earnest acceptance of God's purposes. All the route began there. They must listen to the voice of the Lord. "Out of Egypt have I called My son;" that call heeded and obeyed is the first step. Moses at first was rejected by the people as their deliverer, and they had forty years of further bondage. Put this first. God seeks to bring us up into Canaan, the goodly land. Are we willing to go? Do we hear his voice, and do we yield ourselves to him for the fulfillment of his high purposes? That is the first step towards Canaan.

(2) A very distinct recognition of the way of salvation and a whole-hearted confidence in it. Whichever way they went, every man who marched towards Canaan marched out from under the blood. There are many ways, but there is only one door. There is no setting out for Canaan but from under the Cross of the Lord Jesus Christ. There must be an absolute reliance upon the blood of Christ as the only ground of our salvation. That and that only comes between us and the curse of our sins. And every man had to eat the flesh of the lamb. Christ must be received and trusted in; we must feed upon him in our hearts. In him we must find deliverance from the bondage of our sins, and in him we are to find strength for service.

(3) Each way required an absolute dependence upon God to bring them in. There were many difficulties by each route from which he only could deliver them. They had to get away from the cruel task-masters, and from the might of Pharaoh, and of themselves they could do nothing. In all the way of their journey they had to trust God to guide them and to feed them, and to drive out from before them the mighty inhabitants of Canaan. Thus there was to be a complete committing of themselves, and their wives, and their children, and all, into his keeping and guidance. That is almost Canaan itself, when we have learnt the blessedness of this restful reliance upon the might of Jehovah to bring us up into the goodly land, to deliver us from all our enemies and to supply all our need.

(4) Whichever way they went, they had to get up and go on. There must be journeying. All arrangements were made for that. They stood having the staff in hand, and the garment rolled about the waist, and sandals on the feet, ready to follow as the Lord should lead. They must part with everything that hindered them—they never would have got to Canaan without that. No matter whether they went by Gaza, or by Kadesh Barnea, or by Jordan, they must get up and go on. That pilgrimage was one great business. They waited on the pillar of cloud and the pillar of fire; day and night they were ready to strike the tents and be off to a further camping ground. Ah—there we often fail. We put the blood on the door and think we are all right. There we abide, and not only do not get to Canaan, but very often we do not even get out of Egypt. There must be this actual surrender of ourselves to the Lord to be led of him. We must seek first the kingdom of God and his righteousness. We must dwell in tents, suffering nothing to get such a hold of us that we become rooted and grounded either in Egypt or in the Wilderness.

We must get up and come out of Egypt. Whichever way they went, there was to be a very real separation between them and Egypt. Either the Red Sea must cut them off; or the great and terrible wilderness; or the way to Gaza, "which is desert."

(5) There must be the appropriation of Canaan. By whichever way they might get there, they had to enter in and claim it in the name of the Lord. "Every place that the sole of your foot shall tread upon have I given you." In the name of our glorious Captain and Savior, we have to put our foot down. The tread of assurance, the march of triumph, is to be ours. These conditions are essential. Do not let us hinder ourselves with perplexities as to the way. Give yourself only right up to him who saith, I am the Way.

And yet further, do not imagine all kinds of difficulties and then fear as to what you will do in them. We are told that there must be an entire and complete consecration of ourselves. Truly, but do not stand for ever fearing that the surrender is not complete—simply and earnestly give yourself as you are to Christ, and ask him to make it complete. We are told that Christ will not come into the heart unless he is to be supreme. Truly, but do not wait fearing that he will not be. I will come in is the word of his grace. Let him come in, and he will secure his own supremacy. Some tell us that we shall lose the blessing unless we confess it. Well, receive him, and he will teach us the time to speak and the time to be silent. Many fear to seek lest they should lose it—stay your mind on receiving HIM, and then trust his power to keep that which is committed unto him. Many fear to receive Christ fully, doubting their own power of entertaining him. Can they always be thinking of him, with so much to think of as they always have? Can they always be waiting for our dear and blessed Master that his children should think of his service as such a hard one! Listen to the music of the twenty-third psalm—what is the song? He leadeth me until I am very tired, and then he lets me lie down—that is our version of it. But that is not the Good Shepherd. Listen: He maketh me to lie down. Then he leadeth me. Hear again his own words: I will give you rest. Then learn of me. The first thing he seeks is that we shall be so at home with him as to forget all about the entertaining—to be at ease with him, at perfect rest. He seeks love—true, homelike love—and not a stately etiquette. "Fear not," is ever his gracious watchword. Victory is pledged to us; it is ours now to claim it. The goodly land of Canaan, of conquest, of rest, of
abundant fruitfulness, of God's abiding presence, and of a perfect service, is ours if we will have it. Now, in the Lord's name, let us go up at once and possess it, for in his strength we are well able to overcome.—From "Thoughts on Holiness," by Mark Guy Pearce.

Positive Orders.—"I've got my orders, positive orders, not to go there—orders that I dare not disobey," said a youth who was being tempted to enter a gambling saloon.

"Come, let us go and possess it, for in his strength we are well able to overcome.—From "Thoughts on Holiness," by Mark Guy Pearce.

From August 1-7 we intend to hold a week of "Do-without." The title expresses simply and clearly the object of the movement. We have been praying for a revival of true religion in South Africa, and men have to pay for much that is worth having. A great deal of blessing can come to the soul through the pocket or the purse. And women, is it too much for Christians to do something that they can do? Alas, if we do not show the same spirit, it must be because we have not the same thoughts about lost, ruined men that God has. Love lives to give. Liberality is a cardinal grace, for it springs from love, which is the queen of graces.

But again, when Paul is charging his son in the faith as to how to be a worthy overseer of the church of God, he touches the question of money. He says, "Charge them that are rich in this world that they be ready to distribute," etc.

Here is a Charge to a bishop, or overseer. It is part of the work of those who would watch over other's souls, that they should remind the rich that God has claims on their wealth. We should fail in our duty as a Mission if we were too sensitive to speak clearly at times on the principles of money-giving. No feelings of delicacy should hinder our seeking to cultivate a spirit of liberality amongst our friends. At the same time we wish to avoid all appearance of begging, as if our Father was very poor.

Not long ago we heard someone say of a certain section of the church of Christ: "You are always saying you have a rich Father and yet it is strange how you are always begging for his work!" This is a sad thing to have to say. We would far rather be open to the accusation, which has frequently been brought against our work at Johannesburg, that we do not tell the people, no, not even our nearest friends, about our financial needs.

Some have told us that they would have given us far more money if they had known what our needs had been. We do not want to let our friends think that we have no need of help, for we believe it to be a very blessed privilege to many hearts to be able to give something in the shape of money for the advancement of God's work. But we have always feared to let people imagine that we are unduly desirous of getting money. This is why we have said so very little on the subject even to our most intimate friends.

So what we now say ought to carry double weight, and we say very emphatically that we believe there is the need of a much greater spirit of doing without luxuries, so as to help on the work of God. Few things will so bless the soul as a self-forgetting spirit, in which the interests of others are considered. The wealth in the hands of Christians is enormous, and the work of God is hindered because so little of this wealth finds its way into the treasuries of evangelising agencies. We could do much more work for God in South Africa if only we had more funds. Both European and native work is curtailed from this cause.

This fact, if weighed up against the small pleasure enjoyed from THE RECKLESS EXPENDITURE OF MONEY, only lent by God to men, would cause a great change. Just think of God's work being hindered because we are spending too much money on ourselves and our enjoyments! This spirit of luxury is very detrimental to the soul's welfare, and in addition is thus seen to be hindering God's work.

The spirit of doing without NEELESS LUXURIES which have no connection with the spread of the kingdom of God on the earth, will bring a rich blessing to giver and receiver. And we hope that a week of such doing-without may develop into a life of constant carefulness in the way many will spend their Lord's money. One little week of such a spirit can never make up for a life of selfishness. Our whole habit of spending money needs to be changed.

What shall we think about the way we have spent our money when we
look back from the other world? Our
God should have limited Christian
chance of using money for God's glory
only see it, we should own that even
ment sounds specious, but if we could
it would have been in a world where
Many say, "What a strange thing that
this constant need of money can be the
needed. Let us then make the best of
the direction of money. Anyhow we
do-without, let every man be fully per­
tary claim is for our silver and gold and
expenses, as far as it is wise and safe, and
produce a marked effect on our purses if
lips, "Take my silver and my gold," must
emptying of the purse in time of need.
lingly and winsomely he expounded
ful things concerning Christ, and his
teacher's heart from fear to joy. Wil­
and persecutor, and injurious,' obtained
mendable career was closed by mar­
tydom. '—American Messenger.
and through the poor. The rich are
rich in liberality. The gift without the
give is bare. God does not count, but he
weight. It is quite possible that some
donations that look very large down here,
look very small up yonder, and
weighs. It is quite possible that some
rejection, that they will share their last
rust together. Let this be our spirit. If
spared without feeling pinched, the whole
spirit of this week will be dull and lifeless.
There is so much talk abroad about the
widow's mite that we are not to forget that
all the poor woman had. The
very expression will have an hardening
effect on our souls. Nowhere is there so
much mistaken phraseology as in our
rious affairs.
Aug. 6.—An Adequate Gift.
Last night the gift be suitable to the oc­
It is useless to give a man dying of thirst a thimbleful of water. This
may be suitable to a cassow, but it is useless for a man. Still people realize the vastness of the
need we cannot expect the gift to be in
proportion. By all means let us reduce our
and use it as far as it is wise and safe, and
when this is done to the fullest limit it will
in the course of time be used to reach souls.
Millions of pounds can be raised to carry
out schemes of a secular nature, why
shun them not be forthcoming for spiritual-
objects?
Aug. 7.—Practical Consecration.
1. Full consecration is a watchword ac­
cepted on all sides. But its most elemen­
tary claim is for our silver and gold and
outward possessions. It is most doubtful if the consecration of our inner life is real
when the outward possessions are still used
only for comfort, or to fill the empty
purses. We all dislike the heresies of
professionalism. To say with our
lips, "Take my silver and my gold," must
produce a marked effect on our purses if
there is any semblance of truth in the
words. Nice sentimental feelings in a
meeting must be washed out into practical
cutting of the purse in time of need.
The foregoing article is published by re­
quest of Eld. H. P. Steigerwald, of the
Matoppo Mission.

The Conversion of Sarko.

In answer to the question whether conversion among the heathen has
ever followed as the result of a single
sermon, the following instance was cited by Rev. Dr. Cyrus Hamlin at a
meeting of the International Missionary
Union:

"Sarko was a professional robber.
In the village where he resided he was
an esteemed citizen, and enjoyed the
reputation of a benefactor. His raids
were restricted to other localities, and
when he returned the loot was sold
at much more than its market value.
Of kindly disposition in his own
village, he was notoriously fierce on his
predatory expeditions, and did not
hesitate, upon slight provocation, to
wound severely, or even kill.
"One day, years ago, he pushed his
way, fully armed, into one of our
preaching-places, and, with murder­
ous mien, sat down before the preach­
er's desk. He was evidently minded
to involve the missionary in a misun-
derstanding, and then make way with
him, professedly in self-defense. The
missionary recognized the assassin, and
readily divined his purpose. With
outward boldness, but with inward
trepidation, he began the services. He
opened with the well-known passages:
'This is a faithful saying, and worthy
of all acceptation, that Christ Jesus
came into the world to save sinners,
of whom I am chief.' 'He is able to
save them to the uttermost that come
unto God by him.' Neither is there
salvation in any other.

"These words came to the mission­
ary by the Spirit's suggestion, and
they were the keynote of what fol­
lowed. The sermon prepared for the
day was discarded. It might be help­
ful to the worshipful congregation,
but was not likely to reach savingly
the robber. To win him, Christ was
uplifted as the One, the only One,
able and willing to save sinners.
Sarko listened attentively, his fierce
eyes fixed upon the speaker.
"When the sermon was ended, he
drew his dagger, and, rising, poised
it above the preacher's breast.
The attitude was menacing, but his mien
dissipated apprehension 'You all
know me,' he said. 'You know this
dagger. It has drunk blood often. I
came here to-day to plunge it into the
heart of the preacher. 'But' (turning
and facing the congregation) I 'have
no use for it now' (and from his re­
xacting fingers it fell to the floor).
'I did not know there was salvation for
such as me. I never heard before of
the blood that cleanseth from all sin.
I want my guilt washed away in the
blood. I want this Christ, who came
to save sinners, and saves to the utter­
most, as my Savior. Teacher, tell me
more about him, that I may know and
believe in this the day of salvation.'
'What a respite there was in the
teacher's heart from fear to joy. Wil­
lignly and winsonably he expounded
to the penitent malefactor the need­
ful things concerning Christ, and his
docile disciple hung listening upon
his lips. With the attentive hearing
of God's word came faith, and he
who 'was before a blasphemer and a
persecutor, and injurious,' obtained
the forgiveness and found pardon and peace.
His fighting thenceforth was in the
'good fight of faith.' And he proved
himself lovingly loyal till his com­
endable career was closed by mar­
tydom. '—American Messenger.

There is in man something higher
than love of happiness; he can do
without happiness, and instead thereof
find blessedness.
OUR CONTRIBUTORS.

Will There Be Any Stars in My Crown?

When the mists of the earth melt away
In the light
Of the sun that will never go down,
When the rapture and blessedness dawn on
My sight.
Will there be any stars in my crown?

Chorus.
Will there be any stars, any stars in my crown?
When my record of life is set down,
Or the glory and light so enrapture my sight.
Will there be any stars in my crown?

In the length of the years that have vanished away,
Have I brought any soul to the light?
When the tears that were weary have pined for the day
Have I left them in darkness and blight?

Oh, thou Lord of my life, who hast opened my eyes,
For of old I was selfish and blind;
If the least of thy creatures I dare to despise
Not a star in my crown shall I find.

Let me praise more and more; let me live
Till at last from my bonds I am free.
And when safe in thy presence my love I express,
Many stars will be shining for me.

For the EVANGELICAL VISITOR.

Do You Glorify God?

Dear reader of the VISITOR. This is one of the many holy commands of our blessed Savior, and he commanded us to love these holy commands and it should be our pleasure and the delight of our life to obey in all things as much as possible. When Jesus cleansed ten lepers, only one turned to give him the glory, and he was a stranger. He alone gave God the glory; he was not entangled with the things of this life, but glorified God. Sad, sad it is that so many people forget to glorify God in their souls and in their bodies, as we believe, the word of God requires. Are we not in the last times? The word of God tells us we are. Looking at the signs of our times, the love of many is waxing cold, sin and iniquity are abounding. Yet many are hungering after God and his righteousness. In Dan. xii. 10, we read, "They shall be purified and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Let us therefore, ask God who giveth wisdom and uprightness; not; let us ever improve our time in honoring and glorifying God our Creator. "Let none hear us idly saying, there is nothing I can do." Let us present our bodies as a living sacrifice to God which is our reasonable service, and it will be a love service, if we have ever received the new birth.

Some one may say how do you know it? I know it because God says so. Where does he say so? "Search my word for therein ye shall find words of life everlasting." Then we will glorify God in all our doings, and be ready for his appearing. Then when he comes with his holy angels we will have glorified him with our money, and with all that we have called ours. That means our lives, our children, and our lands. "Not a mote will I withhold." Some will say, "How can we live if we give all?" Well, give all you have and God will give you a hundred fold. How do you know it? Search and see what God has promised. My letter would weary you if I were to tell you all, but look at the lives of some of those who presented their lives wholly unrestrained to God. Jesus is our example. Read John xvii. 1, "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come, glorify thy Son, that thy Son also may glorify thee." Verse 5, and then verse 10, and also verse 22, and then he winds up with verse 24, "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory." Dear reader, will you not take a review of this blessed chapter? It will be a sweet morsel; it never grows old or stale, but is ever new. When we once look into the perfect law of liberty where Christ hath made us free. Jesus he had not where to lay his head. If the least of thy creatures I dare to despise, Not a star in my crown shall I find. Let me praise more and more; let me live till at last from my bonds I am free. And when safe in thy presence my love I express, Many stars will be shining for me.

Selected.

[October 1, 1904.]
working for gold and know not that there is something better—something of more value than gold to work for, and to live for. But here is this consecrated lawyer who is willing to glorify God in his body and with his money. He has supplied missions with houses and established schools to teach the natives to read and write and sing and pray, and teach them the word of God, and praise God, many of these poor natives have learned the truth of God's word and they believe now without a doubt that there is a
God because they believe the Bible.

Some may wonder whether all the natives accept the truth. No they do not, but whoever will be saved. Well these natives go back into their homes and carry the glorious light of the gospel into many dark places.

Dear reader, will you not see in what way you might glorify God with your life? Let your children go; give your means to send such as can go. Since we are here in this far off land, Africa, we have heard many natives express the joy they realize since they have accepted the faith in Christ; their very countenance tells that they are born again and they know that they are saved through the precious blood of Jesus. If you could be present and hear some of these converted natives preach to their people, you would believe they glorify their God. Yes, there are many who say, “Lord, Lord,” and do not know how to glorify God. Let us be up and doing, for oh, we have not much time. Jesus is coming soon, and we will be so glad when it will be said, “well done, thou good and faithful servant; enter thou into the joys of thy Lord.”

We are glad the dear Lord has counted us worthy to be pilgrims and strangers here in Africa as well as in America, and we praise God for the many opportunities he gives us to witness for our blessed Master to the natives through those who can interpret for us, and also to the white people, as was my happy privilege to meet with a dear missionary lady who is giving her life wholly to God for the last ten years here in Johannesburg. She is looking after the poor, tending and caring for the sick and finding them employment, and brings them clothing that is given to her by such who are better situated. She takes no compensation from any, but is supported by a Methodist deaconess society in England. I believe she exercises self-denial in many ways. She has a very busy life by all appearance, and in this way she glorifies her God and is quite a happy pilgrim.

Let this be an inspiration to think at least what is our privilege to do for our blessed Savior before he comes. The best of us will never do too much. Let us do what we can.

We praise God for what our eyes see and what we hear the Lord has done for these dark-skinned, down trodden natives. We praise God for what we have learned here while attending the first General Missionary Conference, which was for the promotion of the mission cause and the spread of the gospel; to have the best methods of the work in educating the natives and in sending them forth into the many dark places of Africa.

Dear readers, let us do what God would have us do. At present our address is Forbush, box 116, Johanesburg, Transvaal, South Africa. We shall be very glad to receive any good letters that our many friends may be pleased to send to us. We need a little encouragement as we go amongst the many dear missionaries. Will you pray for us? CATIE A. MYERS.

Thoughts on 1 Corinthians xi. 1-10.

Verses 1 to 15 of the 11th chapter of 1 Corinthians seem to be more or less perplexing to many who name the name of Christ. It may be true of this passage of Scripture what Peter says about some of Paul’s writings, “hard to be understood.”

Bro. Paul in writing to the Philip- jj brian brethren, encourages to strive to­ gether for the faith of the gospel. From this we may readily infer that there is a gospel faith (and this is the position I am aiming at in this article), “which was once delivered unto the saints” spoken of in the epistle of Jude.

This gospel faith is a forward move­ ment in the life of the Christian, and never returns back to him without a blessing in this life already. It was promised when Jesus washed the dis­ ciples feet.

A true gospel faith never questions the inspired word of God—spoken either by Jesus or his apostles. Now this 11th chapter was written by the chief of apostles, whose masterpiece, the epistle to the Romans, is so cheering to the loving, longing heart of the true and faithful believer, when he or she cries “Abba Father.” Suppose now a faith so strong as to cry “Abba Father” would not bring the body into subjection to the plain injunction of I. Cor. xi. Just think, a consecrated child of “Our Father which art in heaven,” refusing to cover her head when praying or prostrating, in order to have power because of the angels? I venture to call a few personal wit­ nesses in this case. When on my vacation I did some visiting, and in this time I had opportunity to read a very interesting letter referring to a Philadelphia mission worker who later on moved to Virginia. Recently she attended a Holiness camp-meeting. The Holiness people prayed wonder­ fully that this sister would remove her covering, especially while at their meetings, but this being publicly prayed at so enthused the sister with the privilege and command of the sisters’ covering that more search and study was given to the subject than ever be­ fore, and the outcome of it all was, the Holiness meeting people requested her to speak, and, of course, the testimony was strongly in favor of the sisters’ covering, regardless of the opposition which she received, and she thanked God for the opportunity of testifying in favor and power of God’s word, especially for the command of the sisters’ covering as taught in I Cor. xi. The writer had a personal inter­ view with the sister, who said she gave those Holiness sisters a public rebuke for worshiping with uncovered heads. “You ought to be shorn or shaven,” she said, “if you do not wish to wear the covering. What would you think of your husbands or brethren going around in this service with their heads covered. Why the teaching is so plain that the sisters shall wear a covering. Will you wear it? The angels might pass you by; in that case you would likely feel yourself slighted. Please do not miss the visiting angels that God sends you. Their visits may be few and far between, but, neverthe­ less, become acquainted with them.”

According to the apostle’s letter, the Corinthian church was in a dis­ orderly condition. Commencing at chapter vi., the apostle is setting them in order in various things in which they were out of order. Now in chap. xi., their worship is not in order, so he (the apostle) sets them in order in various things in which they were out of order. Now in chap. xi., their worship is not in order, so he (the apostle) sets them in order, which would seem needful under many circumstances at this time. I do not intend saying much about the fashion­ able church-goer. But I certainly do think if the apostle was to preach one sermon or write an Epistle to some of our Philadelphia churches on pride and vanity, some of the birds lives that are sacrificed to gratify the fashion­ able church-goer, would cry out to God as Abel’s blood did against his sister. Now we take up verse 5 of this 11th chap. of I Cor. I quote from Wheel­ don’s Commentary as follows: This eminent commentator is quite lengthy,
man would not think of sacrificing nature's covering, but that is just what the Apostle says, if she will not put on her prayer-covering, let her be shorn. Now, all you Christian sisters who are going without a prayer-covering, get your shears and disgrace yourselves. This is what the apostle argues. I believe the Corinthian women settled this matter by putting on the prayer-covering to have “power on her head because of the angels.”

Now comes verse 13. “Judge in yourselves: is it comely that a woman pray unto God uncovered?”

Sister, think soberly, think honestly, think religiously, think angelically. Then judge, is it comely for a Christian woman to worship without a prayer-covering?

The Corinthian church was very much out of order with the Lord's Supper and should you still decline to obey in the former command, you might with equal propriety disobey the apostle's injunction as to the Lord's Supper, might you not? I appeal to your own conscience in this matter. But not so in verse 6. There in the 10th verse the cause is given. So she may have power on her head because of the angels, and this brings her (woman) in divine order, and divine recognition of the angels.

This is divine logic and should shut every mouth that contends for the hair as a prayer-covering.

Paul appeals to nature to persuade the Corinthian women to wear a prayer-covering. This seems to confuse many minds. I believe there are many women who would nearly as soon lose part of their right hand as to have their head shorn, particularly if nature has given her a beautiful covering of hair, which is her natural covering as in verse 15, which is a covering, for the apostle has two coverings.

The woman who is not a Christian has nature's covering (the hair) as well as the Christian woman. She has this covering and hid it in the Corinthian church, but they were carnal, said Paul.

The covering of which the Apostle speaks in the 15th verse is for all classes and grades of women, for the woman that prays, or for the woman that uses foul or unclean language. So you see, it is nature's covering.

It is very clear that the Holy Ghost, teaching the church at Corinth, through Paul, that woman shall have a prayer-covering on her head, and to encourage them in obeying this commandment he says, “we have no such custom, neither the churches of God!”

That woman pray unveiled or uncovered. So this command was never annulled, and stands in full force today as well as when written to the church at Corinth, and becomes and remains part of God's word which shall not pass away. “Heaven and earth shall pass away, but my word shall not pass away.”

Paul made no mistake in I. Cor. xi., when using such strong language concerning the woman having or wearing a covering. In this matter Paul was taught of Christ himself. So then the truly great, obedient, faithful worshiper need have no doubt concerning the authority. The same authority sends the angels on their missions, and on whose account the woman when she prays is commanded to cover her head. However, God does not compel the human mind to obey his word; but remember as you think about this matter, and conclude in your heart so you will stand some day before your Maker who changes not.

Now permit me to call your attention to another very clear fact in Paul's reasoning this subject. He steps aside from all customs and introduces the woman in her creation as God created her—with long flowing hair. This is nature's covering. Bearing this in mind you will more clearly comprehend the force of the apostle's argument, when speaking or writing to the church at Corinth, with which he is dealing as Christians, or as standing in grace and favor with God, the Christian woman needs to have a prayer-covering.

Now if this is not the true situation of the first half of I. Cor. xi. then in my mind, there is only one thing left for us and that is this—all Paul's reasoning and writing in the first half of I. Cor. xi. is nothing but a conglomeration, and nobody would think of charging the apostle with anything of the kind.

D. B. KEEPERS.


THE DRESSMAKER'S SLAVE. What mockery to prate of the equality of the sexes when one sex possesses the freedom of uniform, and the other is the slave of ever-varying costume! Talk of our playing with time we women are condemned to spend merely on keeping our sleeves in style! Talk of our playing with scholarship or politics when we are all our days panning dishelved after scampering Dame Fashion, who, all our broken-minded lives, is just a little ahead!—Transcript.
May that charity that never faileth guide the writer and the reader in my prayer. When I consider the wonderful goodness of God in the way he has dealt with me I feel very unworthy as I look at my condition.

I have been laboring as a minister among the brethren for a few years under very difficult circumstances. We have an appointment every four weeks during the Summer, and every two weeks during the Winter, about twenty miles distant. Much worse than this, I am tied up so close to the creamery business that it is impossible for me to study the Scriptures as I should. In the extreme condition of my experience I have been permitted to see the mistake of a minister of the gospel being engaged in business; which undoubtedly I could not have seen so fully without my experience. Paul spoke of the diversity of gifts and left the thought for each of us to covet earnestly the best gifts, but rather that we may prophesy.

Experience has taught me so thoroughly that a man can not make a success of business, and at the same time be a successful minister, that I feel like saying to all, for the sake of the cause of Christ, drop one or the other as soon as possible.

I felt from my youth that God wanted me to preach the gospel, and while I have been prosperous in business I have not been prosperous in winning souls to Christ. We have been praying for some time that God would send some one here to buy us out, so that we would no longer be entangled with the affairs of this life in order to be successful in winning souls to Christ. We realize, however, that our bodies must first be presented as a living sacrifice to God. Truly a minister should have considerable advancement in the Spirit, before he is a fit subject to strive to win souls.

When I look at my condition a few years ago, I feel that I was not capable of preaching. While I have learned considerable since that time yet I feel that there are many things to learn yet. How many of us as parents would be satisfied to send our children to a church-teacher who is engaged in business; when we would have opportunity to send to another who would devote considerable time in studying the subjects to be taught.

When I have carpenter work to be done, I find it will be done better by a man who makes a business of carpentering, than by a man who is engaged in different occupations.

When I look at the churches of today, I think that they go to a great extreme in paying their ministers salaries as they do, and when I look at us as a church I have cause to believe that we are somewhat too far the other extreme. While most of my time is being engaged in making money I feel it my duty to help those that are more engaged in the work of saving souls.

Brethren, let us consider this matter carefully and see if we can not get closer to the teachings of God's word along this line.

Yours in Christian love,

B. FRANK LONG.

Salona, Pa.

For the Evangelical Visitor.

Work in St. Louis, Mo., to Begin.

HARRISBURG, PA., Sept. 20, 1904.

As much has been written and talked about beginning mission work in St. Louis, Mo., by the Brethren, I take this medium to explain our position in the premises. After much thought and prayer, wife and I have concluded, because of definite leadings, to start for the great metropolis on Wednesday, the 21st, well knowing that the work contemplated will be subjected to difficulties which only the power of God can surmount. We trust, however, that by a united effort on the part of God's little ones, both in prayer and support, a work may not only begin, but continue to grow and spread until many shall both learn and feel the hallowed influence emanating therefrom. As we see it from both the human and divine standpoint, the work will require wisdom, grace, courage and godly fear, which can only come to us from the upper realms, and therefore we want to invoke him who is able to supply the same to those who are accounted worthy, and as earthen vessels are used in the great work to carry out the designs of Almighty God. Let us pray that God may give health and strength to body, mind and all physical forces needed for the work required. We do not expect to resort to bells, timbrels, blowing of trumpets or any such thing to draw the people, for we do not have them and do not expect to get them, but we do want to reach many with our voices in song, prayer and preaching the word, and if all those who are friendly to the cause, and have a love to the people, will supply the means, we hope by using paper and printer's ink to reach many on those lines. Therefore if we can be supplied with thousands of visitors and tracts, suitable for distribution, we will with our own hands distribute them among the masses. In this way it will be seen that the work is not a one-man work, but all may and should have part in it. We therefore go forth in his name.

For Jesus sake.

T. A. AND MARY J. LONG.

For the Evangelical Visitor.

Crumbs.

What some people call getting in earnest is really the old man manifesting himself.

We learn our sweetest lessons out of our hardest trials.

Leave your hands off from things that you do not understand.

God loves to answer all our questions.

In a sanctified life, resting takes the place of struggling.

If folks, who say our hearts will not be made pure and cleansed from sin in this life, would spend as much time in praying for a pure heart as they spend in arguing against it, they would get a clean heart.

There is not one example in the Bible where any person mentioned, received the baptism of the Holy Ghost without him having previously been a God-fearing and righteous-living person.

If we do not get delivered from sin in this life it will sink us into hell in the life to come.

It seems good to God to answer our prayers in a different way than we expect.

It is an easy thing to trust the Lord for healing when all rubbish is taken out of our hearts and lives.

We must think evil before we can speak evil, and thinking is only imagination.

The way to cover a multitude of sins is to get people converted so that they stop sinning. (James v. 19, 20.)

Love will never say peace where there is no peace.

We need to learn that God can work without us as well as with us, and that he can raise up others who will more than fill our place.

Only a small number of God's children learn to quietly wait upon him.

God never intended that a wholly sanctified soul should walk in any light but the Shekinah.

We can do God's will perfectly when we are cleansed from all sin.

When we have uprisings of our na-
Do you have rebellion and stubbornness in your heart? If so remember the old man is not put off. If you expect to get to heaven on this you are deceived. - D. L. Gish.

Stevensville, Ont.

For the EVANGELICAL VISITOR.

How We May Know That We Are Saved?

There are three witnesses to a Christian salvation: The witness of the Word; the witness of the Spirit; the witness of life and conduct and experience.

First, we consider the witness of the Word. We find in I. John v. 9-13: "If we receive the witness of men, the witness of God is greater. For this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath eternal life: and he that believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life and this life is in his Son. He that hath the Son hath life; and he that believeth not the record that God gave of his Son is of the devil. Whosoever is not born of God is of the devil. This is the record of God that sent me, hath everlasting life, and he that believeth on the name of the Son of God is born of God."

Second, we will give the witness of the Spirit. Rom. viii. 16: "The Spirit itself beareth witness with our spirit that we are the children of God." Gal. iv. 6: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying Abba Father." I. John iv. 13: "Hereby know we that we dwell in him and he in us because he hath given us his Spirit." I. Cor. i. 22: "Who hath also sealed us and given the earnest of the Spirit in our hearts." II. Cor. v. 5: "He that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit." Eph. ii. 13-14: "In whom ye also trusted after that ye heard the word of truth the gospel of your salvation: in whom also after that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Third, we will take the witness of life, conduct and experiences. I. John iv. 15: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." Acts iv. 13: "Now, when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus." I. Pet. iv. 14: "If ye be reproached for the name of Christ happy are ye: for the Spirit of glory and of God resteth upon you." I. John ii. 14: "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death." I. John iii. 3-5: "And hereby we do know that we know him if we keep his commandments. He that saith he abideth in him ought also to walk in like manner as he walked also. If any man shall say, I love God, and hate his brother, he is a liar; for he that loveth not his brother whom he hath seen how can he love God whom he hath not seen?" I. John v. 1: "Whosoever believeth that Jesus is the Christ is born of God." John vi. 7: "Verily, verily, I say unto you, he that believeth on me hath everlasting life." John vii. 24: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Gal. iii. 26: "For ye are all the children of God by faith in Christ Jesus;"

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**The Stolen Locket.**

Of all Mildred Arkell's beautiful ornaments and jewelry there was nothing of so much value as a gold locket and chain which her father had given her; at least, that was Gertie's opinion. Oh, that splendid gold locket! Such a beauty! and just the ornament that Gertie longed for.

The time passed by, and every time Gertie went to visit Mildred, she said: "Oh, I do wish it belonged to me."

As Gertie was going up the garden path one afternoon to neighbor Arkell's house to ask Millie to come out and play with her, what should she see hanging on a currant bush under the parlor window but the locket and chain. Gertie peered around, and looked up to every window and door; there was no one in sight; so she picked up the locket and chain and hid them in her bosom.

When she rang the bell at the front door a servant told her that Mildred was away from home. Then she ran back home with the stolen locket and chain.

"I did not steal them, I found them," she kept repeating to herself; "there is no harm in that—I found them!"

Gertie went upstairs to her room: she took the locket from its hiding place, held it up to the light, and admired it to her heart's content. Oh! what a great beauty it was! Then she put the chain around her neck.

"Mamma, it is Mildred's," said Gertie, putting one of her hands under her pillow and taking out the locket, all through the night.

"Oh, dear!" she exclaimed in the morning, not going as was her custom to her mother's room. "Oh, dear!" she repeated, as she met Mildred's look when they entered the school-room, at the same time feeling for the hidden locket in her bosom. "Oh, dear!" she again repeated at recess, afraid to run about lest the locket should fall from its hiding place; and worse than all, Mildred came, and putting her arms around her waist in her loving way, told her how the house and garden had been searched to find the missing locket and chain, and how her mamma had scolded her for her carelessness. "If I could only find them," said Mildred Arkell, as the tears starting from her eyes.

After school Gertie lagged behind the other girls and walked home alone; there was a weight upon her heart which became heavier, and she scarcely knew what to do. Her mother saw that something was the matter, but when she asked what it was Gertie answered, "Nothing!" at the same time the tears were trickling down her cheeks. Every way she went, and every place she looked into, there were still. Up to the present time all her sorrows and cares, as well as her joys, her mother had shared; now, the child had to bear her burden alone; there was a weight upon her heart which became heavier, and she cried aloud as she tossed around on her bed. She tried to pray, but her lips seemed to be glued together, and she cried aloud as she tossed around on her bed. She tried to pray, but her lips seemed to be glued together, and she cried aloud as she tossed around on her bed.

"Oh, will not God help me?" she cried aloud as she tossed around on her bed. She tried to pray, but her lips seemed to be glued together, and she cried aloud as she tossed around on her bed. She tried to pray, but her lips seemed to be glued together, and she cried aloud as she tossed around on her bed.

"Oh, how I felt. Now I have told you all; I knew it more when I could not tell how I felt. Now I have told you all; I feel better. Do you think God will forgive me?"

Gertie's mamma took her in her arms, and they knelt at the bedside to ask God's forgiveness.

Early next morning the mother and the sad little girl went over to neighbor Arkell's house, Gertie carrying the locket and chain.

"Mamma," she said, as they walked along, "It doesn't matter so much what Mildred or any one else thinks of me, if God forgives me. I feel a great deal happier already." And her mother thanked God for this sign of a humble and repentant spirit. The child and her parents willingly forgave the penitent little girl, and the secret was kept in the two families.

"Oh, exclaimed Gertrude, many and many a time afterwards, and always with tears in her eyes, "I am sure that anything is a sin which you try to hide from your mamma and from God, and you cannot smooth it over by any other name."

**Christianity Sings.**

Some one has said, "Christianity is the only religion that sings itself. Atheism has no songs; agnosticism is not tuneful. We have never heard of a Brahminic hymn or a Confucian psalmody. The meters of heathendom or savagery, so far as paganism is vocal at all, are not to be compared with the lively heartiness, with the freeness, fullness, and depth of Christian song. There is a spontaneity and abandon in the singing of Christians that is sadly lacking in any of the musical exercises of paganism. The believer in Jesus explains his own songfulness in the conclusive question, 'How can I keep from singing?'

"My life flows on in endless song. Above earth's lamentation. I catch the sweet though far-off hymn. That hails a new creation. Above all the tumult of the stride. I hear the music ringing. It finds an echo in my heart. How can I keep from singing?"

—Matie M. Boteler.

Inspiration has no explanation; it touches the soul and moves the hand like unsuspected pressure, and we cannot tell how we did it. Be mine the life whose reason is swallowed up in higher reason, which I have come to know by the mysterious name, Inspiration—Joseph Parker.

Love is like the string of the kite, which ties to earth yet lifts to heaven.
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HARRISBURG, PA., OCT. 1, 1904.

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EVANGELICAL VISITOR.

CHURCH WORK.

Love Feasts.

Maryland.

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

New Jersey.

William, October 1, 2.


Pennsylvania.


New York.

Clarence Center, October 15-16.

Michigan.


A Letter from Brother Stover.

PHILA, MISSION, Sept. 13, 1904.

A Letter to the Brethren and Sisters:—Greeting in Jesus name. I felt as though I ought to write and let you know how our work is going on here at the mission. It is not all sunshine. When I set out for glory, about ten years ago, I was way up on top of the mountain where Peter, James, and John were. I felt like Peter when he said, "let us build tabernacles," for I thought it was a good place to be. But soon a cloud over-shadowed them and a voice came out of the cloud saying, "this is my beloved Son: hear ye him." It seems that he wanted to prepare his disciples for a great work. He knows what is in man. He knows what we need in order to fulfill our mission. They didn't expect, when they were on top of the mountain, so happy, that they so soon would get down into the valley, and would meet with such awful oppositions, and fiery darts that the devil would fire at them. The first battle they undertook they were defeated, when they wanted to cast out the evil spirit and could not. But then, what did the Savior tell them? He said, "this kind can come forth by nothing but by prayer and fasting." I often think the reason we are so powerless is because we are not obedient enough on those lines. We should especially take heed to those words which the Savior told the apostles that such things would come forth only by prayer and fasting.

It is about seven years since the Mission started here, and I must say that like the apostles, I have met with things that I did not expect, especially this last year. Many trials, many temptations, have crossed my path, even have been defeated. But praise the Lord, to-night I am on the victory side. If it wouldn't be for this that I can look back and see how wonderfully God has lifted me out of sin and degradation, where I was so many years, and then used me afterwards in his service and blessed the work here so, both spiritually and temporally, I would despair.

Now brethren and sisters, this may seem a way down in the valley to those of you that are on top of the mountain, but if ever I felt anything, it is at the present time. After all we feel to rejoice, while still some are stepping out of sin and darkness in the marvelous light. Our dear sister Meadows was baptized last Saturday on the toth. She was buried with Christ in baptism and we believe she came forth in newness of life. May God use her now in a wonderful way to the saving of souls and to the honor and glory of his name.

Bro. Hess and myself were in Virginia a few weeks ago to investigate matters, and we find there is a large field there and ready to harvest. We believe if the brethren take hold much good can be accomplished. Will you pray for Sister Boulter that God may prepare and qualify her and make her a real vessel for the Master's use, so that she may be able to win many precious souls.

We also want to thank the brethren and sisters of the Rapho district for the donation they sent us, such as potatoes, cabbage, apples, pears, corn, tomatoes and apple-butter. May God in a wonderful way bless them for their kindness towards us at the Mission. The good Lord tells us if we only give a cup of cold water in his name we will not lose our reward.

First of all brethren and sisters, when you read this letter remember me in your prayers, for I need them. Now let all bitterness, wrath and anger and clamor and evil speaking be put away from us with all malice and let us be kind to one another, tender-hearted, forgiving one another even as God for Christ's sake has forgiven us. Grace and peace be with you all. Amen.

From your unworthy brother.

PETER STOVER.

3423 N. Second St., Phila., Pa.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with that just fear of God and love of our fellow man, we engrave on those tablets something that will brighten all eternity.—Daniel Webster.
What Answer Will You Give?

Go ye therefore and make disciples of all the nations.—Jesus Christ.

Here in India we do not need to be reminded of our generation's judgment at the throne of God, and of the great task that we have accomplished more than all other nations have conferred upon India the mission of culture. We with our guns and our explosives, our ships and our commerce, and our cobblestones. Whatever benefit the English people have received from us, they have received by the sweat of our brows. The ship-loads of diamonds and our explosives, our merchants and our commerce, and our cemeteries. Lord Curzon, the present Governor-General of India, recently said: "I have never seen a more organized overreaching of a vast area and the lives of thousands of beings rested upon the shoulders of one man. He stood silently in solitude while his bodily strength was weakening, and was known to the natives who, inspired by his example, have thrown themselves with equal ardor into British service and have uncomplainingly lain down their lives for their countrymen. Not the money to do more? The people of Canada have $500,000,000 put away on deposit in the banks and savings societies of the country. Not to mention all other forms of wealth, they have this sum in loose change, always at call. It is safe to say that the bulk of this vast sum is owned by non-Protestant church members. Ordinary Protestant church members. Ordinary Protestant church members. All the foreign missionary money raised from Protestant church members. Ordinary Protestant church members. All the foreign missionary money raised from Protestant church members. Ordinary Protestant church members. All the foreign missionary money raised from Protestant church members. Ordinary Protestant church members. All the foreign missionary money raised from Protestant church members. Ordinary Protestant church members. All the foreign missionary money raised from Protestant church members. Ordinary Protestant church members. All the foreign missionary money raised from Protestant church members. Ordinary Protestant church members. All the foreign missionary money raised from Protestant church members. Ordinary Protestant church members. All the foreign missionary money raised from Protestant church members. Ordinary Protestant church members.

Incomparably, yea, infinitely the best thing we have is the power, to us the whole world is open, and the nations challenging us to send them the gospel.

In Canada could be provided in exchange for these same disease and microbe trailblazers.

Let the Christians of Canada coin their silver spoons and turn their sash curtains into gold, and the professors of India send the gospel at a cost of 40 cents a head.

The fact is that we live better than the kings of England did in the days gone by, we wear better clothing, eat better food, live in better houses, and spend more on luxuries, display and folly.

If every home in London would be content with one daily newspaper each, the missionary contribution could be tripled, and the same is probably possible in any city.

Cannont afford it? The people of Canada have $500,000,000 put away on deposit in the banks and savings societies of the country. Not to mention all other forms of wealth, they have this sum in loose change, always at call. It is safe to say that the bulk of this vast sum is owned by non-Protestant church members. Ordinary Protestant church members. All the foreign missionary money raised from Protestant church members. Ordinary Protestant church members. All the foreign missionary money raised from Protestant church members. Ordinary Protestant church members. All the foreign missionary money raised from Protestant church members. Ordinary Protestant church members. All the foreign missionary money raised from Protestant church members. Ordinary Protestant church members. All the foreign missionary money raised from Protestant church members. Ordinary Protestant church members. All the foreign missionary money raised from Protestant church members. Ordinary Protestant church members. All the foreign missionary money raised from Protestant church members. Ordinary Protestant church members. All the foreign missionary money raised from Protestant church members. Ordinary Protestant church members.

It is plain then that the palms given, unlike the widow's mite, is not given out of our work, nor is it like the ten thousand dollars for one day's deviltry—more than all the Christians of the city of London. John says that the bulk of this vast sum is owned by non-Protestant church members. Ordinary Protestant church members. All the foreign missionary money raised from Protestant church members. Ordinary Protestant church members. All the foreign missionary money raised from Protestant church members. Ordinary Protestant church members.

What did it cost to turn the heathen nearly 100,000 converts, or about one per cent of the non-Christians, or about one per cent of the non-Christians? Ten thousand dollars for one day's deviltry—more than all the Christians of the city of London. John says that the bulk of this vast sum is owned by non-Protestant church members. Ordinary Protestant church members. All the foreign missionary money raised from Protestant church members. Ordinary Protestant church members.
neglect of God's given duties towards home and children.

Nothing so tends to destroy the manli­ness, comfort, respectability, freshness, in­dividuality, and happiness of life as the slavery of these things, because, forsooth, some others with wealth and leisure and eminence have done so. And worse than all, these are the vainest denials to the Childless multitudes eternal life.

Whence our tale of days, and lie down to sleep under the flowers and the evergreens of God's acre, where the poor tribes have gone, and their lives lie all behind us, when every chance is passed, every door is closed, every opportunity is past, when the time is over, will these things profit us? What then will it be that we have this luxury for, or that, this comfort or that, what then will all the world be to us, so long as we have won Christ. Can we call up him and the power of his resurrection?

Sir Robert Giffen states that the aggre­gate income of the people of the British Empire is $15,650,000,000. Of this less than $10,000,000 is given to foreign mis­sions. That is to say we give less than the one-fifteenth hundredth part of our in­come to the work which Christ deems first.

We sing:

All hail the power of Jesus' name,
Mighty King of kings.

Bring forth the Royal Diadem
And crown him Lord of All.

Beautiful in the bloom of vision, embracing hope, Jesus Lord of All. Prophecy claims it, God avows it, Faith claims it.

But do we make him Lord of All?
Can it be that he is Lord of our pocket­books and of our personal expenditure, and of our lives, when all the foregoing statements are correct.

God had a controversy with the men of Haggai's day which bears some striking resemblance to the controversy now with us. Jehovah's house was in ruins, haunted by beasts and birds of prey, and the prophet says: "The time is not come for Jehovah's house to be built."

Then came the word of Jehovah by the prophet, saying: "Is it a time for you yourselves to dwell in your ceiled houses with the style and the wealth of your fathers?" (Hag. 1. 4.) "Now, therefore," said Jehovah of Hosts, "consider your ways."

Haggai had Good Tidings to preach. It was but the physical that lay in ruins in his day, the material temple erected to God's glory—but oh, the sadness of it in our day it is the physical and the spiritual both. But the image of the temple of God's Holy Spirit—one billion of them lie in ruins. Haggai's gen­erations had no ceiled houses while God's house had no covering but the blue dome of the skies. We are in affluence and spend in folly, vanity and extravagance or boast to our soul's warping and our children's ruin millions of gold, while we give to save our brothers but our odd coppers and small silver.

We are God that the prophet's messages to his people would stir us to-day. He said: "Be strong, all ye people of the Lord and work, for I am with you, saith Je­hovah of Hosts. . . . From this day will I bless you. . . ."—C. G. Keene's ye, London, Ont., in Faithful Witness.

A Missionary Church—How Made.

(Clarendon St. Church, Boston.)

The question is sometimes asked, "How are missionary churches made?" It might be answered in various ways, but the formula given by the late Dr. A. J. Gor­don from his own personal experience we believe to be the one in our estimation and at the same time the most certain in its workings.

I was led to give over the administra­tion of my church into the hands of the Holy Ghost. Common-place words it may be, but reverently spoken and expressively describing the crisis that wrought a revo­lution in his church. This crisis had been preceded by a similar one in his own life in which the inner temple of his being had been handed over in the same humble way to be controlled by the same Holy Ghost. What the simple step wrought in that life and in the church of which he was pastor is now a matter of history, and yet we would not let its lessons die out. No pastor can follow the example here set before us without being assured that the change, nor can any church be cast into this mould without becoming a missionary church. Was it not thus that the church at Antioch became a center of all the missions to the Gentiles? Did not the people there get where they heard and heeded the voice of the Holy Ghost, and was it not under his administration through the church that the great apostle to the Gentiles was sent forth on his wonderful mission? And as it was in Antioch so it happened in Boston.

No sooner had Dr. Gordon taken this decisive step than the Spirit at once began to manifest his own workings; not with noise and demonstration and show, but by inward change and transformation. His first work was to remove the hindrances to a spiritual development. He swept out the worldly worship and substituted for it the worship in the Spirit. A quartet who monopolized the ministry of praise, whose bands were feet from the Lord, was one of the first things to go. Worldly methods of finance followed; pew rents were abolished; hazzars, socials and ban­quets were soon on the way out, the plate for the raising of money for Christian converts was swept away. Many other things that were quite popular were abolished; missions were transferred from the church soon became a hive of industry.

All this growing out of one single de­cisive transaction with God. The same step can be taken by every pastor and like results can be experienced by every church.

Would that the Holy Ghost might receive his proper place in the believer and the church of our day. We are confident that were this so, the world would speed­ily be evangelized. Let us as individuals surrender ourselves to him that he may use us in this glorious work.—R. V. B. in Faithful Witness.

Heaven is but a new, brighter home, and God our Father is living there.

Come Unto Me.

When men receive thee till the way grows dreary
In which they feel so long have blamless trod,
When friends condemn thee and the heart is weary
Beneath the chastening of misfortune's rod,
Then turn unto the Master's kind request:
"Come unto me, and I will give you rest."
A Word from South Africa.

Dear readers of the Visitor: As a salutation we submit the following: "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing. To show the Lord is upright: he is my salvation, I shall look upon your face for ever." (Psalm xcii. 12-15.)

In the month of May we had the happy privilege to be at Cape Town to meet the dear missionaries, Bro. and Sister John H. Myers, Sister Lydia Heisey, Sister Sallie Kreisler and Bro. and Sister Mussur with their three children, who came from U. S. A. as recruits to the great battle that is on in this land between darkness and light. We were indeed very glad to meet them at the steamer Goth, and to extend them a privilege to be at Cape Town to meet the To show the Lord is upright: he is my God in prayer, and many were the heartfelt welcome to this land with its teeming millions who are yet in sin among whom they intend to labor as harvesters to gather the golden grain. As the bow near the dock we looked with eagerness to see the dear missionaries, but not until after the boat was docked a few minutes did we see them walking through the door on deck when we greeted them with a hallelujah and a good morning. Again after a short time the gangway was cleared and we were permitted to board the boat, after which we had a grand old hand-shaking time. The day following their arrival at Cape Town at 9 p. m. we, together with Bro. and Sister A. O. Musser and their children, left for Johannesburg. We enjoyed ourselves very much during our stay at Cape Town. They are among the Revivalist people at Maitland and as they desire to labor as harvesters among the natives here in South Africa. The Conference was very instructive throughout and many interesting facts relative to missionary work were obtained by all. About a week after this Conference we were much cheered with the arrival of three cases of missionary goods which were brought by Bro. and Sister Myers from the bounties of those who labor among the heathen, and we may know that everything donated was appreciated by us all. Indeed we shall never forget the kindness of Bro. and Sister Myers and all those who donated. We take this opportunity for thanking you all for your liberality. May God bless you abundantly.

I feel very sorry that I have not been able to submit this for the columns of the Visitor at an earlier date.

Yours seeking the lost,

J. O. LEHMAN and WIFE.

Wasn’t Wanted There.

She was a little old woman, very plainly dressed in black bombazine that had seen much careful wear, and her bonnet was very old-fashioned. People stared at her tottering up the aisle of the grand church, evidently bent on securing one of the best seats, for a great man was to preach on that day, and the house was filled with splendidly dressed people who had heard of the fame of the preacher, of his learning, of his intellect and his goodness, and they wondered at the presumption of the old woman. She must have been in her dotage, for she picked out the pew of the richest and proudest member of the church, and took a seat. The three ladies who were seated there beckoned to the sexton who bent over the intruder and whispered something, but she was hard of hearing and smiled a little withered smile as she said gently: "Oh, I’m quite comfortable here, quite comfortable here.

"But you are not wanted here," said the sexton pompously. "There is no room. Come with me, my good woman; I will see that you have a seat."

"Not room!" said the old woman, looking at her sunken proportions and then at the fine ladies, "Why, I’m not crowded a bit. I rode ten miles to hear the sermon to-day because—"

But the sexton took her by the arm and shook her roughly in a polite, underhand way, and she took the hint. Her faded old eyes filled with tears, her chin quivered, but she rose meekly and left the pew. Turning quietly to the ladies, who were spreading their rich dresses over the spot she left vacant, she said gently:

"I hope, my dears, there’ll be room in heaven for us all.

Then she followed the pompous sexton to the rear of the church, where in the last pew, she was seated between a threadbare girl and a shabby old man.

"She must be crazy," said one of the ladies in the pew who she had at first occupied. "What can an ignorant old woman like her want to hear Dr. —— preach for? She would not be able to understand a word he said.

"These people are so persistent. The idea of her forcing herself into our pew! Isn’t that voluntary lovely? There’s Dr. —— coming out of the vestry. Isn’t he grand?"

"Splendid! What a stately man! You know he has promised to dine with us while he is here." He was a commanding looking man and as the organ voluntary stopped and he looked over the vast crowd of worshipers gathered in the great church; he seemed to scan every face. His hand was on the Bible, when suddenly he leaned over the reading desk and beckoned to the sexton, who obsequiously mounted the steps to receive a mysterious message. And then the three ladies in the grand pew were electrified to see him take his way the whole length of the church, to return with the old woman whom he placed in the front pew of all, its occupants making willing room for her. The great preacher looked at her with a smile of recognition and then the sermon proceeded and he preached a sermon which struck fire to every heart.

"Who was she?" asked the ladies who could not make room for her, as they passed the sexton at the door.

"The preacher’s mother," replied that functionary in an injured tone.

How few remember that while "man looketh on the outward appearance, the Lord looketh on the heart." —Sel.

Keep the sunshine of living faith in the heart. Do not let the shadow of discouragement and despondency fall upon your path. However weary you may be, the promises of God will, like the stars at night, never cease to shine, to cheer and to strengthen.

"The Golden Rule settles a hundred difficult points which, in a world like this, are continually arising between man and man. It prevents the necessity of laying down endless little rules for our conduct in specific cases. It sweeps the whole debatable ground with one mighty principle."—Luther.
EVANGELICAL VISITOR


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EDITORIAL.

"Not Aggressive."

It was a Scotch poet who expressed himself as desirous to see himself as others saw him. In our last issue we published under the head "The River Brethren," an outsider's version of the early history of the Brethren which no doubt was interesting to many of our readers. Among other interesting things the writer says concerning the beliefs and activities of us as a church he says that we are "not aggressive," and consequently "their membership is not large."

Aggress means to attack, and the use of the word aggressive in this connection no doubt refers to the position of the church in its attitude towards the world, its sin and wickedness, in attacking the same and in endeavoring to extend the kingdom of God, seeking the conversion of sinners. There is no doubt that it is incumbent on the church as established by Christ and his apostles, built on the true foundation, which cannot be moved, to be aggressive, and seek earnestly to win souls to Christ.

If, then, it is true that our Brotherhood is "not aggressive" it is of great importance that we do some serious thinking on this line. We are not quarreling with the writer in his view of the case and are not claiming that he misrepresents us. We are afraid that the view expressed may, to quite an extent, be only too true. We have often heard brethren deplore our lack of enterprise in spreading the gospel, and when we consider that only in the recent years any effort at all was made to obey the Savior's last, great command, to carry the gospel to all nations, we certainly have little room to boast of our aggressiveness or to resent the imputation that we are not aggressive.

We do not stand up in defense of all modern movements. The church's call to aggressiveness is as old as the church itself. She is to be a force in the world that will break down the strongholds of sin, that will attack the enemy's entrenchments, and that will carry light and life into all the dark places everywhere. It is therefore evident that if the church lacks aggressiveness, the purpose for which she is here is not accomplished. If then our Brotherhood has failed in this, her evident calling, and has been too much at ease in Zion, is it not time that we be aroused to greater zeal and earnestness and activity—aggressiveness—so that we fill the place and do the work the Lord designs we should do? May God help us to be "not aggressive" by seeing ourselves as others see us, but more especially help us to see ourselves as he (God) sees us.

During the past few months the Home here has been the scene of busy activity in the enlargement of the building so as to increase its capacity. It will not be long anymore till it will be finished, and the Home family be increased by the coming in of new members. The undertaking was certainly a large one; the board of managers, as also the board of trustees, realized this and it was only after the proposition had been duly considered by a joint meeting of the two boards that the enterprise was undertaken. We hope the work of the Home may continue to be acceptable to God and a blessing to humanity. The members of the building committee, the brethren, A. B. Musser, S. R. Smith and H. Garman, had very arduous work to perform and heavy burdens to bear, but, no doubt it was done willingly, cheerfully, as unto the Lord and will have the blessing.

When this issue reaches the readers we expect, God willing, to be away on our contemplated visit to Canada. As we must make all preparation for the issue before we go, and also make provision, partly, for the October 15th number, we are under necessity to make use of considerable of selected matter. Some was selected and is published by request of brethren; some others has been selected by the editor, and will, he hopes, be both instructive and interesting. Some we hope will increase our sense of responsibility as regards missionary enterprise, and have the effect of opening more, not only the hearts but also our purses in support of mission work. This is especially needed in view of the extension of the work in South Africa, and also of the opening of the work in India.

It seems as though very little effort is being made to obtain new subscribers for the VISITOR on the offer of giving to all new subscribers the balance of the year for nothing, or to send the VISITOR from now until January, 1906, for the annual subscription price of one dollar. We are willing to send sample copies wherever requested. Let everybody try and secure just one new subscriber without delay.

It will be noticed by Bro. T. A. Long's letter on another page that he and Sister Long have gone to the help of the work in St. Louis. They left Harrisburg on September 21st, and by the time our readers read this they will have started the work. Bro. B. Ish, who has been in New York, is now offering for help, will now feel greatly relieved, and we hope the effort will not be without encouraging results.

We are glad to announce that Bro. J. R. Zook will soon contribute another series of articles to the columns of the VISITOR. He will likely take up the subject of Sanctification. No doubt he will be able to write intelligently and interestingly as well as scripturally on this much discussed subject.

Any one desiring to reach us by mail during our Canadian visit will please address us at 25 Hawley street, Buffalo, N. Y., or Stevensville, Ont. We are hoping for a pleasant and profitable visit. We desire above all that God may be glorified.

Mail addressed to Sister H. Frances Davidson, 1185 Bailey street, Harrisburg, Pa., will be forwarded without delay.

MARRIAGES.

ANGESEY—STONER.—Bro. Henry Angsey of Philadelphia, Pa., and Sister Anna Stoner, daughter of Brother and Sister Andrew Stoner, of Martinsburg, Blair county, Pa., were united in holy matrimony on August 25, 1904, at the home of the parents of the bride, Bro. D. Marvin Miller officiating. Both Bro. and Sister Angsey feel called of God for the India Mission field, and expect to sail for that distant land with others about October 28th D. V.