
Brethren in Christ Church

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One Sunday morning, visiting the vessels lying in the Regent's Canal basin, I found three captains playing at cards. When I had bidden them "Good-morning" and shaken hands, one of them—the captain of the ship I was on—asked, "Will you join us in a game or two?"

I replied, "Yes, with pleasure, but I have a pipe, I like a bit of tobacco, and will have a little smoke before leaving." I continued until all the cards had been used.

When this game was over, it appeared to be a great relief to the men, and yet they seemed uneasy. I offered to change cards with the captain.

"Yours are very old and greasy, only fit for fishes; let me throw them over the ship's side, and you shall have my new ones."

"Done!" he shouted. "It's a good exchange."

I then proposed prayer, and two of them joined me in kneeling, but the other one declined, saying: "I like a bit of tobacco, and will have a little smoke while you hold forth." But, thank God, the Holy Spirit soon began to work on his heart, and dropping the pipe, he sank on his knees, weeping.

Before leaving, I invited them to God's house, but not one of them would promise to come; so I shook hands, went on board the next vessel, and, when my work was done, hastened to the chapel. What was my surprise to find my three card-playing captains present there, listening to the gospel. The minister's subject proved to be "the sin of backsliding." On leaving the chapel I followed one of the three, and asked how he had enjoyed the service.

"Ah! my lad," said he, "you ought not to have been so hard on a fellow."

You must have made haste to tell the parson about me, and he's been hitting me from beginning to end. Like Peter, I am a backslider.

I assured him that I had not seen the preacher that day until he was in the pulpit; and that I had not breathed a word about our morning card-playing to a living soul. It was the Holy Spirit that was calling him back; would he listen and obey?

"Yes," he replied, "I will, God being my helper."

He spent most of that day with us; and on the following Tuesday, after we had been praying with him, light broke in upon his soul, and he was enabled to rejoice in God his Savior.

Friendly Greetings.

Let us examine ourselves; let us be honest as we examine into the evidence of departed blessedness. A man is really what he is when he is alone with God. There is no ear listening that he wishes to captivate, there is no eye that he seeks to favor. Just as you are with God, that you are really and find yourself to be on the last day. So your drooping may be traced. A life without religion fades. What water is to the plant, what winding is to the watch, just that is prayer to the Christian. There may have been times when you cried out, "Oh, for a closer walk with God!" If this is your spirit, you are near the Lord.—Rev. Madison Peters.

It is true, and it is a great comfort that it is true, that the giving of a glass of water can please God, and the sweeping of a room can glorify him. But woe be to us if we are content with small services. Too much thought of little things betitles. We should "attempt great things for God." Caleb said, "Give me this mountain;" Peter, I am a backslider. Mark broke the alabaster box that was exceeding precious; the disciples left all to follow Jesus, and counted it joy to suffer for his sake. Let us not be easily content. The note of heroism should be in our battles with sin, in our speaking, in our giving, in our serving. Our King deserves and expects kinglyness.—Dr. Babcock.
A New Year Wish.

We wish unto all the readers of the Visitor A HAPPY NEW YEAR. This we wish not in a trivial way or in the sense of jollity as is the way of the world, but rather in the soberness and calmness of living, as it were, under the eye of the Lord Jehovah. We wish for ourself and for all

"—a closer walk with God,
A calm and heavenly frame."

We wish that we may all be like Stephen, "(1) full of faith, Acts vi. 5; (2) full of the Holy Ghost v. 5; (3) full of grace v. 8, R. V.; (4) full of power v. 8; (5) full of the Word, chap. vii.; (6) full of courage vii. 51-54; full of love vii. Go." Like Paul we would exercise ourself in Philip ii. 12-14—let go the things which are of doubtful utility and to follow after and reach out for God's best. May God help us all to forget "the things that are behind and reaching forth un­to those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus." Thus we desire that the Visitor may become better as time rolls by, that it may still go forth under the blessing of God to exert an influence for good in the homes to which it goes.

Special Notice.

We have perhaps nearly 50 names on our list whose subscription was paid by some friend under the special offer of last May. These all are now expired but they will yet receive the January 1 number, hoping that at least some of them have become sufficiently interested to prompt them to become permanent subscribers, and will send in their renewals before the January 15 issue goes out. Please give this matter your immediate con­sideration and write us your decision.

An Explanation.

In the December 1st issue we published an article entitled, "What is Baptism?" from the pen of P. T. Alexander. The brother feels aggrieved because, as he sees it, we misquoted him. Therefore we make this explanation. It will be remembered that a brief editorial note was published in connection with the article. It will also be remembered that we said that we submitted the article to one of the associate editors before publishing it, and that the criticism published was not our criticism but was quoted from the associate's letter. Therefore it will be seen that we did not misquote the brother, since the mistake occurs in the part quoted by us. However we are to blame for not detecting the mis-quotation. The mis-quote makes Bro. A. say "all * * * ordi­nances have a significance in the com­munion," which, he says, is not cor­rect. Briefly stated, the M.S., came to us without any punctuation and we had to judge by the sense intended where to put the commas and the periods. It happened that we punctuated correctly and it is so print­ed in the article, but our associate editor failed to notice the period inten­ded by the sense of the article, and quoted it as given above. Any one who will take the trouble to look over the article again can see what we are trying to explain. We are sorry that we failed to notice our associate's mis­take and so prevent any injustice to our brother.

For the information of several in­quirers as well as others, we are in­structed to say that the committee en­gaged in preparing the new Constitu­tion and By-Laws, etc., etc., has not been as able as yet to put it into the printer's hands, but expects to be able to do so in the near future. The work required much more time than was antici­pated; but the committee feels that the work is of sufficient importance to take time to do it right, though to those waiting the time seems long. When finished the work will be found to be a handy volume of information, and with the completed index it will be possible to immediately turn to page and paragraph where the desired article may be found. It is expected that the price will be about 15 cents per copy; it will certainly not exceed 20 cents. The committee is as yet at a loss to know how many copies to publish, since so few districts have sent in orders of the number that are required. There should be no longer delay by any district, but at once no­tify the committee as to the number required. The price of production will largely depend on the largeness of the issue.

Because of the large quantity of matter that was set up for this issue early, we make room on our editorial pages for several interesting letters and articles. "In Memoriam" will no doubt be read with hearts full of sym­pathy, and possibly many eyes will be suffused with tears. And the letters of Bro. Steigerwald, and Bro. Doner, the bereaved husband, although writ­ten previous to Sister Doner's death, will no doubt come with special inter­est at this time. And as you read breathe a prayer for the little company at the Matoppo Mission. And remem­ber also the bereaved parents and brothers and sisters of the deceased.

Sister H. Frances Davidson is still kept busy in the West. She is expect­ed to spend New Year in Brown county, Kansas. She expects, D. V., to reach Belford county, Pa., January 29, and spend about nine weeks in the different districts in Pennsylvania. Arrica lies near her heart, especially now that Sister Doner is gone, and she feels that she ought to be there instead of speaking about it here. Her ad­dress is still 1185 Bailey street, Har­risburg, Pa.

As it is not our intention to bind many volumes of the Visitor of the last two years, it is especially of im­portance that all who want one write to us immediately and order the num­ber wanted. So far we have only re­ceived one order, that of Bro. J. K. Forney, of Abilene, Kans. The price will likely be one dollar and a half per copy. If you want one write us im­mediately.

By private correspondence under date of December 21, 1904, we learn that Bro. J. R. Zook was still in the work at Valley Chapel, Canton, Ohio, with the result that "sinners are might­ily stirred, of whom a number have been saved, and believers are glorious­ly sanctified and anointed with the Holy Spirit." May God receive all the glory and all the honor.
IN MEMORIAM.

Emma Long Doner.

No doubt the brief announcement of Sister Emma Long Doner’s death in Africa, in last issue of the Visiter, came as a surprise and shock to many of our readers, as it truly did to the editor. We felt that it would be fitting that something should be said of our readers, as it truly did to the writer, came as a surprise and shock to many and to no one more than to the writer, brief article, to which we gladly give

It was truly a shock to every one, and to no one more than to the writer, when the sad news came that our beloved sister and co-laborer, Emma Long Doner, had passed “over the river.” The last letters received from Africa had stated that she was well, but how soon is all this changed. That short message over the wires can have but one interpretation.

Sister Doner came to the Mission as one of the workers in June, 1901. She came filled with the Spirit and with a warm love for the work of the Master. Bravely she struggled against the disease which was seeking to undermine her strength. The foundation of the disease must have been laid ere she reached the African shores. About a year after she landed, her condition became so critical that we were afraid she would then be called to her home above. She herself thought her time had come and bade her sorrowing husband, as well as the rest of us, adieu; but while we were mourning, she was calm and triumphant over death and the grave and rejoiced in her Redeemer. It pleased the dear Father to ascend to a throne of grace.

The Lord had permitted almost five years to elapse since he had called one from our little African band; and how many, many here in the homeland have during that time been called home.

I know that this visitation will not discourage the true soldier who is volunteering for that work, and may many put themselves on the altar and volunteering for that work, and may many put themselves on the altar and keep thee in on every side, and compass the round, even thou, at least in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass the round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.” (Luke xix. 42, 43, 44.)

The destruction prophesied came to pass in due time. This awful corruption that caused the terrible destruction was all plain in the omniscience of the Son of man, and caused him to weep as he looked over the doomed city. His heart was full of sympathy and love for “his own” which received him not, but rushed on heedless to destruction. Here divine tears were shed over the impending doom of the sacred city that caused “distress greater than ever had been or ever shall be.”

John xi. 35. Jesus stood at the grave of Lazarus. Mary was weeping; her Jewish friends were also

(Continued on page 10.)
OF ITS ARTICLES, BE THEY LONG OR SHORT.

ARTICLES IN THE ISSUE OF DECEMBER 1.

WHAT IS BAPTISM? THE OTHER ON "THE OFFENSE OF THE CROSS," BY J. S. LEHMAN.

THE LATTER ARE ON THE SAME FOOTING WITH THOSE WHO HAVE NOT AS YET, BUT ARE WAITING TO HAVE THE "EXPERIENCE" SUBSEQUENT TO THEIR ACCEPTING THE LORD JESUS.

TO THE FLESH AT LEAST), BUT MAY NOT BE PERFECT IN ALL DETAILS, AS MANY OTHER UNSCRIPTURAL EXPRESSIONS ED THIS EXPRESSION, AS IT DID A GREAT MANY OTHER UNSCRIPTURAL EXPRESSIONS AND ACTIONS, FROM THAT APOTASY. CHRIST EVER NEAR, CHRIST NEEDETH NOT TO BE ASHAMED, HANDLING MILDNESS AND SUFFERING, THUS PROVING THEMSELVES; "PREACH THE WORD [NOT MEN'S THOUGHTS OR CREEDS AND FAITH] AS A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, HANDLING THE WORD OF TRUTH; "THE LORD'S SERVANT MUST NOT STRIVE, BUT BE GENTLE TOWARDS ALL, APPEALING TO, FORBEARING IN MEARKNESS, CORRECTING THEM THAT OPPRESS THEMSELVES; "PREACH THE WORD [NOT MEN'S THOUGHTS OR CREEDS AND FAITH] AS A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, HANDLING THE WORD OF TRUTH; "THE LORD'S SERVANT MUST NOT STRIVE, BUT BE GENTLE TOWARDS ALL, APPEALING TO, FORBEARING IN MEARKNESS, CORRECTING THEM THAT OPPRESS THEMSELVES; "PREACH THE WORD [NOT MEN'S THOUGHTS OR CREEDS AND FAITH] AS A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, HANDLING THE WORD OF TRUTH; "THE LORD'S SERVANT MUST NOT STRIVE, BUT BE GENTLE TOWARDS ALL, APPEALING TO, FORBEARING IN MEARKNESS, CORRECTING THEM THAT OPPRESS THEMSELVES; "PREACH THE WORD [NOT MEN'S THOUGHTS OR CREEDS AND FAITH] AS A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, HANDLING THE WORD OF TRUTH; "THE LORD'S SERVANT MUST NOT STRIVE, BUT BE GENTLE TOWARDS ALL, APPEALING TO, FORBEARING IN MEARKNESS, CORRECTING THEM THAT OPPRESS THEMSELVES; "PREACH THE
with all long-suffering and teaching.”

As one of those who is seeing more and more how ignorant he is concerning the profound teachings of the Bible, the writer is loath to accept anything, but plain Bible statements. He is not anxious for creed-making or creed-taking, especially on the simple, plain facts of Christian faith, life, and experience, so much contorted and garbled by commentators who do not so much as make pretensions to inspiration. I like the Bible doctrine of simple faith as a matter of accepting grace, which Bro. J. R. Zook in his evangelistic meetings is noted for laying emphasis upon—salvation by faith alone, though never with faith alone. Godly works will always be unmixed, in the life of the believer. Perfection is the objective, of course; and if the believer had but one nature we might expect to behold the acme of it maintained at all times. But if like the writer and many others of God’s children, he has discovered another law in his members warring against the spirit within him, then he must often repent with bitter tears when he neglects the higher and better law to subserve the lower.

The wise man in Prov. iv. 23 says, “Keep thy heart with all diligence, for out of it are the issues of life.” What we want these days is a live church and it takes living men and women to make it so. You ask, who shall preach? Paul says, “And how then shall they preach except they be sent?” As it is written, how beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things.” (Rom. x. 15). Paul speaks of those who are sent. The church in its early history had an order through the Holy Ghost, Acts xiii. 2, of setting apart Barnabas and (Saul) or Paul for the work whereunto he had called them. Thus we have a beautiful example of the work of the Holy Spirit; and in the 15th chapter of Acts, when they met in conference and there discussed or compared their work with Holy Ghost teaching.

Beloved readers, God has an ecclesiastical body in the Church militant, and in that body are found those whom Paul speaks of in I. Cor. xii: how that body is tempered and how it takes living men and women to prosper it. Christ says, Matt, xxviii. 19, 20, “Go ye therefore and teach.” For the Evangelical Visitor.

A Holy Ghost Church.

“No concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye, upon the first day of the week let every one of you lay by him in store as God has prospered him that there be no gatherings when I come.” (I. Cor. xvi. 12.) The apostle is here concerned about the saints, the church, its prosperity. Christ says, Matt. xxviii. 19, 20, “Go ye therefore and teach.” Paul in Rom. x. 1, has a concern for Israel—those of his own people according to the flesh. He tells what they shall confess with the mouth, then comes believing with the heart. The wise man in Prov. iv. 23 says, “Keep thy heart with all diligence, for out of it are the issues of life.” What we want these days is a live church and it takes living men and women to make it so. You ask, who shall preach? Paul says, “And how then shall they preach except they be sent?”

For the Evangelical Visitor.

A Shut-in Brother.

Thos. F. Lockhart, of Wellington, Mo., is a young man about 34 years of age and has been in bed over half of his life with rheumatism. The joints of his limbs have become so stiff that he cannot bend them and his life is almost a living death. He is a Christian man and as cheerful as he can be under all of the circumstances, but often feels lonely. He does not possess much of this world’s goods, but is trusting his heavenly Father for his daily needs.

Will not all of the readers of the Visitor who are ever inclined to sympathize and comfort the afflicted and shut-in ones, send him good reading matter, papers, magazines, books, or write him a cheerful letter. Comfort this poor brother with the same comfort you would desire in his condition. Send him a flood of letters. Do it for Jesus’ sake.

W. R. SMITH.
his brother and judge his brother, speaketh evil of the law and judges the law. But if thou judge the law thou art not a doer but a judge." (James iv. 11.) Here comes disorder, not helps. The governor is not in the machine, the Holy Ghost has withdrawn. Oh how blessed where the order of God’s house prevails. There is governments, diversities of tongues—speaking of God’s mighty power through the Holy Ghost—not matterers, not whispering to some one else about our brother.

Our theme is a Holy Ghost or apostolic church or missionary church, going forth in Jesus’ name. In Ephesians iv. 11 we read of evangelists, pastors and teachers, for the work of the church in the perfecting of the saints. Paul writes to his son Timothy, “Thou therefore my son be strong in the grace that is in Christ Jesus,” and to commit the work to faithful men, (II. Tim. ii. 3.) “Thou therefore endure hardness as a good soldier of Jesus Christ.” But mark the fourth verse, “No man that watcheth entangled himself with the affairs of this life that he may please him who has chosen him to be a soldier.” Mark how the church has lost power because of her worldliness. Now we read in I. Cor. ix. 14, “Even so hath the Lord ordained that they that preach the gospel should live of the gospel.” Some one has said, it means spiritual. Please read the preceding verse.

It is astonishing to my mind how we can lose sight of the true essence of a subject. It is however somewhat truthfully set forth by the mother’s teaching, and the boy’s idea of giving. One day at the dinner table there was a plate of good meat served and the boy having received a piece put a part of it away. The mother asked what portion was for. The boy said, for my pet dog. But the mother insisted on the boy to eat the meat. So after dinner the boy gathered the bones and scraps of the table and took them to his dog and said “Here, poor fellow, I have received a piece put a part of it away.”

For the Evangelical Visitor.
My Experience.

A letter to the brethren and sisters in Christ. I greet you in Jesus’ name. Praise the Lord! “As the heart panteth after the water brooks, so panteth my soul after thee, O God.” I praise the Lord for the deeply settled peace in my soul. Blessed be his name. “I can feel the fire burning in my heart.” Praise the Lord for his saving, sanctifying, healing and keeping power. Oh, brethren and sisters, let us provoke one another to love, and not to anger. His yoke is easy, his burden is light. I found it so. Glory be to God. I am on the highway of holiness. I praise the Lord for the meetings that are in progress at Valley Chapel Meeting House, with Bro. J. R. Zook as evangelist. The Lord has saved six souls from destruction, and twenty-four believers sanctified, and they received the baptism of the Holy Ghost, and three believers were instantly healed. There is need of valiant soldiers in the army of the Lord to rally round the standard of the cross. Good news, pass the word along! I praise the Lord for what mine eyes have seen and ears have heard. I feel to-day as though I was walking above the clouds. Hallelujah. I want to learn more about Jesus. We have such a large field to develop in. I am so glad for the light I received for the upbuilding of my soul. I can not praise him enough for what he has done for me and for what he is continually doing for me. The Holy Spirit has been prompting me to write my experience for the Visvour.

“Be ye therefore also ready, for in such an hour as ye think not the Son of man cometh.” He will come as a thief in the night and in a day that is unawares and appoint your portion in the way rejoicing. “There is a marvellous light! Blessed be his name. I want to learn more about Jesus. We have such a large field to develop in. I am so glad for the light I received for the upbuilding of my soul. I can not praise him enough for what he has done for me and for what he is continually doing for me. The Holy Spirit has been prompting me to write my experience for the Visvour.

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Delightful. I mean to travel on until I arrive in heaven to receive a starry crown. He is my sanctifier, healer, and coming King. Yours, in hope of Christ's coming.

Your sister in Christ,

Miss MARY MYERS.

Canton, Ohio.

From Sister Boulter.

Dear Readers: I greet you all with Matt. xiv. 27, "Be of good cheer, it is I, be not afraid." Oh how often I have felt a comfort in these few words the past few weeks. I praise the Lord this morning for his loving kindness to me, for truly God is good to me; how I wonder sometimes at God's patience; his watchful care; his great, great love. Oh, if we all could just love one another with such a love as the Lord has for us what a beautiful world this would be to live in.

Dear reader, if you will hear with me just a little, I will endeavor to tell you of what has transpired since last I wrote to the Visitor. One day, while feeling quite lonely, I took a walk through the pine forest close to our house. I walked, I dare say, a mile, when I reached an opening in the woods. As I looked around me I saw a little and very old hut. A sudden feeling came over me to go closer. I wanted to find out if any one lived there. I entered the gate and rapped at the door; no one came, but I thought I heard a low voice from within, but the voice sounded so far away and muffled. I thought I was mistaken. I walked around to the south side of the house and tried to peep in through the window, but everything looked dark inside; so I was about to walk on when a short distance away in the woods I heard children's voices. I stopped and peeped in through the window, but could not see any one. I thought the old folks are too old. I had my Bible with me, and he asked me to read the 8th of Romans, which I did. Shortly after I left them to come home. Words cannot express how I felt on my way home. Oh I begged the Lord to tell me what I could do to help these dear, suffering souls. I had nothing on hand to give them; but did the Lord turn a deaf ear to my pleadings? No, he is unlike man, he is ever ready to help us.

It was but three days when a box of such nice things came from Lancaster; also the Ishi Sunday-school. The Lord's hand was surely in all this, and those dear sisters and brothers will surely reap their reward. The old people are too old. I had my Bible with me, and he asked me to read the 8th of Romans, which I did. Shortly after I left them to come home. Words cannot express how I felt on my way home. Oh I begged the Lord to tell me what I could do to help these dear, suffering souls. I had nothing on hand to give them; but did the Lord turn a deaf ear to my pleadings? No, he is unlike man, he is ever ready to help us.

Testimony.

"Since I lost my sins, and I found my Savior, there is glory in my soul! Since by faith I sought and obtained God's favor, there is glory in my soul."

Chores.

"Yes, there's glory, glory, there is glory in my soul! Every day brighter grows, and I conser a gem my foes; there is glory, glory, there's glory in my soul, there is glory in my soul!"

"Since he cleansed my heart, gave me sight for blindness, there is glory in my soul! Since he touched and healed me in loving kindness, there is glory in my soul."
I could still praise the Lord, and kept praying, "Oh, Lord, heal mine infirmities," for I realized how powerless I was to do these things without God. And he has helped me. Praise his dear name. Here we can really see what it means to wander far from God.

Oh, if there are any who may read this who are not on acceptable terms with their God, I would say, let the fear of the Lord stop you if his love won't, for if we have been far out over the rough mountains our way home will be a hard one for God's word says the way of the transgressor is hard. But, bless God, he says, "My grace is sufficient," and his grace being sufficient makes us still go on singing:

"Yes, there's glory, glory; there is glory in my soul;
Every day brighter grows, and I conquer all my foes;
There is glory in my soul."

I believe God wants us to have our possessions fully given in his care and a living experience means something. It also costs something, but glory only shines the brighter. Praise the Lord!

Come angel death at last,
To make my flesh a temple, for we were greatly in need of all things. Should I break my trust?

As tall ships solemn go
I pant for a country by sin undefiled.

The Remarkable Experience of a Pastor on His First Charge.

I have been deeply interested in the articles that have recently appeared in The Ram's Horn upon "Things That Are True," but thus far, have found nothing quite so remarkable as an experience of my own some eighteen years ago. I had given up teaching high school, and entered the ministry at the very small salary of $200 a year. In doing so, I, together with my young wife, had firmly resolved upon two things, first, we would never complain, no matter what came to us in the way of privation; and, secondly, that we would never run in debt, nor mention the matter of salary in any public way. Our first church was a small one, in a village of some one hundred people. They were very kind, but very much discouraged, for they had been severely tried, and had talked seriously of locking the little church, and giving up the battle as lost. There were many things to encourage us: the people came out in large numbers to hear the word, and for a time we were provided with all necessary things, food, fuel and a house to live in, averaging eighteen or twenty dollars each month. Then, for some reason, there came a season of carelessness, and the necessary money did not come, until we were reduced to the last thirty-five cents. It was Sunday night, and I had come home from the church, weary, and discouraged, for we were greatly in need of all things. The tempter was there to suggest that I was a most wretched failure; that I had missed my calling; that I was a most wretched failure, and that someone else could do the work better; that I was not called upon to labor and want for the very necessities of life. I walked the poor, rag carpet with aching heart and throbbing temple, for we were greatly in need of all things. Should I break my resolution, and go to the church officers and tell them?

They knew, why should I tell them? In the midst of my confusion and anxiety, wife's voice came: "You are tired to-night and that is the reason you are despondent. We have always been provided for; we must trust and do our duty. Let us commit all to God, and then, after a night's rest, we shall see what will come in the morning." We knelt and prayed with choking voices and half-doubting hearts, and then sought our rest. It was the shortest night I have ever known, for it seemed I had hardly lain down when I sprawled from the bed in the early twilight and began to sing almost involuntarily. My singing awoke my wife, who said with a smile:

"Well, I think you must feel better. What are you going to do to-day?"

"Allie, I am going to Pontiac to do some trading."

"I do not see how you can do much trading on thirty-five cents!"

"But I am sure I shall have more than that. I do not believe much in impressions, and nothing whatever in dreams; but I will test an impression this time. While I slept, a hand touched mine, and left $17.00 in it. I am so sure that I will receive $17.00 to-day that I am going to start out just the same as if I had it already in my hand."

She seemed much surprised, and a shade of anxiety rested on her girlish face, as if she were wondering whether or not I was really sane.

Soon I had my little pony harnessed and started out on the strangest and most mysterious ride of my life. It was cold, windy, the latter part of May. I had driven only one block from home, and started north on the drive of eight miles. There I met an old farmer, who came driving to the village in great haste. The wind had blown the tobacco juice all over his coat front, for he was an inveterate user of the weed, and as he reined up by my side, he began:

"Hello, elder, glad to see you; been thinkin' of you all night; don't believe you've got any money, and jest had to drive down and see. Say, have you any money?"

"Yes, Brother H., I have some money."

"Well, you ain't got much an' I know it. Here's a little, take it an' use it. It'll make me feel a heap better."

He handed me a five and a two-dollar bill. I thanked him, looked up, breathed a prayer of thanksgiving, and drove on, wondering what next? wondering what kept him awake all night, thinking of me and my wants. Reaching Pontiac, I alighted from my buggy, and was tying my horse, with my back to the buildings, when some one gave me a friendly tap between the shoulders. Looking about, I saw a brother of the man who had given me seven dollars, and he began:

"Mighty glad to see you; jest sold my wool, an' soon as I sold it thought of you an' wished I could see you. Here's a V. I know you need it."

Then turning to his son, who stood just behind him, he said to him: "See here, Harve, you've got as much..."
money as I have, hand the elder a V."

"Father, you have no need to tell me that. I thought of it before you said a word, and I was wishing I could see the elder as soon as I got the money for the wool." And he handed me another V, and the entire $77.00 had come, and all from one family, and before I had entered a store to spend a cent.

When I drove home that day, happy hearted, with many of the necessities of life, and some money left, and told the companion who was anxiously awaiting my return, there were tears of gratitude, and there was renewed confidence in him who said I will never leave thee nor forsake thee. Many wonderful and quite as inexplicable experiences have been passed through since then, until we have learned to believe in him, who said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." I fear that ministers of the gospel often trust too little; they are too anxious about that rise in the salary; they are not always willing to go where the way seems hard and the reward meager; they do too many things beside preaching the blessed gospel of the Son of God: We have now had twenty-two years of blessed experience in the line of trust and work, and he has honored us and taught us how tenderly and graciously he has been, or is under the shadows, to strengthen the faith of some soul that was weak.

I quotes the following speech of the Rev. C. W. Stevenson, in the "Evangelical Visitor."

The narrow way was never hit upon by chance, neither did any heedless man ever lead a holy life. We can sin without thought, we have only to neglect the great salvation and ruin our souls; but to obey the Lord and walk uprightly will need all our heart and soul and mind. Let the careless remember this.—Spurgeon.

The present idols of the mind are just as worthless as those of former times. The god of modern thought is a monkey. If those who believe in evolution said their prayers rightly, they would begin with, "Our Father which art up a tree."—Spurgeon.
only the vessel; my heavenly Father is pouring the water of life freely, and if you can't bear it, call to him not to pour so much."

With Billy Bray, "Religion was not a duty to be done, not a privilege to be enjoyed in leisure hours, not a benefit club, a comfortable provision for rainy days; it was life."

"Billy had lighted his candle and resolved that it should give light to all that were in the house. His religion was not a safety lamp, laid by till he should be going down into the dark valley, nor like the chapel gas light, that burned on Sundays. Once lighted, it was put into a commonplace sort of candlestick, but all at home could see by it. One thing about this candle Billy never forgot; it burned none the worse for every candle that was lighted from it."—The Kingdom.

The Mother's Prayer.

Mothers, do you pray for your children? A great man relates how, on one occasion, he suddenly opened the door of his mother's room and saw her on her knees beside her chair, and heard her speak his own name in prayer. He quietly withdrew with a feeling of awe and reverence in his heart. Soon he went away from home to school, then to college, then into life's stern duties. But he never forgot that one glimpse of his mother at prayer, nor the one word—his own name—which he had heard her utter. He well knew that what he had seen that day was but a glimpse of what was going on every day in that secret closet of prayer, and the consciousness strengthened him a thousand times in duty, in danger, and in struggle.

A mother, whose children were all converted, when asked concerning them, said: "While infants, when I washed them, I prayed God that he might wash them in the blood which cleanseth from all sin; as I clothed them, I asked him to cloth them in Christ's righteousness; as I fed them, I prayed that he would feed their souls with the bread of heaven, and give them to drink the water of life; when I prepared them for the house of God, I plead that their bodies might be fit temples for the Holy Ghost to dwell in; when they left me for the week-day school, I followed their infant footsteps with prayer, that their path might be like that of the just, which shineth more and more unto the perfect day (Pro. iv. 18). As I committed them to rest at night, I prayed God to take them in his embrace, and hold them in his paternal arms. I taught them to commit themselves to the Lord, and he has cared for them. What he has done for me and my children, he is willing and has promised to do for all who seek his face."—Selected.

Money Not the First Thing.

We sometimes fear that entirely too much stress is being put upon the business advantages of prohibition. It does not seem to us that the financial argument ought to be accorded the high standing it usually occupies in temperance campaigns.

We consider it a low and sordid view of the utility of a reform which places its value chiefly in dollars and cents. It is appealing to an unworthy motive to unduly emphasize this aspect of the advantages of temperance. We have little respect for a man who will deliberately weigh the lightening of his burden of taxation by a few pennies or dollars derived from the saloon against the moral degradation and moral woe the presence of the saloon causes.

The strength of the temperance reform at least ultimately, is not going to rest on its ability to prove that it pays in dollars and cents, but in the demonstration that its chief value consists in enlarging manhood, in true social development and in the greatest good to the greatest number. In relation to this matter there is much of truth in the thought of a recent writer in the Chicago "News" when he says: "Prohibition can no more be considered from a business point of view than can religion. We do not build churches and pay ministers because they make us richer, but because of the moral good they do. For the same reason we want and need prohibition, for a community where there are no saloons and where drink is not sold is a much more pleasant place to live than where there are saloons. Where saloons are there are drunkards. Why think of the money side at all? We are not here on this earth to get rich. If we were most of us would be failures. It is not the money that is spent for drink that hurts us, but it is the sin and suffering and low morals of the community in which we live that make life miserable.

"All we need in this life is enough money to live comfortably, trying all the time to make this world better. If the world is better for us having lived in it, we have made a success. If not, we have made a failure. We cannot make life a success by upholding drink in any form."

We suppose, however, that as long as so many persons entertain low ideals and look at life from a merely material standpoint, temperance reformers will have to continue making a large appeal to the financial argument. Only we protest against doing this so predominately as it often is.

I learn that you are agitated by many tempests, and that your soul is tossed to and fro by the waves.—The cross of Christ is divided among all the world, and each man has his share. You should not, therefore, reject that which has fallen to you. Receive it rather as a holy relic, not in a vessel of silver or of gold, but in what is far better—in a heart of gold,—in a heart full of meekness.—Luther.

Jesus Wept.

(Continued from page 3.)

Weeping. There were two bereaved sisters. Their only brother lay buried beneath the cloths already four days. Decomposition was advancing. He was their stay and comfort. On the way to the grave as Jesus saw the friends weep, "He groaned in the Spirit and was troubled." His sympathetic heart caused the tears to flow. As he neared the grave he again groaned in himself. The groans were prayers he sent to his heavenly Father. At his request the stone was removed from the cave. Jesus looked up to heaven and thanked his heavenly Father because he heard his prayers. He now called with a loud voice, "Lazarus, come forth!" And he came forth to the joy of his sisters and friends. It may be that there were some skeptical ones there that did not expect to see Lazarus come out of the grave. Perhaps there was a derisive smile on their lips when the stone was removed from the cave and in whispers failure prophesied. When God wills there will be no failure. How we ought to rejoice that we have such a sympathizing Savior, who understands all our trials, who was in all points tempted as we are. Who is evermore ready to help than we are to make ourselves submissive to him and pray for his help. He who wept over Jerusalem—if there were tears in heaven—would he not weep over the corruption of church and State?

B —, Associate Editor.

General Conference for 1905 will be held in what is known as the Paradise church, located near Smithville, Wayne county, Ohio, about 130 miles west of Pittsburg, Pa., on the Pittsburg, Fort Wayne and Chicago R. R.
OUR YOUTH.

His Fancies of the New Year.

On New Year's morn my little lad
Came down the stairs with footsteps glad,
Eager to find what wonders grand
Had in the night changed all the land.

To find what leaves the maples wore.
To see what nests the bushes bore.
What pinks and roses had come out,
What bees were buzzing all about!

"You see the year is new," he cried.
"There'll be no stalls all stiff and dried.
No branches will be bare to-day—
The lawn and garden will be gay."

He opened then the door to meet
The storm that plied its shuttle fleet,
Weaving a thick, close robe to hide
All objects in the landscape wide.

Oh! what a sad and wild surprise!
Dimmed with quick tears the dear, blue eyes!
(A guest was he from a tropic shore,
No scene like that had he met before.)

Yet only brief was the frightened look;
Bright views his fancy swiftly took.
"Oh! yes! I understand—'tis true!
This blanket makes the year seem new!

"Tis soft and white as doveys's wings.
It covers up the old, old things.
In one short night the flowers sweet
Could not, of course, be all complete.

"At last, when they are ready quite,
We'll see them shining in the light.
They but commence to-day to grow,
Beneath the shelter of the snow."

—Carrie Catheart Day.

Ned's New Year Resolution, and How He Kept It.

This being the first day of the year,
A. D., 1898, it is just and right that I
make some suitable resolution for the day;
therefore, be it
Resolved, That during the coming year I will strive, as far as possible, to
do unto others as I would be done by.
(Signed) Edward Lawrence.

"There, now, that's done right up
in a business manner, I think," said
New, proudly surveying the paper.
"I expect it will be pretty hard work,
he added, ruefully.

"Edward, my son," said his father,
directly after breakfast, "will you
clean off the walks the first thing this morning?"

"Oh, dear," Ned was beginning,
when he thought of his resolution, and
answered promptly:
"Yes, father, I'll see to it at once;"
and started off with a merry whistle.

His father looked in surprise, for
Ned had been much given to whining
when asked to do anything.

When he came in, his mother asked
him to go on an errand for her,
and in which he was much inter­
ested.

When he did get a chance to read,
he found his sister was reading the book:
"Give me my book," he cried.

"Oh, Ned, I'm right in the middle
of a chapter, and it is so interesting!
Might I just finish this chapter?"

"No," he answered crossly. "You
had no right to get my book."

Then as he noticed her regretful
face he thought: "Now, I guess that's
not just as I'd be done by;" and added:
"Well, finish the chapter, then,
Nellie."

"Oh, Ned," exclaimed his little
brother, "won't you show me how to
spin my new top?"

"Not now, Freddie; I'm reading,
don't you see?"

"But I'm lonesome," pleaded the lit­
tle fellow, "and I can't do it right."

"Come here," said Ned, suddenly
recollecting himself. And in a few
moments the little fellow was as happy
as could be.

That afternoon Ned went cruising.
It was fine sport, and Ned's sled
was recognized as the swiftest on the hill.
It's queer how boys will tug up a long,
tiresome hill just for the sport of rid­
ing down again, when, if asked to
work half as hard, they would think
themselves awfully abused. But they
always have, and they always will, I
guess—and girls, too, for that matter—
and Ned was no exception to the rule.

No one noticed the poorly dressed
lad who had no sled, and stood shiver­
ing with the cold and wistfully watch­
ing the merrymakers. Ned saw him.

"It must be pretty hard," he
thought, "to have no ride at all, but
wouldn't you like to ride?"

"Oh, dear," Ned was beginning,
when he thought of his resolution,
and in which he was much inter­
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"Here, you," he called to the boy;
"wouldn't you like to ride?"

Wouldn't he? His cheeks flushed
and his eyes sparkled.
"Well, come, jump on then."
And away they went.

Not once, but many times, they
went, for Ned never did things by
halves; and he acknowledged to him­
self that somehow he felt lots happier,
and the boy was such a nice fellow, too.

"Come next Saturday, and you can
ride some more," he said, when he
started for home, and his new friend
promised as he ran joyfully off.

"Well," agreed Ned that night as
he thought over the day, "it may be
a much harder way, but it's also much
nicer, and I think I'll keep right on for
the year."—Michigan Advocate.

New Year's Day—History.

The observance of the New Year's
festival is of ancient origin. For the
Hebrews' observance of the occasion
we find specific instruction given in
Numbers xxxix. 1, 2, and even to this
day, as the Feast of Trumpets, it is
carefully observed by devout Jews.

The aneit Romans observed it on
the first day of March, with proces­sions, feasting, and great rejoicing.
In the early days of the Christian era,
the Christians began to observe the
first day of January as the New Year's
festival, and celebrated it as a day of
joy and religious service.

The Hindus celebrate the first day
of the year with sacrifices to the God
of Wisdom. In China and Japan the
festival is the most striking and joy­
ous of all the religious observances.

The Persians celebrate the New-Year
in a manner similar to that by which
the Hebrews observe their Sabatical
Year festival.

The ancient Druids commenced
their year on the tenth of March, with
the cutting of the mistletoe, banquet­ing,
and feasting. The Mexicans
carefully adorned their houses and
temples, and gave themselves to the
observance of various religious cere­
monies, one of which was the offering
to the gods of a human sacrifice.

In Memory of Sister Flica.

(See Obituary.)

Death of a Mother.

The bosom where I oft have lain; And slept my infant hours away.
Will never beat for me again,
'Tis still in death! 'Tis lifeless clay:...

And her I soon again may see,
And sleeping in her lowly grave.

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Death of a Mother.

The bosom where I oft have lain; And slept my infant hours away.
Will never beat for me again,
'Tis still in death! 'Tis lifeless clay: How many were the silent prayers
My mother offered up for me?
How many were the bitter cares
She felt, when none but God could see!
Without this world of sin and woes,
Beyond this world of sin and woes,
"Oh, Ned," exclaimed his little
brother, "won't you show me how to
spin my new top?"

"Yet not, Freddie; I'm reading,
don't you see?"

"But I'm lonesome," pleaded the lit­
tle fellow, "and I can't do it right."

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HARRISBURG, PA., JAN. 1, 1905.

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Philadelphia. 6443 N. Second street, in charge of Brother Peter Sower and Sister Stover.


Chicago Mission, 595 Peoria street. In charge of Brother and Sister B. Brubaker, Sisters Anna and Sarah Bert and Brother G. D. Wisler.

Des Moines, Iowa, Mission, 737 Ninth street, Church, Thirteenth and University Ave. In charge of Mrs. J. R., and Sister Anna Zook. Residence, 1225 Eleventh street, N.

EVANGELICAL VISITOR.

CHURCH WORK.

The Brother’s Fire Relief.


Jan. 17. A tenant house; owned by Bro. J. D. Keipe, of Franklin county, Pa., was destroyed by fire. Origin of fire unknown.

Amount of loss. $10.00

Jan. 22. A barn, the property of Bro. Jno. Stor, of Blair county, Pa., was destroyed by fire. Cause of fire supposed to have been incendiarism. 


March 28. A house owned by Sister Elisabeth Shisler, Kansas, was damaged by fire to the amount of $47.00.


Paid sundry expenses, interest on borrowed money.

Paid secretary for the year’s service.

Total expenses for the year. $3,144.00

Balance in treasury, 1905. $914.00

Amount to be raised. $2,230.00

As it is difficult to borrow money from the banks to start our work for the poor and needy, we have been compelled to raise the above amount for the year 1905.

The special feature of this Bible is that it gives the Authorized and Revised Versions of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of type. It is a Self-pronouncing Teacher’s Bible which, without omitting a feature or disturbing the Text, points out all the passages wherein the two versions differ, giving the Revised Version of each at foot of page, together with

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Our City Missions.

Chicago Mission.

Report for the month ending Dec. 15, 1904.

Deductions.

Balance on hand. $28.81

J. M. Sheets, Moonlight, Kans. 5.00

Offering box. 65.00

Jacob Meisenhelter, Chicago. 30.00

Albert Baker, Chicago. 2.00

B. L. Brubaker, Chicago. 10.00

Rent for hall. Chicago. 40.00

John E. Soahr, Chicago. 1.00

R. E. Whilger, Chicago. 10.00

Bro. Dodson, Chicago. 30.00

Young People’s Meeting. 20.00

Pleasant Hill S. H. Shisler, Kans. 5.00

Mary Roote, Dakota, Ill. 5.00

John Shirk, Milledgeville, Ill. 10.00

Valley Chapel. 10.00

J. P. Cress, Abilene, Kans. 5.00

Benjamin S. Herr, Cambridge, Ind. 5.00

In His Name, Abilene, Kans. 10.00

Total. $75.98

Our Special classes for young men and for young women have been discontinued until the first week in January when they will be resumed again. This cessation is owing to our protracted meetings and the holiday activities. Pray that these classes may have a very special blessing from the presence of the Lord.

Our series of mission meetings have closed. They were continued for five weeks. There were only a few souls who professed to have received definite help, but we are praising God for even that. One man who had been a drunkard came to the altar and confessed his sins and accepted Christ as his Savior. He now manifests good courage and devoted himself to the work for which the church is being built.

Our Young People’s Meeting, which as we have said has had a very blessed series of lessons during the past month
given by the corps of teachers who have worked in this service for the past two years. J. E. Spahr gave a very excellent and temporal needs may all be supplied and give consolation to the mourners to be called away.

Broken-hearted at our loss and mingled our tears freely at the home, at the funeral, to awake with Christ there. We were all led to renew our consecration for this purpose can do so at your convenience. In closing it might also be said that we still need about twenty dollars to make up our goal fund for the year. The response has been generous along the usual lines as shown in the report by Deacon Bruhaker, and we have no reason to complain. We simply state these two needs, not as a call for help, but to do our door for willing hearts and hands to have a share in the work at this place. God bless you all.

Meetings at Mt. Pleasant M. E., Ra- pho Dist., Lancaster County, Pa.

Dear Bro. Detwiler: We have just closed a very interesting series of meetings of over two weeks. Fred. K. Bowers, of Souderton, Pa., was with us from No- vember 19 to December 3, and dealt to us the bread of life every night. The brother held with his Holy Ghost and with power, and shunned not to declare the whole counsel of God. The meetings were well attended from the start. The weather and roads were all that could be desired. A good interest was manifest from the start. The word being plainly and pointedly preached, and being joined with the prayers of the brethren and sisters, the spirit of conviction soon commenced his work in the hearts of the unsaved. Praise the Lord. Between twenty and twenty-five asked the prayers of God's children, of whom some were small boys and girls, and to which some went, I do not wish to speak of it. I cannot speak what it meant, but we believe the good Spirit has been moving in these dear little hearts, and we hope and pray that the Lord will preserve the seed which has been sown, and that the Lord will take the hearts united upon God's promises. We pray that God, by the Holy Spirit, will lead these dear souls in his own way. Amen.

The labor of love of our dear brother among us will not be soon forgotten, and may the blessing of God rest upon him and his labors, and may he be kept humble and perfect at the feet of Jesus. Amen.

Mount Joy, Pa. [AMOS WOLGEMUTH.]

On Our Mission.

To all the readers of the Visitor we come with the salutation of Paul, Eph. i. 2-6. Further, Isa. lxii. 1-4 is still our motto. We take courage from these words that God hath made us willing to go and return unto me void nor unfruitful, but it shall accomplish that which I please and prosper it in the thing whereunto I have sent it. It will be a savior of life unto or of death unto death, according as people will receive it.

How blessed that we are living in a land of gospel liberty where every one is free to choose what they will be or whom they will serve. The Christ rejectors of this land will meet with a severer judgment than the poor heathen that has never heard the name of Jesus. We get this thought from the world of today. When he up- brayed the people of Chorazin and Bethsaida, telling them it would be more tolerable for Tyre and Sidon, in the day of judgment, than those that had heard him.

Since our last report we have, as usual, been busy in the work of the Lord. Meet- ings were mostly fairly well attended and were also of fair interest. Afternoon cot- tage-prayer-meetings were held in our dear old hall, which proved a great blessing to many of God's little ones. The straight two-edged word was fearlessly proclaimed by your servant and the minister in charge. The first principles, which are repentance toward God and faith in the Lord Jesus Christ, were clearly taught, and also the great need of a clean heart, and a consecrated life of purity and holiness unto the Lord, in which no man shall see the Lord." (Heb. xii. 14.)

The power of God was greatly manifest in at least some of the meetings and suffi- cient conviction was upon hearts that should have caused them to yield to God. But many hardened their hearts, and we fear Prov. xxix. 1 may be the sad ex- perience of some of these precious souls for whom Jesus died.

Only two souls came out publicly to seek salvation and we fear none of them went to the bottom of things so as to re- ceive anything from the Lord. Two souls earnestly sought for the life more abundant, while the one other at present writing was still seeking.

We preached our farewell address on the last night of the meetings of the Brethren-estes xii. 13, 14, as our last message to the unsaved, and Eph. vi. 10-17 as our message to the dear children of God. We can say we withheld not part of the truth that we are bound by to-morrow night, by the assistance of warm friends and were well cared for with comfortable lodging places, and our needs were supplied for offerings of the brethren were li- cited on our part. We realized what Paul said is still true that the laborer is worthy of his hire, and that they that preach the gospel should live of the gospel. We pray God's blessing to rest upon all who have shown us kindness and hospitality, and hope to meet them in that mid-air meeting when the 16th and 17th verses of I. Thess. iv. shall be fulfilled, which is the Blessed Hope of the gospel.

On Lord's day, November 23 and 27, we preached the gospel to small congregations in the Brethren's church in Greenwood, from which we received a cordial promise of finding a full gospel "Jesus Christ, our Savior, Sanctifier, Healer and coming King."

The weather has been fine, not extremely cold, and roads good. The Lord has also continued very good to us, besides, giving us joy and peace in the Holy Ghost, in giving us good health of body.

In connection with the labors in the gospel, Sister Zook has also been busy in get- ting some comforters ready to send to Sister Bertha Boulter for the benefit of the worthy poor in her work in Virginia. Twelve good comforters, all new but one, (given to her brother), "and some beautiful hand clothing will be ready for shipment by to-morrow night, by the assistance of some of the dear saints, and others. A few brethren contributed means for the work which had to be yielded to God. While these things are for the comfort of the poor in keeping their bodies warm, we pray that God's grace and love may also warm their hearts and make them bright and shining lights.

By the 1st of this month we expect, Lord willing, to go to the vicinity of Im- lay City, Mich., where we are expected to labor with our dear brethren, in living in that vicinity as the Lord may direct for his glory and the salvation of the
helping the Poor.

The needy shall not always be forgotten; the assistance of the poor shall not perish forever.

Truly this is a great encouragement to the poor Christian, to wait patiently upon God and not to think because you are needed and not heeded that you are forgotten by the Lord. Now we can see by this what God has done for us, here at the Mission, as we have quite a number of the household of faith, that are really needy, and neglected by man, that you are lost. Later we are expected to labor in knowledge, to do. I have nothing but what get-along, and yet they remain poor.

The mission, as we have quite a number of the poor Christian, to wait patiently upon God for actual service.

Brother and sister, if you knew how much joy and peace of a child of God. O, how glad we made those hearts. O, how glad we made those hearts. O, how glad we made those hearts. O, how glad we made those hearts. O, how glad we made those hearts.

When you help the poor you do not doubt my words, since I am pleading so hard for the poor. You know when I plead for the poor my heart is broken. The tears a flowing because I pity them. O. see how God pitied us; he gave his only Son to redeem us. Now, if we have the Spirit of God we will do something. Don't think hard of me for doing this for this is my mission. I know I have been pitiful and stopped aside since I set out in God's service, but I praise his holy name this morning that I am counted worthy to be an ambassador for the cause of Christ.

Dry up your tears,uster your faith and patience, try a throne of grace once more, deliverance will shortly come. The darkest part of the night is a little before day. Poverty is the cross; see Jesus consider Jesus, who had not where to lay his head. He sees you, considers you, and hears a part in all your griefs; "for we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are yet without sin. Let us therefore come boldly to a throne of grace, that we may obtain mercy and find grace to help in time of need." Our troubles will still be long gone; the whistling winds of adversity will shortly cease to blow upon your humble cot; you will soon be freed from the iron and, the poverty of, and the frozen looks of icy-hearted friends. You can never take any real harm from poverty in pocket, so long as you remain poor in spirit. "Blessed are the poor in spirit for theirs is the kingdom of heaven." Deliverance will shortly come. "He raiseth up the poor out of the dirt and lifteth the needy out of the dungeon hill." The Lord has good things in store for you and you shall have them. Thy congregation hath dwelt in poverty, but God, thou O God, has prepared of thy goodness for the poor.

Dear Lord, touch hearts and tender them, and help them that their ears may be opened to the cry of the children!

Your brother in the battle,

To the Converts.

Dear ones: I cannot tell how my heart was made to rejoice, as I read the Visitors from time to time, during the past Winter and Spring and learned through its columns of the many who gave their hearts to God. We who are on the way are made to feel glad that there are others still following, learning of the blessed Master.

But I have had much thought about you of late, wondering where you are standing-to-day. Have you given God your hand as well as your heart, and are you following where he leads? Those who can answer yes have already learned the joy, peace and comfort of God's children. But you who long to have your hearts cleansed and yet are not willing to place your hand in his and say, "I will follow wherever he leads," do not yet know the real joy and peace of a child of God.

It may appear to you, as it once did to me, that it would cost too much to give up all and follow Christ, but when we become willing to walk in God's ways, we learn that the debt has been paid and all we receive is free from cost.

I have heard some say, "If I just knew God's will concerning me I would obey. Oh, dear ones, God's will concerning you is written so plainly in his word that you cannot err by following it. Search it daily, and you cannot help but find what he would have you do as well as what he would not wish you to do.

May you all who have started on this way give yourselves up wholly into God's hands and live a life pleasing in his sight, and be a help and comfort to those around you.

Alice Hamilton.

From a Sister.

Dear Editor: I felt impressed to write a few lines for the Visitor. As I am here in my quiet room and was reading in the Visitor about Ruth, it made the tears come. Oh, how I wish that many more children would come to Jesus like Ruth did!

I gave my heart to the Lord about twenty-one years ago. Old things passed away, all things became new. I got such a love to the brethren and sisters, I haven't been to the Church Conference at Black Creek. We have no church here. I have been an invalid all Summer and would ask an interest in the church to pray for me and my family as I feel myself poor and weak. And my love to all.

A true sister,

Wardście, Ont.

Eliza Winger.

The Glad New Year.

The glad new year! What secrets lie Within its folded, untold days! We long to know them, you and I, Long to try the untold way: And yet the leaves of memory turn To many a page we linger o'er; And still our hearts with pain are sore; To be our bane or happiness.

"Behold, you make all things new," New grace and strength for each day's need: New promises, we know them true; New wants before the throne to plead; New hopes and joys; new trials and love; New trials of our faith; ah, yes. Temptations new our hearts to prove— To be our bane or happiness.

And oh, we know the year so fair Holds grief and pain for me and you; Perchance a sorrow that shall dare To hurt us sorely through and through. We shrink from voicing out our fear— We know that disappointment is the lot Each day in some poor saddened breast, That sin and pride in tumult swell Some soul in tumultuous unrest.

"Old things are past." "Old things," ah, me!

A touch upon our heart-strings makes Some vibrant cord of memory. That trembling through our being makes. And still o'er "might have been" we grieve;

And still our hearts with pain are sore: Still unatoned-for sins we leave Within the silent evermore.

O gracious God! this prayer we make— We shrink from voicing out our fear— Yet, lest our burdened hearts should break, Grant us our need this coming year: Take—take—yield all up to thee. But give—thine self with what is best; And may our every movement be Within thine arms—eternal rest! —Helen F. Boyden.
On Thursday we had some natives to draw a garden for us, for which we gave them a meal of venison and tea and a little salt which they seemed to enjoy, but possibly not as much as beer, for which they help one another.

However, our stay we have been quite busy putting things in running order. We are as it were dropped down into a place to work, as we see work on every hand. We are at it were dropped down into a place where the first thing is to be done. The natives are raw and some of them have funny ideas. Last Saturday a native came over to ask permission to dig on Sunday and give the people beer. He said they did not wish to grieve the Lord of heaven, but that we might grant them the privilege. We were glad to leave all rights of granting privileges with the Lord and preach to him Jesus as the Savior of men.

On the following Sunday we had the largest congregation of any time since the work is begun; and the people were very attentive to the word. Among those present were the native chief, his family and servants. After services a number of the young people with a native brother, who came a long way to be here for services, gathered in a group and sang a number of good hymns which heartily interested the children.

Thus the work is more encouraging and we feel like pressing onward in the work. A number of young people came regularly about six miles to services. These would like to be taught daily, but the distance is too great to travel. We hope therefore to open a school in that neighborhood sometime.

We praise the Lord also for real good native neighbors, who are ever ready to show us kindness. It is remarkable how their fear has given place to confidence since they learn that we have come for their good and not to harm them.

We had a few showers of rain two weeks ago, but now the weather is very dry again. If rain does not soon come a lot of the first sowing will be lost as the grain is just coming through the ground.

Dear readers, continue to pray for us all.

Your brother in Jesus.

Levi Doner.

Mapocho Mission, Bulawayo, So. Africa, Nov. 9, 1904.

Bulawayo, So. Africa, Nov. 18, 1904.

To the readers of the Visitor: Greeting in Jesus' name. We again take the privilege to speak to you through the medium of the pen as best we can. How often we would desire to speak face to face with all who are interested in the work. As far as I know we are all well at present. Bro. Doners being away at the new station, we do not hear every week from them, but we hope they are well.

The Lord still gives us evidence that we are of some use in this land of sin. How glad we may be when the Lord calls us to work for him; to sow the precious seed of truth.

We rejoice to say there is a good outlook for spiritual work. People are becoming interested more and more; especially is this true of the young. While this may not be visible in all, it is in some at least. For proof of this, some are coming out from their former belief and publicly manifest their desire to follow Christ. What does this mean for them?

Let us take for example our own America with its Christian religion. Children are taught to believe there is a God, who is all powerful, who created all things, that he sent his Son into the world to save men, and that we reverence and worship him, or we shall receive punishment at his hand for our disobedience. These things are taught us from childhood until they rest on our minds as though placed there with an indelible pen. Whether we obey or not, we still believe it true. Under these conditions, would one find it an easy matter to persuade people to forsake this faith, and accept another of which they knew nothing? Would the parents say one to the other, "what is this new thing we hear about?" Would they not caution their children, even threaten them, not to have anything to do with it? Would they not view it from a distance to see what the result would be? Would they not, with the prejudice towards a strange doctrine or religion, and with the thought of reverence to their forefathers' faith, be slow to accept? I fancy such an undertaking would meet with slow progress.

This is what we meet with in this land, as do others in other places. It means, first, taking away the religion of the people. This cannot be done by force, as some think, but by earnest prayer this mountain can be removed, and, praise the Lord, we can see it moving. By earnest prayer, gentle pleading, and Christian persuasion, it can be done. For this we need the love of God, the faith of an Abraham, to believe the things which we cannot, as yet, see; the patience of a Job to endure under all that we may see against us.

Should one, however, be persuaded to forsake his former trust for the new, what might be expected but scoffs and scorn, to be cast out as weak-minded and a traitor. This kind of conduct we find here when one of these people turns to Christ. All sorts of insults are hurled at him from his own family as well as others. He is often asked why he is such a fool as to believe what the white man tells him. All manner of sport is made at his expense. If this does not have the de-
sired effect, more devilish means are tried. Often a great exhibit of their true character is given, in a night of drunkenness in which they lose all human appearance and are possessed with the spirit of the wicked one. Here the victim, unless he leaves, is tempted with all sorts of evil. I wish to say, it is nothing but the prayers of God's people that will hold this soul at such times; and let us not forget such who are thrown open to great temptation.

We are glad to say, not only among the natives has the work here been a blessing, but last Saturday evening, while sitting on the porch singing songs which turned our minds homeward, we were surprised to see a man coming through the yard leading a horse. We rose, greeted him with a handshake and asked him to off-saddle his horse, for which he thanked us, telling us how he felt he should come over to us for the night. How he wanted to be a Christian, but Satan was hard after him and he felt the need of spiritual help and came here for that purpose. I may say places where one may receive help in the spiritual life are few and far between. His daily surroundings are anything but a help to him. We gave him a welcome, tied up his horse, and gave him some supper. The evening was spent in talking of the good things of God. We found our guest very easy to talk on this line. One could tell at once salvation was his chief concern. He told us how he was reared in a police camp in Africa and was sent to Africa to fight the Boers; after the war he went home, but his wild spirit was not content. So in a short time he joined the police force in Africa and was sent to Rhodesia, finally landing at Ft. Usher, which is ten miles from here. On one of his patrols he was sent here. We invited him to our worship where he came in contact with prayer, and he now says that is what brought him to his senses. From that time on, which was about one year ago, he began to seek the Lord and has found him precious again, saying, Christ has forgiven his sins. "But, oh the wickedness with which I am surrounded is awful." Sunday was spent reading the Bible, singing, praying and talking of God's goodness. As he turned to leave us he said surely the Lord had led him here and strengthened him. As I watched him ride away, my heart rejoiced to think that we can be of some good in this life to cheer souls on to God. How easy it is to minister to those who are hungering for the bread of life! Asking a deep interest in all your prayers, I remain, as ever,

Your brother in Jesus,

H. P. STEIGERWALD

MARRIAGES.

HEIM—BREHM.—On December 14, 1904, at the home of Bro. and Sister S. E. Brehm, of Hummelstown, Pa., parents of the bride, George Dewiler officiating, Samuel J. Heim, of Warrensville, Lecoming county, Pa., and Jennie M. Brehm, were united in holy wedlock.

OBITUARIES.

PRUTZ—Died, near New Blooming, Perry county, Pa., in the home of Mr. and Mrs. Fritz, aged 64 years, 11 months and 14 days. A wife and two children survive him. Burial took place at Mechanicsburg, Elder Jonathan Wert, David Nisley and John Dick, conducting the same.

HOOVER—Herbert R., infant son of Bro. J. N. and Sis. Mary Hoover, of Big Spring, Pa., Nov. 27, 1904, aged 6 days. Funeral services were held at the home of the parents and the remains were brought to rest in a Lutheran cemetery near West Milton, Ohio, Nov. 20, 1904.

To save the darling child from woe,

And guard it from all harms.

From all the griefs you feel below,

I called it to my love.

LENHART—Sister Mary Magdalena Lenhart died at the home of her in-laws, Amos Engle, at Maytown, Pa., Dec. 19, 1904, aged 73 years, 6 months and 24 days. She was a member of the Brethren in Christ for many years. She is survived by seven children, George, Samuel, Harry Lenhart and Sister Emily, wife of Rev. Solomon Engle, of Philadelphia, and Mrs. Amos Engle, of Maytown, Pa.

Her funeral was held Dec. 19 at Reich's church, conducted by Elder Aaron Martin, Bro. Jacob Martin and Rev. Martin Rutt. Text, selected by the children, Isa. xlvii. 2. Buried in the adjoining cemetery.

WINGER—Died, on the 9th of December, at Bridgeburg, Westfield, county, Ont., Susan Winger, aged 75 years, less 8 days. Sister Winger was a life-long member and earnest worker on the old paths of the Brethren church, being one of the old landmarks. She leaves three sons and three daughters to mourn their loss. Her husband, Joseph Winger, preceded her to the home of rest 15 years ago on Sabbath morning at the Brethren's M. H., Black Creek. Obsequies improved by A. Bears, assisted by the Brethren. Subject, "The dying Christian," from II. Tim. iv. 7, 8, to a full house. Church, by which her remains were laid away in the old family lot on the banks of the Black Creek.

STRIKE—Jacob H. Strike, of Chambersburg, Pa., died at the hospital at that place of typhoid fever, after an illness of over three and one-half weeks, on Dec. 19, 1904. He was a son-in-law of Bro. William Hamilton and is survived by his wife and three children; also by his father, mother, four brothers and three sisters. Although seek for the length of time above mentioned, yet his death was very sudden, as he was doing so well, but took worse and died inside of thirty minutes. A few days after entering the hospital he told one of the nurses that he was prepared to die. She said, "Why you must not talk that way. You are getting along so well." He replied, "I want to know what happened and I will tell you this so you can tell the others." Whereupon, a wife visited him, he told her he had had "Jesus" with him, so his friends do not mourn as those that have no hope. Funeral services were conducted by Elder M. H. Oberholtzer, assisted by Bro. S. D. Miller, minister. Text—Matt. xxv. 44. Interment in the Air Hill cemetery.

MINNICK—Grace Ernie Minnick, daughter of Walter and Valmia Minnick, fell asleep in Jesus, Nov. 13, 1904, aged 13 years, 4 months and 3 days. She was a member of the Chicago Brethren in Christ Mission Sunday school and was a large attender at "One's Meeting" and was much beloved by the pastor, workers and her mother. Her death occasioned great sorrow, but she was conscious to the end and left a beautiful remembrance of her love toward God and faith in Christ. The funeral was conducted by G. Clifford Cross, at the Mission, and was largely attended. Six little girls friends dressed in white acted as pallbearers, a choir of ten voices rendered two sweet and funeral hymns, and the little form was laid to rest in Oakwood cemetery, Chicago.

PEIFER—Died, Dec. 13, 1904, John Peifer, of a lingering illness, but without severe suffering until of late when his sufferings were great. The last day and night he was surrounded by his wife and when the end came, he fell asleep to awaken in the presence of Jesus. He was aged 77 years, 2 months and 6 days. Funeral services were conducted by Bro. Charles Miller, at Millersville, Pa., for the last thirty-five years, and with the aid of hired help and the good work was done to the satisfaction of both the brethren 30 years ago and spent much of his time in communion with God. We trust he is in glory. He leaves a wife and six children: David, of Drumore; Daniel, near Lancaster; William, of Millersville; Mrs. Jacob Hiebig, Crevis; Mrs. A. B. Myers, of Millersville, and Mary at home. Burial took place at Millersville, conducted by Bros. C. B. Miller and H. L. Hiebig, Text, Gen. xxv. 8.

WEIDRICK—Died, on the 18th Dec., in Parte Dover, Norfolk county, Ont., George Weidrick, aged 70 years and 6 days. Brother W. had been with his family here about 4 months, when he died. He came from Germany when a small boy and always lived in the Black Creek district. He married Susan Sider, sister of Jacob C. Sider, of Bertie, who passed away 8 years before. Six daughters survive to mourn his passing. A member of our church 2½ years. His remains were brought to Springvale. Obsequies were held at the home of the parents, by two sons and two daughters, Samuel and Harry Lenhart and Sister Fanny, wife of Rev. Solomon Engle, of Philadelphia, and Mrs. Amos Engle, of Maytown, Pa.

Her funeral was held Dec. 19 at Reich's church, conducted by Elder Aaron Martin, Bro. Jacob Martin and Rev. Martin Rutt. Text, selected by the children, Isa. xlvii. 2. Buried in the adjoining cemetery.

WINGER—Died, of consumption, Nov. 28th, 1904, at her home, Anna, wife of Joseph Fike, and daughter of Elder Lighty (deceased), was born June 1, 1833, in Lancaster county, Pa., and died at her home at Lost Springs, Kansas, Dec. 2, 1904, aged 68 years, 6 months and 1 day. She was the mother of two children, of whom seven remain to mourn her loss. Three reside in Alberta, Canada, three in Kansas and one in Illinois. She was converted when young and united with the Brethren in Christ, and was a devoted, pious Christian wife and mother beloved of her friends and neighbors. Her death caused great sorrow, but she was conscious of her approach to the home of rest. Interment in Pleasant Hill Evangelical church at Lost Springs and Evangelical cemetery.

FIKE—Anna, wife of Joseph Fike, and daughter of Elder Lighty (deceased), was born June 1, 1833, in Lancaster county, Pa., and died at her home at Lost Springs, Kansas, Dec. 2, 1904, aged 68 years, 6 months and 1 day. She was the mother of two children, of whom seven remain to mourn her loss. Three reside in Alberta, Canada, three in Kansas and one in Illinois. She was converted when young and united with the Brethren in Christ, and was a devoted, pious Christian wife and mother beloved of her friends and neighbors. Her death caused great sorrow, but she was conscious of her approach to the home of rest. Interment in Pleasant Hill Evangelical church at Lost Springs and Evangelical cemetery.