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The Soul's Thirst for God

One of the noblest longings and highest aspirations of the human soul is the desire to know God. All persons who read the cry of the Psalmist, “As the heart panteth after the water brooks, so my soul panteth after thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God?” find in it something which corresponds to their own experiences. A responsive chord vibrates in their own hearts as they ponder the inspired words of the sweet singer of Israel. Herein we see an argument for the belief in the existence of God. It is possible that they might be saved, God shall send them strong delusions, that they should believe a lie, that they all might be damned who believe not (or would not believe) the truth, but had pleasure in unrighteousness.” They are not only given over to the consequences of unbelief, but because they hate the truth and turn from it, the strong delusions of the world, the flesh and the devil take possession of them, they believe the devil’s lies because they love them, and they are finally damned.

This is a terrible presentation of the consequences of willfully closing one’s eyes to the truth, or of disregarding opportunities and special messages of mercy; but it is in exact accord with the teachings of Nature. He who closes his eyes and sports upon a precipice is almost certain to be dashed to death on the rocks below. He who swallows medicines haphazard is in great danger of being fatally poisoned. He who is idle when he should be plowing and planting, shall beg in harvest and have nothing.” He who loves error, has pleasure in lewdness and wickedness, is hateful prejudiced against our divine Lord, and because of these things, willfully closes his eyes against light and truth, is sure to find what will be to him satisfactory methods of explaining away the divinity of Christ and of breaking the force of his superhuman teachings. God will send such “strong delusions.” A man can walk in darkness at midday, if he so elects, even though the sun shines never so bright. All he has to do is to close his eyes.

I God having given man a free will, is not going to coerce him into believing and acknowledging the truth. He leaves him free to believe the lie, if he elects and loves to do so. God exhorts and entreats, but in matters which mold moral character and fix destiny, he never compels. Those who go to heaven must go there from choice—“through sanctification of the spirit and [a willing] belief [and love] of the truth.”

Men who desire and resolve to disbelieve the divinity of Christ and his gospel, can find ways and excuses for doing so. While the evidences in favor of this glorious doctrine are all around us, and abundant and convincing, yet they are not so overwhelming as to coerce men into believing against their will. God cannot, in the matter of morals, break down man’s free will and leave him still a man—a free moral agent. To the honest lover of moral truth the evidences of the authenticity of the Scriptures and the divinity of Christ are abundant and convincing; but to those “who receive not the love of the truth” they are not. If those evidences were so overwhelming as to coerce men into believing them, they could not be a test of honesty and virtue: and in religion, honesty and virtue are everything. “Behold therefore the goodness and severity of God.”—Religious Telescope.

God often answers the prayer of human need rather than the prayer of human desire. What we need and what we want are by no means the same thing. If God were willing to heed our asking, we should find that the supposed blessings we sought were really curses.
A College Danger.

That we are living in an educational age is a fact well known to all. Perhaps there never was a time when any generation was as much schooled as this generation. The youth, of both sexes, are enjoying exceptional privileges in the line of culture and intellectual improvement. Many worthy young people are helping to swell the college population, to prepare themselves for positions of trust in later life. We are sure that a good education is a valuable acquisition, and much to be desired; yet we have had occasion to warn Christian young men of the atmosphere of infidelity which, it is generally conceded, prevails very largely in many of the educational institutions of this and other countries. There may not be many cases like the one in the following narrative, nevertheless it is true a great many young men suffer in their faith through the contaminating influences which meet them in their school life, and many have drifted away from God and have become the enemies of the Lord Jesus Christ. And while once promising of much good for the church, they have joined the ranks of the enemy, and their influence has become hurtful to those with whom they associate. The narrative given below illustrates the matter and, we hope, will serve as a warning to others. It is taken from one of A. Sim's latest books entitled, "Remarkable Narratives."

AWFUL END OF AN INFIDEL SON.

"I will never be guilty of founding my hopes for the future upon such a compiled mess of trash as is contained in that book [the Bible], mother. Talk of that's being the production of an Infinite Mind; a boy ten years of age, if he was half-witted, could have told a straighter story, and made a better book. I would rather go to hell (if there is such a place) than have the name of bowing to that impostor—Jesus Christ—and be dependent on his merits for salvation."

"Beware! beware! my son, 'for God is not mocked,' although he bewareth with the wicked long, yet he will not keep his anger forever. And many are the examples, both in sacred and profane history, of men who have been smitten down in the midst of their sinning against that blessed Spirit."

"Very well, father, I'll risk all the cutting down that I shall get for cursing that book, and all the agonies connected therewith. Let it come, I'm not at all scared."

"O Father, lay not this sin to his charge, for he knows not what he does."

The above conversation took place between two fond parents and their only son, who was at home on a visit from college, and now was about to return. And the cause of this outburst was, the kind-hearted Christian parents had essayed to give him a few words of kind admonition, which, alas! proved to be the last.

Little did he think that he who said, "Honor thy father and mother," and, "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy," was so soon going to call him to give an account for those words, so heart-rending to his aged parents, and so dreadful in the sight of a holy God. He had imbued those dreadful principles from an infidel room-mate at college. Beware, young men, with whom you associate, lest you fall as did this unfortunate young man.

John B—left his home and hastened to the depot where he took the cars which were to bear him to M—where he was in a few months to finish his studies. The whistle blew, and away swept the cars "across the trembling plain." But alas! they had gone but a few miles, when the cars, coming round a curve in a deep cut, came suddenly upon an obstruction on the track, which threw the engine and two of the cars at once from the rails.

The wicked son was that moment thrown in an instant from the platform, his left arm being broken, and his skull fractured by the fall; and in an instant one of the wheels passed directly over both his legs near the body, breaking and mangling them in the most dreadful manner. Strange as it may seem, no one else was injured.

The dreadful news soon reached his already grief-stricken parents; and ere long that beloved, yet ungrateful son, was borne back to them; not as he left, but lying upon a litter, a poor, mangled, raving maniac. Many skillful physicians were called, but the flat of the Almighty had gone forth, and man could not recall it.

When the news reached the college, his class-mates hastened to see him. When they came, nature was fast sinking, but the immortal part was becoming dreadfully alive. Oh! that heart-rending scene. His reason returning brought with it a dreadful sense of his situation. His first words were, and oh, may never mortal hear such a cry as that again upon the shores of time.

"Mother! I'm lost! lost! damned! damned! damned forever!" and as his class-mates drew near to the bed, among whom was the one who had poisoned his mind with infidelity, with a dreadful effort he rose in the bed and cried, as he fixed his glaring eyes upon him: "I—, you have brought me to this, you have damned my soul! May the curses of the Almighty and the Lamb rest upon your soul forever."

Then like a hellish fiend, he gnashed his teeth, and tried to get hold of him that he might tear him to pieces.

He fell back upon his bed exhausted, crying, "O mother! mother, get some water to quench this fire that is burning me to death;" then he tore his hair and rent his breast; the fire had already begun to burn, the smoke of which shall ascend up forever and ever. And then again he cried, "O mother, save me, the devils have come after me. O mother, take me in your arms, and don't let them have me.

And as his mother drew near to him, he buried his face in that fond bosom after me. O mother, take me in your arms, and don't let them have me."

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The love feast and dedication which had to be postponed on account of smallpox, is now announced to be held at the Messiah Home chapel on November 30 and December 1. We hope many of the brethren and friends will avail themselves of the opportunity to meet with us. Dedication services will take place on November 30, in the afternoon. Come and enjoy the feast.

At the Sabbath school on Sunday morning, about 140 were present. Preaching followed the Sabbath school. The Elder in charge, with Elder Stump, conducted the service.

Between 7 and 8 p.m. the Young People's meeting was held and was well attended, the hall being filled with mostly young people. It was a good place to be for the visiting brethren. This meeting being concluded, a short time was spent in testimony exercises, after which a short sermon was preached, followed by an altar call and then closed. Bro. Trump says: "Much more could be said about the meeting. The dear people who are working with the dear workers at the Mission showed us no little kindness in taking us to their homes and supplying us with such things as we needed. May the good Lord bless them for the same, as he truly does to all the faithful."

There are perhaps between thirty and fifty names on our list that were procured through our special offer last May, which gave them the paper for eight months for fifty cents. Many of these were subscribed for and paid for by friends. The credit of all such reads January, 1905. The time is now nearly expired and unless renewed by the beginning of the new year, will have to be dropped. All those who are receiving the Visitor in the above referred to list will no doubt recognize that this notice means them, and we would request the kindness of an early renewal. We hope the paper has been welcome in the home, and would be much pleased if it would be invited to continue its periodical visits. Let us hear from you about the matter.

The Messiah Home and Orphanage again thanks the kind friends in Franklin and Lancaster counties for several barrels of apples. The fruit is much appreciated and much is needed. The number of inmates at both Homes is increasing.

The time is nearly here again when the majority of subscriptions become due. It seems as if the years are passing with ever increasing speed. It is not too early for the agents who, out of kindness, look after the interests of the Visitor in the different districts, to commence the work of gathering all the renewals, and secure as many new subscribers as they possibly can. May there be made a united effort to increase the number of subscribers. And how pleasant it would be if all arrearages would be wiped out. It is heralded abroad that the country is prospering greatly. Then why should not every liability of debt be paid off?

One more number of the Visitor will close the volume of 1904. We intend to issue a small number of volumes 17 and 18—the years 1903 and 1904—combined in bound form. The price per copy, express prepaid, will be about $1.50. We would like if all who intend to order a copy would do so without delay so that we will know about how many will be wanted. It is just as well to order now as to wait a later time. The volumes will be substantially bound. Please take notice of this announcement and do not fail to act at once if you are interested.

We think Sister Heisey's report from the Matopos Mission is very encouraging. Think of it, dear brethren, what a communion meeting that must have been. Then we are glad to note the encouraging feature of the reports from the Chicago Mission. And we may say the same about the report of the successful meetings conducted by Bro. J. R. Zook, at Gormley, Ont. O why should not the brethren everywhere be aroused to greater zeal, and deeper consecration.

Subscribers to Notes for Bible Study will have noticed that the publishers had to increase the price. The price to our subscribers was hitherto 25 cents per year. We presume we may be able to receive subscriptions for 35 cents next year. Some who are receiving it now think much of it, which feeling is in accord with our own, and would be pleased to have all who are receiving it now renew early, and that many more would be added to the number.

We hope to receive yet many more orders between now and January 1, 1905, for the Gospel Text Calendar, for description of which see November 7 number. Quite a number are already ordered, and apparently, it is only a beginning. Please send in orders early.

It is true that love cannot be forced, that it cannot be made to order, that we cannot love because we ought or even because we want to; but we can bring ourselves into the presence of the lovable; we can enter into friendship through the door of discipleship; we can learn love through service.—Hugh Black.
I. Timothy iv. 8.

Eph. vi. 2.

Heb. vi. 17.

Rom. ix. 4.

Acts i. 14.

Acts i. 14.

Acts ii. 39.

Rom. iv. 4.

Acts ii. 39.

Rom. vi. 17.

Heb. ix. 15.

Heb. vi. 17.

II. Cor. i. 20.

II. Cor. vii. 1.

Heb. xii. 1.

II. Peter i. 4.

John ii. 25.

Jeremiah xvii.

December 1, 1904.
him. Now these rites were for those who knew him and had known him. His sheep know him. It is to remind them of him. Not so in baptism. The person to be baptized is a stranger or has been. He has a knowledge through preaching of the word, and he wants to follow him. He is a candidate for baptism. He wants to be baptized into his death. We will see how Christ died. Remember, we are not going to crucify him into Christ’s death, but baptize him into his death. As his death was the atonement, it represents three persons; first, the one that needed the atonement; second, the atoner; third, the person who received the atonement; and in order to fully enter into his death we must represent these persons, or, more particularly, their place in the plan of salvation.

There are three resurrection spoken of in God’s word. First, The resurrection of Christ; he is called the first fruits. Then those that are Christ’s at his coming, called the just, and then the unjust. Jesus and the two thieves represent these persons. The one that did not believe represents the unjust man that did not believe in Jesus, for he says, if you are Christ you ought to save yourself and us. He believed in God, no doubt, but rejected Jesus. He was a sinner, for the other said, we receive a just reward. Baptism in the name of the Father, is the visible door that he was baptized, into his death. As his death and resurrection of a man who is a sinner, yet believes in God and has rejected Jesus. He is not justified. His resurrection is among the unjust. Then we have Jesus the atoner. I want to say here that as Jesus is the atoner, it is through his name that we have remission of sins. Therefore, Peter says, “Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins” (Acts ii). While baptism in his name [Jesus] in a modified sense is for the remission of sins, I do not understand that baptism in the name of the Father, or Holy Ghost, is in sense for the remission of sins. It is through his death and resurrection that we have hope, having faith in his resurrection. The penitent sinner says, “Lord, remember me when you get to your kingdom.” He didn’t know all about the kingdom, but he knew Jesus, and had faith in him; acknowledged him self a sinner, and asked Jesus to think of him as one that trusted in him for the pardon of his sins. That he received pardon is evident, for Jesus said, “To-day you will be with me in paradise. Whatever paradise here means it is our privilege to enter by faith if we have met the conditions. I believe that paradise means to us the Church of Jesus Christ, which is the Lamb’s bride, or the New Jerusalem, or the Holy Ghost, the third person in the Trinity, the names applied to our spiritual mother. Having shown so far that baptism in each of these names is for a separate purpose, centering in one, just like the communion, is it reasonable to think, then, that this sacrament could be kept right by jumbling it all together in one act, any more than to mix the bread and wine of the communion? It is hardly necessary for me to say much on immersion, as the candid mind can readily see that a burial and resurrection is implied in baptism. Immersion is not baptism, yet baptism is performed by immersion. The reason for this is evident. Baptism means to be made a part, to unite. We say Christianize, meaning to make men Christians, civilize, refine or make new. Immersion has no such meaning, so we say baptize, and so it is written.

We only have two records as to how to immerse. First, Israel was baptized unto Moses. They were commanded to go forward and in this act they were baptized. Second is that Jesus bowed his head and gave up the ghost. As baptism is the visible door to the church, it seems natural and right to go forward.

P. T. Alexander.

[Editor’s Note—The above article has “burning fire,” that is delayed publishing it in the reason that the Scripture inter-pretations, and the use of certain passages or texts to prove a teaching or position, as used by the writer, seem to us vague and far-fetched. We submitted the article to one of the Associate Editors, who gave consent to publish it on condition that an editorial note accompany it. We cannot fulfill his desire in our mode of quoting some of his sentences. “I do not see the point that all ordinances have a significance in the communion, Of course the communion, is a sacrament or ordinance, and so is baptism, but they do not mean the same thing. I do not see that the inherent right to pray as regards the woman, lies in the covering any more than the man’s uncovered head gives him the right to pray. The right to pray is a permission, as well as a duty, that comes to us through the grace of God, which springs from his amazing love. The covering and uncovering are regulations that through not observing them we may forfeit our right to pray. “Baptized for the dead.” This is perhaps the most difficult passage in Paul’s writings. But it does not seem to give Bro. Alexander any trouble. Maybe he has hit the mark. The idea expressed on the significance of baptism is novel. If I understand the brother, he is aiming at substantiating trine immersion, a worthy aim. If he is correct, he makes it indispensable. His illustration of Christ and the two thieves on the cross is literally relevant. It doubtless has a spiritual meaning, but I am not sure that he has hit it. His definition of Paradise I could not accept. His definition of baptism on the last page may have a germ of truth in it, but we do not do as a definition. I can not endorse the above idea.]
such an individual the documents of said persuasion, and promise him an entrance into the kingdom of God at death by strictly observing the traditions of the elders of said persuasion. This being only outward observation, and not salvation from sin, is also a delusion of the devil.

(3.) The third one will say, "Come to the altar, and labor for salvation." Those who call them to the altar persuade them to believe that they must labor until finally they must go through some wonderful demonstration; and this they call the "new birth," which, if this would come to pass, would also be saved without grace.

(4.) Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity." (II. Tim. ii. 18, 19.)

Dear reader, we see that those spurious gospels do not effect the foundation, for it has a seal, the Lord knoweth them that are his, and it bears with it the character of departing from iniquity.

(5.) And last, but genuine and pure gospel, "According to the power of God; who hath saved us, and called us with an "holy calling," not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." But it is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." (II. Tim. i. 9, 10.)

The apostle Paul wishes to convey the thought to our minds that if we preach a gospel that has no cross in it (i. e. to crucify the "old man") then is the offence of the cross ceased. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." (I. Cor. i. 18.)

"For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness:

"But unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God." (I. Cor. i. 22-24.)

J. S. LEHMAN.

Culbertson, Pa.

"Love thy neighbor as thyself."

For the EVANGELICAL VISITOR.

We Must Help Them to Jesus.

As the dear Lord let us see the condition of the poor heathen while at prayer in this early morning, these words came to me, "We must help them to Jesus." A little child needs much care and lots of help to be kept pure and saved from the awful death traps of the devil. The heathen are a multitude of children, saturated with the slime of the bottomless pit. Hear their pitiful cries, as they go rushing madly over the falls of eternal despair to be forever engulfed in the gloom of eternity's night.

"Pity them, pity them, Christians at home;
Hast with the bread of life, hasten and come.

We must help them to Jesus, is the message that comes from heaven. They are children, and we who are Christians at heart, are responsible for them. We are accountable to God for their condition. We must help them to Jesus, is enjoined upon us by the heavenly name we bear—"Christian." How few of us are giving heed to the heavenly vision, flashing upon our hearts their dependence on us for help in their gross, darkened, helpless condition, rushing wildly on to appear before God.

Many say, "I want to work out my own salvation." I do not speak of the selfishness connected with this expression in the mechanical way it is expressed. The working out of one's salvation does not mean the mere salvation of one person. Not my salvation only, but the working out of my salvation to the poor lost souls all about me, including the dependent heathen as well. "Saved to save," is God's ideal of salvation. Salvation ceases to be salvation in me when this selfish spirit controls the vital issues of my life.

Dear reader, what is your ideal of what your life should be? How much are you short of that ideal? Now just look a God's ideal. Is your pattern his pattern? Listen then to the heavenly injunction, "We must help them to Jesus." Work out your salvation, but be sure that you are in the proper position where "it is God that works in you both to will and to do of his good pleasure."

Oh! beloved, the cries of the poor heathen, how pitiful. What would you do for your own darling child in great peril? The heathen are the Christians' children. Then beloved in this obligation, let us have a "mind to work." "God is faithful who has promised," and we need not know defeat. Let victory prevail, as each one shoulders his part of the command of Jesus, "Give ye them to eat." Yours, seeking the lost of earth.

ISAAC O. LEHMAN.

For the EVANGELICAL VISITOR.

A Letter from Brother Gish.

To the readers of the VISITOR, greeting: May peace, love and charity abound, through all the brotherhood around, is our wish and prayer.

It may be of interest to some of the readers, especially to those who have liberally contributed to the St. Louis Mission work, to know something of the work or its history. I will say, we did not come here for sight-seeing, nor to go inside of the World's Fair ground, but for the sole purpose that our Father's name may be hallowed, his kingdom come more fully into our hearts and others, and his will be done in earth as in heaven. I can truly say it was a great lesson for us to learn. For this our hearts are full of praise to him who has given us the victory, and graciously and wonderfully preserved our health and lives in our being exposed in tent life.

I am writing on election day. "And my spirit hath rejoiced in God my Savior, for he that is mighty has done to me great things, and holy is his name." In time of our civil war, the Lord revealed himself so far to me that law and gospel were so far divided, or made plain, that the follower of Christ is exempt from military duty, and in taking part in politics, Baalim already saw, having his eyes open. "The people shall dwell alone and shall not be reckoned among the nations." Thanks to him who has revealed himself to us so far, and will to all who are willing to hold still and heed his teaching.

We also praise him in a flow of tears who has given us the victory, love and forbearance to those who cannot see as we see (the St. Louis work included). And yet they have the gospel, and the same light and revelation is in store for them.

"O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb."

Sometimes my mind or spirit takes wings of rapture and ecstasy and not only soars above the clouds, but above the moon, exempt from all lunar influence. But after those raptures wane and ecstasies cease, we find ourselves surrounded with the world and its influences. Somewhat like the man
in the air-ship. He soared up up, up,
far in the air, similar to an eagle,
the subject.
But his engine was not per­
the subject, from where he started and
had to get a farmer to haul him back.
Poor, helpless humanity!
I will again say, sight-seeing was
not the object of our coming here; nor
to report news, but as an illustration of
labor we brought it in.
Our location was outside the city
South of Epworth Hotel, with
hundreds of rooms; south-west a row of
hotels; about twenty rods north
was Delmar Garden, a Summer resort;

called Hindustan. No doubt with in­
Asia, have come across the peninsula
prevalent than any other. But
them in hope of receiving blessing.
Along the highway, in the towns and
on the riverside, anywber, the
deluded people to come to
be blessed. Perhaps some poor low
man or woman comes and bows
before him, and he places his foot on
him back, and taking out a sort of
helpless infant. They took him to the
company was some sort of Brahmin
after he had eaten heartily, and they
put the victuals away in their
packs, the two who had waited on him
down on their faces before him
and worshiped him. Then as they
again started on their way, they put
his shoes on him, then worshiped him
an hour. How our hearts ache to see
these poor, deluded people! No doubt
they expect to gain entrance to heaven
by this; but how awful for them to
set himself up as God and allow
man to worship him as such, when he
is only a sinful wretch, steeped in his
own heart's wickedness!
It is a common thing among the
Hindus for a lower caste person to
wash the feet of a Brahmin, and then
drink the water, believing by this
they will receive salvation.

These Brahmins know no love for
the people who worship them so faith­
fully, but instead, for the lower castes
they hold an intense hatred. In times
of sorrow, when loved ones die, in­
stead of their comforting those who
are bereaved, they compel them to
make them a feast and give them a
certain amount of money. It matters
how poor the bereaved ones are,
or if they have to dispose of some of
their property, or go greatly into debt,
they must give the feast. They are,
up.

December 1, 1904.

EVANGELICAL VISITOR.

For the EVANGELICAL VISITOR.

A Priest-Ridden People.—Worship of

PREMANANDA FAITH ORPHANAGE,

Bankura Dist.,

BENGAL, INDIA.

Dear Sunday-school Children:

Many of you, when going to school,
study your geography lesson, at


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Dear Sunday-school Children:

Many of you, when going to school,
in studying your geography lesson, at


BENGAL, INDIA.

EVANGELICAL VISITOR.

For the EVANGELICAL VISITOR.

A Priest-Ridden People.—Worship of

PREMANANDA FAITH ORPHANAGE,

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PREMANANDA FAITH ORPHANAGE,
For the Evangelical Visitor.
Missionary Tour.
New Castle, Natal, S. A.,
October 20, 1904.

"Now faith is the substance of things hoped for; the evidence of things not seen." (Heb. xi. 1.)

Dear readers of the Evangelical Visitor, we would feel to keep in touch with you. We have been sojourning here in the Transvaal, South Africa, in the neighborhood of Johannesburg, East and West, and to the North for over three months along the gold reef for about thirty miles, stopping at seven Missions a while; some of them for several weeks, repeating our visits and again taking part with the services in the compounds and Mission rooms in the various services. A dear sister in the homeland, in her letter to us, asked what we are doing. I suppose she thought because we are not at the Matoppo Mission we were not doing Mission work. We would feel sorry if our home friends would think so. We shall ever encourage the work at Matoppo, and we are in touch with them all the while, though hundreds of miles away; and we have been able in this way to reach thousands that we would not have spoken to had we remained at Matoppo, and we are so glad to report that the dear brethren we have met, and the sisters as well, are much used of the Lord here in the compound work. Especially is it so on Sunday when they reach more than a thousand in the compounds and hospitals and Mission room during the day.

We are told that we shall reap in due season if we faint not, or become weary. I wish I could have a lot of you dear ones at home to be with us and see with your eyes and hear with your ears. I feel quite sure you would pray as you never did before. You perhaps can say, with the poet, "I often say my prayers." Yes, that can be said by many of us, but the poet asks the question, "But do I ever pray? And do the wishes of my heart call forth the words I say." Yes, dear ones, you should learn the intercessory prayer. Plead with God till you receive an answer to your prayer. If you were thrown into straits as they are here, you would pray different from saying prayers.

Dear ones, do not get the wrong thought of the needed prayer, and think of the natural part. I just remember some eighteen years ago when we were in the State of Kansas we were at Newton at a missionary conference among the Russian Mennonite Brethren. The speaker said it was not money so much that they needed but it was prayer, the intercessory prayer. Yes, that is what the missionary learns. It is souls that are at stake. Though you have unsaved all around you at home who have the gospel, and you may not feel the responsibility, yet, let me say, if you would learn the intercessory prayer, you should feel that you are your brother's keeper. Oh dear ones, may we be awake to our responsibilities as God requires who has entrusted talents to his servants. While you may feel that you have prayed, and God has answered, will you not continue to ask the Lord what is your part to do?

As said, we have been here with the dear ones, parting from them and their work, one place after another. Our last parting was with brother and sister Evster, who, like the other dear ones, showed us little kindness. Praise God for their care for us when we were with them in their work. We made our home with brother Evster's and we shall continue to pray God's blessing upon them. They treated us as children should treat parents: and we pray God to supply all their needs by Christ Jesus who said he would be with us always to the end of the age. We parted joyfully after commending ourselves in prayer to God as did the apostles, on the morning of the 19th of this month. We came by train from Driefontein to New Castle, Natal, arriving at 8:30 p. m. We, like Abraham, went out, not knowing whither we went. He believed God and so did or do we. We can report, in Paul's language, "we are his epistle, written in our hearts known and read of all men." We never advocate that salvation is in the clothes we wear, or in our outward appearance, but some of our re-
Will you all continue to hold us up in your prayers? We remain, yours in love till Jesus comes.

JOHN H. MYERS AND WIFE.

**Satans Devices.**

Sermon preached in Central Presbyterian Church, Toronto, Ont., on Sabbath, November 6, 1904, by the pastor, Dr. McTavish.

"That no advantage be gained over us by Satan; for we are not ignorant of his devices." II. Cor. ii. 11 (R. V.).

In writing his first letter to Corinth, Paul had sharply reburied some evils that had crept into the Church there. Among others one church member had fallen into gross immorality, but the reproof had the desired effect and the man became thoroughly penitent. Paul now pleads for his forgiveness and restoration lest he should become utterly discouraged, and he gives as a special reason, "That no advantage be gained over us by Satan; for we are not ignorant of his devices."

One of the master devices of Satan is to delude men into the belief that he has no existence, that his personality has been created by an ill-regulated imagination. No person who reads the New Testament can doubt that Jesus spoke and acted as though he was a real person, and had under his direction hosts of demons or evil spirits. To suppose that Jesus used current language regarding Satan and evil spirits and yet secretly held opinions on the subject totally different from this, is both unthinkable and intolerable. There is, as a matter of fact, no more difficulty in believing in the personality of Satan than in the personality of the Deity. But apart from this there are three ways in which the devices of Satan appear.

I. He seeks to persuade men against a truly religious life.

1. He does this by direct contradiction. When in Eden our first parents told the Tempter that the day they ate of the tree they should die. He met this by a direct contradiction and a lie. "Ye shall not surely die, but ye shall be as gods."

At Paphos, when under the teaching of Saul, Sergius Paulus, the Roman Proconsul, received the truth, Elymas the Sorcerer withstood the apostles, seeking to turn aside the Proconsul from the truth. We are not left in any doubt whose tool Elymas was, for Saul, filled with the Holy Spirit, said to him, "O full of all guile and all iniquity, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Paul here clearly exposes the Satanic influence at the back of this opposition.

2. By neutralizing the influence of the truth.

Christ shows how this is done in two parables, "The Sower" and "The Wheat and Tares."

He shows that it is effected in four ways:

(a) By hardening the heart like the beaten pathway, so that the truth cannot take root, but is quickly driven away.

(b) By promoting emotional interest that seems like the genuine article, but soon dies out. A frivolous woman will weep over a silly novel and imagine that it is a genuine religious emotion. It is only a cunning device of Satan.

(c) By preoccupation. The thorny ground was so preoccupied that the good seed had no chance to grow. So Satan uses the cares of the world, the deceitfulness of riches and the lust of other things to so preoccupy the mind and heart that God's truth has no chance. Many come to the house of God on Sabbath and scarcely hear a word that is spoken because they are reviewing their pleasures or arranging worldly plans and business.

(d) By sowing with the wheel of truth the tares of false doctrine and morality, so like the truth that it is hard at first to detect them. That pestiferous error that is so diffusedly circulated under the general name of "Millennial Dawnism" is of this character. With a certain amount of truth there are mixed errors that deny the deity of Christ and the real nature of his kingdom.

Hence, while the Church is seeking to evangelize men, Satan and his minions are busy de-evangelizing them.

3. By blinding the minds of the unbelieving.

In II. Cor. iv. 4, Paul writes of some "In whom the god of this world hath blinded the minds of the unbelieving that the light of the gospel of the glory of Christ... should not dawn upon them." The enemy uses the power of unbelief to blind the minds of men regarding the glory of Christ. A man may be very clever intellectually and be very prominent in practical affairs or in the realm of science or philosophy and yet see no glory or beauty in Christ. Why? Paul says because he is blinded by unbelief through the influence of the god of this world. There must be a sympathetic attitude toward Christ before he can be known and appreciated. You will never see the sun so long as you are looking into the cellar. The Psalmist says, "Taste and see that the Lord is good," and again, "They looked unto him and were lightened."

4. By sneering at religious people. You see this is Satan's attitude toward Job when he said sneeringly, "Dost Job fear God for naught?" And his enemies tried to fasten a similar accusation upon Paul. They said he was in the apostleship for what he could get out of it. Inconsistent Christians—and one is sorry there are so many of them—are taken by Satan and tangled before the eyes of unbelievers with the snare, "That is religion. That is Christianity for you." Or before timid souls he holds out the fear of being laughed at for their convictions, and they have not the courage to face this. O that all such could be led to see that they are being deluded, that Satan is getting an advantage over them!

II. He simulates or counterfeits true religion.

This is done in a great variety of ways.

1. By a most respectable appearance. In II. Cor. xi, 4, Paul writes, "For even Satan fashioneth himself into an angel of light." This is, I believe, to-day one of Satan's masterpieces. In a rude age among savage or semi-savage peoples, where they are ignorant of the meaning of the natural forces about them and are in constant bondage to fear, Satan appears as cruel and vengeful, being represented in art and literature with horns and hoofs. So heathen worship is almost altogether a worship of Satan and a propping of evil spirits. But advancement in knowledge and civilization removes that dread, and Satan can no longer influence men in the old way. So he assumes quite a new role—he becomes the refined gentleman, the society ideal, or the cultured scholar, using his acknowledged scholarship as a covert weapon against the truth of God and the gospel of Christ. He becomes an angel of light in the form of a religious reformer. He will introduce a higher type of religion that has no cross in it and no Holy Spirit and no divine Christ and no sin worth troubling greatly about.

2. By the observance of religious forms. Satan is a past-master in ritualism.

In Rev. ii, 9, we read of those "who say they are Jews and are not, but are a synagogue of Satan." And in Colosse the enemies of the gospel tried to introduce certain observations that they said were essential to the highest kind of religious life. If the Jew will have his synagogue, Satan will get up a counterfeit. If Christ demands a life
of sincerity, Satan will come along
with his gay trumpey of forms and
observances by which such a life can
be attained. It is a subtle delusion,
this dependence upon forms and cere-
monial, all the more subtle because
one forms are essential. But when
men will use outward fasting and
devotions, and do almost anything except
give to God what he supremely de-
mands, a broken heart and a contrite
spirit, when the cross is worn as a glit-
tering ornament upon the breasts of
those who refuse to bow to a crucified
Savior and accept cleansing through
his precious blood, you may set that
down as Satan's counterfeit.

3. By pretended zeal in the cause
of Christ.

You remember in the early Church
when the great heart of Barnabas was
 touched by divine grace, he sold all his
large possessions and laid the whole of
the proceeds at the apostles' feet. This
act of sacrifice must have made a pro-
found impression, not only upon the
disciples but upon outsiders. So Satan
must get up a counterfeit to this. He
found his tools in the persons of Ana-
nias and Sapphira, who sold their pos-
sessions, and, keeping back a part, pre-
tended they gave all to the apostles.

God exposed that counterfeit there and
then, as he would not have the Church
polluted at the very source. But how
often counterfeiting takes the form of
excessive zeal. I have known men
who professed to live utterly sinless
lives and who despised ordinary Chris-
tians and looked down upon them from
their height of lofty superiority and yet
who turned out to be dishonest and im-
oral scoundrels.

4. By wondrous works.

Speaking of Antichrist, Paul says in
II. Thess. ii. 9, "If his coming is accord-
ing to the working of Satan, with all
power and signs and lying wonders.
Again, writing to Timothy, he says,
"As James and Jambrea withstood
Moses, so do these also withstand the
truth." How did they withstand
Moses? Not by denouncing him, but
by counterfeiting his signs, so that the
heart of Pharaoh was deluded by them.

Christ has declared that wonderful
works-counterfeits of Christ's own
miracles will be a sign of the closing
days of this age. In Matt. xxiv. 24, he
says, "For there shall arise false
Christ and false prophets and shall
show great signs and wonders so as to
deceive, if possible, the very elect." It
is painful to find good Christian people
putting themselves into the hands of
those who are the avowed enemies of
Christ, that they may find out through
them the secret things. There is a

strange, unholy craving upon the part
of many to see into the future. God
has spoken very clearly upon this sub-
ject, Deut. xxiv. 29, "The secret things
belong unto the Lord our God, but
those things which are revealed belong
unto us and to our children forever,
that we may do all the words of this
law." Should we not rather trust our
secrets in the bosom of our loving
heavenly Father than try to find them
out through an ungodly bag of a ne-
cromancer? Isaiah warned those in his
day—and in every day—against this
very thing, vii. 19, 20, "And when
they shall say unto you, seek unto them
that have familiar spirits and unto the
wizards, that chirp and that mutter; should not a people seek unto their
God? On behalf of the living should
they seek unto the dead. To the law
and to the testimony: if they speak
not according to this word, surely there
is no morning for them." Surely all
such inquiry is an insult to God. It
is ignoring the guidance of his Holy
Spirit and refusing to submit to the
limitations he has set to our earthly
knowledge. You may not get answers to
your inquiries, but take heed lest you
get a blight upon your Christian char-
acter. You cannot touch pitch and
not be defiled.

III. To discourage the people of
God, or in some ways to weaken their
testimony, is another of Satan's de-
vices.

If he cannot prevent men from be-
coming Christians he will try to make
them as useless Christians as possible.
Paul refers, as we have seen, to one
way in which this might be done, by
discouraging them and so making
them believe it was impossible for them
to live the Christian life. But this
may also be done:

1. By creating a spirit of dissension
among Christians.

What a triumph the enemy would
have had at Corinth if the divisions
that threatened the Church there had
continued. When quarrels arise
among the professed saints of God,
often about the veriest trifles, the
whole atmosphere becomes Satanic,
tempers are on edge, actions are looked
upon with suspicion and the very best
purposes are misjudged. What gain
Satan makes out of saints' quarrels,
and with what a glowing sneer he car
say, "Behold, how these Christians
love one another!"

2. Closely akin to this is the main-
tenance of an unforgiving spirit.

It is easy for Christians to have dif-
fferences: then pride is touched, and
instead of the Christian spirit of love
and conciliation, the hard, bitter spirit
of un forgiveness is established that
chills the whole spiritual atmosphere.
How Satan rejoices in keeping that
spirit burning by making each party
think that he was wronged and that
the other should seek forgiveness.
Thus Satan has his advantage and the
Spirit of God is grieved.


When Jesus on one occasion spoke
of his suffering and death, Peter un-
dertook to rebuke him; but Jesus
turned and rebuked Peter, saying,
"Get thee behind me, Satan. Thou art
a stumbling-block to me, for thou
savorest not the things that be of God,
but those that be of men." Christian-
ity is the religion of the cross and the
cross is the symbol of sacrifice. A
Christian who allows himself to live
a selfish, self-seeking life, placing
his own ease and comfort and advantage
before everything else, is obeying the
gospel of Satan, for whatever is not
sacrificial is Satanic.

Do not these devices (and they are
only a few) show us how we need to
put on the whole armor of God, and in
the strength of our all-conquering
Captain resist to the death the attacks
of our sleepless enemy?

"Christian, seek not yet repose,
Cast thy dreams of ease away,
Thou art in the midst of foes,
Watch and pray."

—Selected by I. J. R.

Germany has always been referred
to by the apologists for drinking habits
as a country where moderate drinking
of alcoholic liquors was almost uni-
versal, but where drunkenness was
infrequent. However this may be,
the ravages of the use of alcoholic
liquors upon the people are attracting
attention in high circles, and vigorous
efforts in favor of total abstinence are
being put forth. Count Douglas, the
brother-in-law of the Emperor, is one
of the chief promoters of this move-
ment, and the Imperial Health Office
is sending out elaborate literature
against the use of alcohol as a bever-
age. The Empress is taking great in-
terest in the subject. Moderation is
not found sufficient. Total abstinence
is called for.—The Watchman.

This world is God's work-house, in
which he is working out the plan of
salvation for fallen man; and he will
give us, as members of his body,
plenty to do—some one thing and
some another. If we can only work,
ot as men-pleasers, but as clay in the
hands of the potter, to be made ves-
sels of honor for his service.—The
Bible Advocate.
A Little Girl's Experience, or How Ruth Knew She Was Saved.

Rutty, as she was called, was the youngest of a large family of brothers and sisters. Her father was wealthy. Most of the family were members of the church, and active in the cause of religion. There had been in progress for some time a gracious revival. Many were converted. The whole family generally attended the meetings. Finally Ruth made a profession, and like others wanted to be baptized and taken into the church. She was eight years old, and Sabbath morning, in the front part of the meeting house, she got up and said that she was converted and she would like to be "baptized" and taken into the church. One of the members, with whom she was well acquainted, said to her, "Rutty, what makes you think you are converted?" I was pastor of the church, and I well remember how I felt tried with the deacon for asking a little girl such a question. We all had seen blessed evidence of her conversion. But the dear child instead of being perplexed by the question, turned deliberately around and faced the large audience, and then in a clear, distinct voice gave a reason for the hope she had, or how she knew she was converted. She said, "I know I am converted, because before I was converted I did not want to go to meeting for fear some one would say something about religion. I would sometimes make believe I was sick and couldn't go, then some of our folks would have to stay home with me when I wasn't sick a bit, it was just because I didn't want to go. I didn't love Jesus Christ. Now I am glad when the time comes to go to church. I want to do all I can to help get ready." By this time there were many in the audience weeping heartily. "But," Rutty continued, "I know I am converted for before I was converted I did not want to go alone by myself and pray. Now I do love so to go up in my room and go down on my knees and talk to Jesus; it makes me so happy. I know I am converted, for before I was converted, after breakfast I would go to the barn or out into the garden and remain kneeing there until I thought my sisters had the dishes washed and the morning work done. Now I feel I want to do all I can to help them. I want to be baptized and taken into the church, because I love Jesus and I love the church." Rutty's experience was a monitor to us all. We most all cried. Rutty was earnest, but impassioned. Well, we most all went, but its not wicked to weep. I need not say the vote to receive her was hearty and unanimous. I believe two Swede men who were working for her father, were converted through her influence. She would take her Sunday Testament and go to their rooms and read to them and then say "now let us pray" and they would go down on their knees and she would pray with them and for them. One of them was wonderfully saved from the anointe of drink and tobacco. He was a bright man of about thirty years of age. He declared that God had taken away the anointe. Now he wanted to go back to the old country and see his mother.

Rutty's baptism was a scene of divine approval. May God convert and bless the children.—Selected.

You feel in some families as if you were living between the glasses of a microscope. Manner, accent, expression, all that goes to make up your "personality," all that you do or leave undone, is commented upon and found fault with.—H. Bowman.

A copy of Wycott's New Testament brought five hundred and eighty dollars at a sale in London the other day. It was almost five hundred years old, having been written in 1425.

A Little Boy's Politeness.

It was raining. An aged lady, who had crossed by ferry from Brooklyn to New York, looked wistfully across the street to the car she wanted to take. She had no umbrella; her arms were full of bundles. A shabby little fellow, carrying a cheap but good umbrella, stepped up. "May I see you across, ma'am?" "Thank you, dear." Across the street, she handed him five cents. He declined it, blushing, yet hanging on as if he wanted it. The lady was interested. She drew him under an awning, and questioned him, to find that his having this umbrella was a bit of childish enterprise to help his mamma. He had paid the seventy-five cents in his savings-bank for it, and had already taken in thirty cents by renting his umbrella to gentlemen, who, like herself, had left their umbrellas at home.

"You're the first old lady," he said, with childhood's candor, "that I've taken across—and I didn't think it was polite. I didn't think mamma would like me to charge you." "A child of the poor," thought his questioner, "but I know from his ways that his mother is a lady and a good woman." Unidentified.

We should not forget that no one ever did anything of great value to others without cost. A quaint old proverb says: "One cannot have an omelette without breaking eggs." If we would do anything really worth while that will be a blessing in the world, we must put into it not merely easy efforts, languid sympathies, conventional good wishes, and courtesy that cost nothing—we must put into it thought, time, patience, self-denial, sleepless nights, exhausting toil. There is a legend of an artist who had found a wonderful red, which no other artist could imitate. The secret of his color died with him; but after his death an old wound was discovered over his heart. This revealed the matchless hues of his pictures. The legend teaches that no great achievement can be made, no lofty attainment reached, nothing of much value to the world done, save at the cost of heart's blood.

—J. J. Froude.

What is needed to overcome self-consciousness is to realize that God is the master of life, that its spiritual element is the spirit of God, and that he has laid a command upon us to develop these talents in his service.

When Christ came to save this world he did not draw the color line.—J. O. Wilson.
EVANGELICAL VISITOR

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HARRISBURG, PA., DEC. 1, 1904.

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CHURCH WORK.

Chicago Mission.

Report for month ending November 15, 1904.

Balance on hand, $7.68

Donations.

Mr. J. C. Shearer, Syracuse, N.Y., 5.00
Brethren of Shannon, Ill., 5.00
Dr. S. H. Lord, Ill., 5.00
S. H. Lord, Monticello, Ind., 3.00
B. B. Lufrink, Monticello, Ind., 2.00
H. L. Trump, Polo, Ill., 2.00
Anna Miller, Shannon, Ill., 1.00
Emma Miller, Shannon, Ill., 1.00
Mrs. Amoswether, Shannon, Ill., 1.00
Lydia Johnson, Nappon, Ind., 1.00
Solomon Brown, New Paris, Ind., 1.00
In His Name, Illinois, 1.50
Levi Hare, Englewood, Ohio, 1.00
Levi Holbrook, Pilsen, 1.00
Peter Bucher, Milford, Ind., 5.00
John Rellinger, Nappon, Ind., 2.00
Eva Stover, Polo, Ill., 1.00
Fairview Church Dist., Ohio, 1.60
Young People's offering, 1.00
Ella Oberholt, Ind., 0.20
Ida Yoder, Ind., 0.20
Ella Braundage, Ind., 0.20

Total, $9.43

EXPENSES.

Groceries, $3.50
Gas, 1.60
Expressage, 4.43
Rent, 3.05

Total, $9.30

Balance on hand, 16.89

We also received from Bro. Smith, Nappon, Ind., 10 gallons apple butter and apples; Solomon Strother, Polo, Ill., for bbl. apples; Mrs. Glass, Chicago, Ill., for H. L. Trump, Polo, Ill., 1 bbl. apples and potatoes; Bro. G. M. Davis, Beloit, Ia., 1 bbl. apples;מסוגל, and potatoes, and 30 bushels potatoes, 1 bbl. potatoes, 1 bbl. squash, and squash; and the Brethren of Elk, Ia., 1 box containing flour, butter, dried fruit and squash; and the Brethren of Elk, Dist., Ind., coming to the love feast brought apples, apple butter, 24 lbs. butter, dried fruit and other things.

May the richest blessings of God rest upon the dear saints who so liberally gave for the Lord's work. May God bless and use their offerings for the advancement of His kingdom. We trust we can count upon the dear saints who so liberally gave for the Lord's work.

EVANGELICAL VISITOR [December 1, 1904.

We all felt that the friends came out of love and truth sympathy for the work and our fellowship together was unmarred and unbroken. Some of the brethren arrived early as Thursday and these were invited to be present at the Young Men's Bible Class. There were seventeen young men present, all of whom desire to live fully consecrated lives for God. Much blessing has attended these young men's meetings from the first. On Friday night our cottage prayer-meeting was in a Jewish home. There were about forty for prayer and meditation and amid the orange groves and flowers of that sunny westland. Let the readers pray that God's blessing was upon them and that they may return with ours as the ministers spoke with deep feeling and earnestness upon the sacred meaning and spiritual worthwhileness of the ordinances of the church of Christ. The resident brethren then took the visiting friends to their homes and all shared the simple hospitality which God had enabled us to provide.

On Sunday morning the Sunday-school was addressed by Bro. Henry L. Trump on the theme, "Working Together With Him." The morning service which followed was well attended and was addressed by Elder John Stump, from the text, "For me to live is Christ, and to die is gain." The two evening services were inspiring and the house was crowded to the doors by interested hearers. So the time of meeting came, and the very plant and fragrance of Christ was present, and all the dear friends took leave for their homes again in distant parts. The meetings were characterized by a deep loving spirit and character. The prayers of the meetings were earnest and fervent, and in many cases we sought to press the hand of each other more, to pray more fervently, and to labor together more earnestly in the cause of Christ. Those who were here as our guests may rest assured that they have won the confidence and love of the congregation in Chicago and that they will find a hearty welcome whenever they may find it possible to return. Our doors are always open for the brethren and sisters from any part of the world.

On the eighteen of November our dear sister Sarah H. Bert bid us farewell for a while, as the Lord had hidden her away, apart for a season and rest. She purposed to stop at points in Kansas, Colorado, Utah, and then go on to Pasadena, Cal., where she expects to have her home for an indefinite time. She has labored here unceasingly for about ten years and has fully earned a quiet Winter near the blue skies and amid the orange groves and flowers of that sunny westland. Let the readers pray that her time of rest may be a time of sweet balm and rest. She has borne the heavy burdens of this work uncomplainingly with admirable for­riude and grace and is highly deserving of the staunch support and sympathetic co­operation of the whole church.
At the time of this writing we have just begun a series of meetings for the salvation of souls. There has been a revival interest throughout the entire Summer and a number have been converted. Pray for us, as the meeting will be in progress when this reaches you.

Yours very sincerely,

G. C. C.

The St. Louis Mission.

The readers of the Vision have been advised of the storm that in part destroyed our tent, and following the storm came cold weather, which caused tent or outdoor work to cease. We then turned our attention to city mission work among such as were willing that we should hold forth the word of life. The most notable is that of the Christian Jewish Mission where a number of converted Jews have an open reading room where the English, Hebrew, German and Jargon languages are on the tables, and every evening services are held either in Hebrew or some other language. It certainly was a feast to us to hear those dear converted Jews tell of their deliverance from Judaism, and the warm entreaties to their fellow Jews to accept Christ. While we listened to them explaining the Old Testament Scriptures that referred to Christ, and after we take up the coming down through the new, it seemed more real to us than ever. To hear them tell what it means for one of them to accept Christ we can get the full knowledge of the office and zeal of Saul of Tarsus going about worn and the beautiful lessons Christ taught this reformation of souls. There has been a revival in doctrine and fellowship, and they were much in referring to them. We find the above I well know that you will want to know how we got along inside. Well, I will say that when we entered and saw into the interior I began singing the hymn in the hymnal, "The pearl that worlds covet is not the pearl for me."

And as we walked through the bar-room to the beer garden we sang the entire hymn. For or against statements to stop the men of which I supposed there were from 150 to 200, but soon they went on in their revelry, sitting around the beer tables, some drinking, others talking, while a few were smoking, and others attentive to every song, prayer, testimony, and exhortation given. While on the whole it would seem like casting pearls before swine, yet we can say, before the meeting closed six or seven were not ashamed to come out onto the platform and have us pray for them. One old man with grey hair said, "from this night on I will serve the Lord."

The second Saturday night as we came in from the front place a large Irishman, who is a wonderfully saved man, and now a worker for souls, called, before we entered, "Bro. Long sing the hymn you sang the other night." Before leaving the second church we were not ashamed to come onto the platform and have us pray for them. One old man with grey hair said, "from this night on I will serve the Lord."

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Across the street there is another large beer garden where we distributed tracts and invited men to accept Christ and turn from their sinful ways. Last, not least, for sinful indulgence are the opium dens, of which we visited a number, distributing tracts and preaching Christ to them. In St. Louis these dens are in basements where the Chinamen have banks on either side of the room where men and women lie side by side with a pan between them and each having a long pipe smoke opium until they go into a dive, becoming unconscious sometimes for hours. Here we find young and old, rich and poor engaged in this awful life of sin. The Savior's words may well be applied, "go out into the highways (of sin) and compel them to come in."

As rents have been very high and practically impossible to get a good room during the fair times, we concluded for the present, that Bro. God and wife go home until I have come to Raskin, Tenn., where we thought of staying until the cheap excursion which we took advantage of will expire and then return to St. Louis, and if a good store-room can be rented reasonable, likely open up a Mission, if the Lord so directs. We have been blessed with excellent health since we left home and feel very grateful for the sustenance help brethren and sisters have given, and we pray the blessing of God upon them.

We trust those who know the need of fervent prayer will kindly bear us up to the throne of grace.

The Workers at St. Louis.

P. S.—I will here state that we have used none of the funds brethren and sisters have sent for St. Louis to come down here.

For will and I address No. 325 Olive street, St. Louis, Mo.

Report of Meetings Held in the Heise Hill Church, Markham, Ont.

According as previously stated a series of meetings, conducted by our beloved brother J. R. Zook commenced on the evening of October 14, continuing over the 20th of November.

Our dear brother came filled with the Spirit. God abundantly used him to the awakening of the saint and sinner.

Sixty-five, by repentance toward God, and faith toward our Lord Jesus Christ, professed to be saved, and possibly an equal number of believers received the anointing of the Spirit. We give the glory to Jesus. Furthermore we wish to tell of the many who were not ashamed to come onto the platform and have us pray for them. One old man with grey hair said, "from this night on I will serve the Lord."

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Letter to the Dear Saints.

Greeting in the name of him who never sleeps or slumbers, but whose watchful eye is ever over his children.

I again will make a plea for our poor. As an ambassador, chosen of God and put to the place where I am, I feel called of God to plead for my poor brethren, and I do want to fulfill this calling. My work is to look after the poor and needy ones, not only our own, but all God's children. You know they are all the Lord's but some are very disobedient children. I know that they have been very distressing to me, but I am glad this morning I am one of his obedient ones, and mean to follow him all the way; for this reason I write as I do.

Dear saints, take heed to these callings. It is bid and some of the awful pictures we see. The other week I went to a certain woman's house in one of our small streets, as I had previously heard about her before. She is a widow with six children, and was a member of the Methodist church. I knocked several times and nobody came to the door. I repeated the knocking and soon another man came up the steps and said, "knock harder, somebody is there; I heard something." The door opened, just a little bit, but I took courage

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and walked in and the other man after me. I had never been there before; did not know what kind of people they were, but when I walked to the kitchen, the woman put her hands up over her heart, sank down on a chair and began weeping very bitterly and saying, "My God, my God. Why have you forsaken me?" We had no noise of Me all alone with my six children; what shall I do?" Then I found this man was a machine agent. I said to her, "Woman, I have a machine agent. God has sent me here to help you this morning. If you will take my advice I will help you all I can," and she did listen to the voice of the Lord. The other man listening to our conversation, said to the Woman, "She had known you were in this condition this morning I surely would not have called. Don't worry, it will be all right." So he went away.

She gave her advice which she accepted, and three of her children are now at the Harrisburg Home. One two; one four, and one seven years old. Was not this the act of a good Samaritan? Surely she was bruised and in distress and the priests and Levites passed her by. The Good Samaritan came along and helped her. There is at present a woman and her boy at the Mission; the boy is sick in bed. Her husband is a drunkard, and she does not know where he is. She has been thrown out of her home, not being able to maintain herself. The priests and Levites passed her by also, after she had fallen among thieves and robbers. We brought her to the Inn (Mission) and are caring for her until she will get better, and if it costs more we will pay.

Sister Stover says it is wonderful how good God is to us. He supplies our needs and cares for so many, so many. We are wonderfully blessed of God.

These are only a few of such instances we daily come in contact with. We could not mention them all, as space would not allow. We look up to God this morning and pray the dear saints and all good citizens of Philadelphia to help us do our work. We are always left alone with our six children and praying, and hoping, and trusting. We are always a niche some where into which we will fit if we want to. So many people are always going to do, and when it comes to the end they do not do, because they don't have to after all. Let us be firm in hand, up and doing, for it will not be long.

What is worked is worked for eternity.

Your Sister.

Philadelphia Mission,

Greeting in Jesus' name: I wish to write a letter of encouragement to the dear workers of missions everywhere. I just felt this morning they really need our prayers and sympathies and encourage­ments, knowing we here at the Philadel­phia Mission have much to do. When I look at Brother and Sister Stover, they are kept so busy, continually. There is always some one at the Mission and they seem so glad, too, when they see the peo­ple coming. Brother Stover is kept busy just now distributing clothing and pota­toes and other things that are sent in to be distributed among the poor. His time is nearly all taken up in this work. Only a few days of each week he sells coal. He is agent for a coal company, and in this way supports himself and wife.

The other day, while he was out on one of his busy days, just getting ready to take a car, his business was very urgent, a little girl came running up to him and asked him if he would not come up to their house at 2 o'clock and talk over a man who had died. She meant for him to speak at his funeral. He had died in the Philadelphia Almshouse hospital. Of course Brother Stover could not refuse to do as much as he tried to be excused. He does not, as a rule, preach funeral sermons, but on several occasions he has done so, and in this case the day was lost for him. He could not get to his work done, but we hope God has been glorified.

I feel to mention these things, as some think this work is nothing, and they do not know the work Stover could not attach­ment to a work of this kind. And truly if it was not of God it would long ago have gone to naught. Some people say, "No wonder they get things; they are always asking." Why certainly we are asking. If we ask we receive. If we did not ask, nobody would know we needed things. God knows it, for he says, "your heavenly Father knows you have need of these things be­fore ye ask," and he wants us to ask and he will abundantly give. I feel to write this as an encouragement to brother and sister Stover especially, for I feel they need it. We will not be forgetful of our feelings, I, as one that sees these things, want to do all I can to encourage the good work along. I cannot give much, but what I have I give, and so can be an instrument used of God to help. Where there always a niche some where into which we will fit if we want to. So many people are always going to do, and when it comes to the end they do not do, because they don't want to after all. Let us be firm in hand, up and doing, for it will not be long.

What is worked is worked for eternity.

My Experience.

A letter to the brethren and sisters. Greeting in Jesus' name. I have been urged by brethren to write for the Visitor and, for the encouragement of the brothers and sisters, give my experience. This I will most gladly do to the glory of God; and yet I hesitate because it appears so much like boasting. But God forbid that I should boast, save in Jesus the Christ, for by the grace of God I am what I am. Glory to his name. So, therefore to my brethren and sisters, that you will bear with me while I give my actual experience.

I was converted at the age of twelve years up in the anthracite coal fields of Pennsylvania, in a Methodist revival meet­ing held in a little old red school house. Young as I was I felt called to preach the gospel, and the credit of our beloved brother, Peter Stover, who is soul and body in the work and to him through the grace of God, I was converted.

To Peter Stover and Wife.

Wishing God's blessing on all who may have it in their hearts to help God's poor and needy, and his cause, and a blessing on the brethren everywhere; and especially to your humble servant and fellow worker for the glory of God, the exaltation of Jesus Christ, and the salvation of sinners.

Your Brother in Christ,

Peter Stover.

Philadelphia Mission.

December 1, 1904.
A Sister's Experience.

My Jesus and I.

I feel that the Lord wants me to write my experience for the Visiter. I know not why; but perhaps it will help the soul that is in the same trouble that I was. I often felt that I should write, but I always thought if I could write like others I would, but praise the Lord, I have been directed to the Lord, I will; thy will be done, not mine. So God helping and directing me, I will just write, in a brief way, what the Lord has done for me.

I was converted when I was sixteen. Well do I remember the morning when the Lord pardoned my sins and spoke peace to my soul. Old things had passed away and all things became new. In that way I lived a Christian life as best I knew how for twenty years. Sometimes I had happy seasons; sometimes I was away down. I thought that was the way: "Through tribulations deep the way to glory is." But the time came that the trials of life got me down so far that my case was almost a hopeless one. The dear brethren came to visit us, but I was very stubborn for a time. But at last I yielded in part, but had no love for my brethren and sisters. I said to a sister I was not going to wear my covering any longer, for I will just give, in a brief way, what the Lord has done for me. I want to praise God with a loud voice.—Henry Foster.

I praise God for what I feel in my soul. I praise the Lord because he is my helper and friend.—Mrs. Raymer.

I praise the Lord for victory over sin.—Maggie Farmer.

I praise the Lord because I have turned away from the ways of sin. I am glad that I thought the Lord and found him.—Mr. Raymer.

I praise the Lord for victory over sin.—Annie Sider.

I praise the Lord for what he has done for me, and for the truth I heard from his word this morning. I am sure it will do for us if we seek for it.—Mrs. P. Sniper.

I praise the Lord, I'm happy on the way.—Peter Steckley.

I want to praise God for saving and sanctifying me.—Louis Steckley.

I want to praise God, with a loud voice.—Henry Foster.

Brief testimonials given at the Sunday evening meeting:

I praise the Lord for what he has done for me.—May Steckley.

I praise the Lord because he has set me free.—Henry Heise.

I praise God because Jesus saved me.—Carrie Williams.

I had Jesus saved me.—Maggie Steckley.

I praise the Lord for the peace and joy I have in my soul, and I mean to go on and ever be kept faithful.—Mrs. George Hiltz.

I praise the Lord for victory in my soul.—Lizzie Henry.

I praise the Lord for what I have enjoyed in these meetings.—Mrs. Shaffer.

I praise the Lord because he has made it possible that we all may be stationed on the right road to glory.—Asa Heise.

I praise the Lord for what he has done for me.—Lena Hans.

I praise God for the blessings of to-day. I desire that many more may yet come to Christ.—Susie Heise.

I praise the Lord for salvation, and for the peace that he is doing for me.—Jesus saved me.—George Hiltz.

I praise the Lord for what I may keep my eyes fixed upon Jesus, and to keep me and make us happy on the way.

Your sister in Christ,

MARY C. WINGER.

Upland, Cal., Feb. 10, 1904.

[The date of this letter shows that it was long delayed.—Mrs. Winger writes that it was written Satem and she delayed to send it until November.] The letter somehow did not suit her and she thought to write it over and write it better, but at last became willing to send it as it is. She again asks an interest in the prayers of the saints.

Editor.]

The Markham, Ont., Meeting.

I praise the Lord because I'm built upon the rock Christ Jesus.—Mable Connor.

I praise the Lord for what I have enjoyed from his word this morning. I am glad for what it did for us, and for the truth I heard from his word. I have formed to-day.—Lena Hahn.

I praise God for his abiding presence and sanctifying power.—Louisa Steckley.

I praise God for saving and sanctifying me.—Mrs. P. Sniper.

I praise God for victory in my soul.—Lois Steckley.

I praise God because I have received in these meetings.—Lydia Williams.

I praise God for victory in my soul to-night.—Clarence Heise.

I praise God for what he has done for us, and for the blessings I have received in these meetings.—Lydia Williams.

I am glad I am saved from sin and mean to go for the church don't live it any way. I was in California. I know that I was his child. For it. The Lord there showed me that I had happy seasons; sometimes I was in a wonderful way. I can't tell how the Lord showed me the church was alright, and for the church, and all that the Lord ever did for me that I may keep my eyes fixed upon Jesus, and to keep me and make us happy on the way.

I am glad that I can say my heart is fully yielded to God.—T. S. Doner.

I am glad there is power in the blood, and that there is power in the Gospel. In olden times the jubilee year came every fifty years only. But I praise God that we can live by the jubilee all the time if we live close to God.—James Pounton.

I am glad for God's saving, sanctifying and keeping power.—L. Ellin.

I am glad for what the Lord has done for me. I desire to prove faithful.—L. Ellin.

I praise God for what he has done for me. I mean to serve him all my days.—Mrs. Jos. Heise.

I praise God for the brighter light and for the gift of the Holy Spirit.—L. Steckley.

I praise God because he sanctified my soul.—L. Steckley.

I praise the Lord for what he has done for me.—Ida Steckley.

I praise the Lord for what I have received from his word this day.—Mrs. Macklem.

I praise the Lord for what I feel in my soul.—Asa Heise.

I praise the Lord because he sanctified my soul.—Louis Steckley.

I praise the Lord for the sweet peace I have in my heart.—Alma Winger.

I praise the Lord for what I have enjoyed in these meetings.—Sarah Sider.

I praise the Lord for what he has done for me.—Ida Steckley.

I praise the Lord for what he does for me from day to day, and I mean to go forward.—Barbara Horner.
it. But I praise God to-night it has been the opposite. Salvation has kept me.—S. Williams.

I praise God that his ways are ways of pleasantness and all his paths are peace; and that we can have a hope that reaches beyond the grave, and bye and bye, we shall all meet to part no more.—J. Bestard.

Matoppo Mission.

BULAWAYO, S. A.,

Oct. 18, 1904.

Dear Brethren and Sisters: May the indwelling of the Holy Spirit with all his sweet, soothing influence fill all of our hearts and minds, and keep us one in Christ Jesus. This is my sincere prayer.

Dear ones, I am thankful this morning that our God is still caring for and keeping his own. He is caring for us, both spiritually and temporally, although some of us are not so strong in body, yet we can say we are well. And our Father is so very good to us that he just sends in his help when it is most needed.

In the spiritual he just knows how much we can bear of the enemy's arts and powers. And when he as a "Refiner of Gold" sees that we are purged enough, he will withdraw the fire; and I think the angels will rejoice with him when they see us shine all the brighter after such an ordeal.

Dear members of Christ's body, no doubt some of you are often out here at the Matoppo Mission in thought, anxious about the welfare of the workers, and also about the progress of the work.

There are hundreds near us, and in the surrounding country who have heard but not yet accepted the gospel, yet we rejoice that the good Spirit has been at work, and that some have been led to believe and receive the truth. Also to love God's ways and walk in them, as far as they understand them.

Through the efforts of those that have the language, by God's grace, and much praying, tears, toils and labors, a number have become willing to follow in the commandments of our blessed Lord, and thus show to their people that they don't want to worship the "Amadzlodzi" any more.

As a result of this, on Saturday, October 15, we had baptismal services, when seven boys and one girl were led down into the stream by brother Steigerwalt and baptized by trine immersion. The simplicity and willingness with which they obeyed in this command, spoke well for them. As said before, they have a desire to walk in God's ways, as far as they can grasp and understand them, and I am sure God does not require more of them than what they can really do. Yes, dear reader, not what he requires of me and you, with all of the gospel privileges and Christian training that we had.

There was also one boy taken into church fellowship on that day who had been baptized by trine immersion some time ago. He has been staying at the Mission for about a year and a half, and has proved in every way to be sincere and faithful, in consequence of which he was admitted as a member.

Sunday following the baptismal service, we had communion service and feet-washing, when these dear ones, for the first time, helped to commemorate the sufferings and death of our Lord and Savior. With those that had been admitted as members before this time, we had in all twenty members as communicants, thirteen boys, one girl and six workers. Two of the native brethren are at present in Mapani-land, at the new station, which would bring the number to twenty-two.

Well, brethren, we had no "shouting time" during all of these services, but there was a deep joy in at least some of our hearts, for what was accomplished in these dear souls, and that they have been true thus far. They were being taught as Christ says in Matt. xxviii. 19, 20, for about a year. Being born and raised as they were, and all manner of bold sin is around them, they are greatly tempted and sometimes in a weak moment will yield to some little sin.

Some time before the time came, when they were to be fully admitted, brother S. gave them a searching talk, telling them about the importance of being right with God, and that same evening, and some even sooner, came to confess some little things which they felt to be wrong.

So we praise God and trust you will rejoice with us for what has been brought about in these souls. And above all, don't forget to pray for these dark brethren, that the Almighty hand of God may keep them from the wiles of the enemy, and that they may learn, more and more, from whom they can receive strength and help in every time of need. My heart often melts in love and pity for them when I look at the dark side of their life, how their homes are, their parents living in sin and superstition, not willing to forsake their evil ways.

The number that have thus far been admitted as members may seem small to you, but when we consider every thing, we can praise God for what he has done in the short time the Mission is started. And I find out the longer I am here that it takes a long time to win these people for God.

I will now give you the names of those that were baptized: Mahlenhle, Xibo, Kolisa, M. Jabeza, Samuel, Maziwi, Kwidini, N. yokwe. The name of the girl is Gonukisa. She is about seventeen or eighteen years old. We must guess all their ages. Several of them were only about thirteen years old; from that on to sixteen, eighteen and twenty.

Your sister and humble servant,
LYDIA HEISER.

My experience of life makes me sure of one thing, which I do not try to explain—that the sweetest happiness we ever know comes not from love, but from sacrifice, from the efforts to make others happy. —O'Reilly.

MARRIAGES.


GISH—WOLGEMUTH.—Married, Nov. 24, 1904, at the home of the bride's parents, brother and sister, by W. A. Wolgemuth, near Elizabethtown, Pa., Elder Aaron Martin officiating, brother Joseph K. Gish and sister Emily A. Wolgemuth.

OBITUARIES.

MYERS.—Bro. John Myers died Novem­ber 5, 1904, in the Montgomery district, near Upton, Pa., aged 75 years, 3 months and 6 days. He is survived by his wife and the following named brothers and sisters: Mrs. Simon Beck, Greenawood, Pa.; Mrs. Hannah Shafter, near Upton, Pa.; Benjamin Myers, Upton, Pa., and Henry Myers, Welsh Run, Pa. He was a member of the Brethren in Christ for many years, always trusting God for all good. His conversation was always full of the Scripture, and always based on the Bible, and was always anxious for the EVANGELICAL VISITOR. His funeral was held November 7, 1904, at Montgomery, Pa., conducted by Eld. M. H. Oberholtzer assisted by C. S. Leslie and others. Text, Phil. i. 21 and Rev. xiv. 12.

SHIRK.—Medessa B. Shirk was born in Carroll county, Ill., March 11, 1858, died, Nov. 2, 1904, aged 46 years, 7 months and 21 days. She was united in marriage to Joseph M. Eshelman, August 31, 1879. To this union were born three daughters. The eldest, Verna Viola, departed this life September 22, 1893. Eva and Iva are at home with their grief-stricken father, to mourn the loss of a faithful wife and mother. The deceased was a member and sister-in-law, had just returned from a visit to Illinois and Indiana. During her visit she had an attack of appendicitis, and on her return home another attack, which developed into an abscess, necessitating an operation, but was too late to save her life. She retained the full use of her mind to the last, and died strong in the faith of Jesus her Savior. The funeral was held in the Methodist church, in Sedgewick, Kan. Services were assisted by Jacob N. Engle assisted by the Methodist pastor, Rev. Darshman, and the home brethren. Text, Isaiah xxvi. 19, 20, "Then will I keep him in perfect peace whose mind is stayed on thee; because he trusted in thee."