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A Letter from Central America.
Guatemala, C. A.
Dec. 7, 1904.

Mr. and Mrs. Noah Zook,
Harrisburg, Pa., U. S. A.

My dear Brother and Sister. Your brotherly letter of November 4 was received several mails back. We appreciate kind words from those who have a heart in the Lord’s work.

Christians at home do not realize the good they can do by keeping in touch with the lonely workers far away in heathen lands. A letter of encouragement, showing real interest in the worker and the work he is endeavoring to do for the Lord, may serve as a real stimulus in times of weariness and depression, which I assure you are part of a missionary’s experience.

We have not the privilege of attending conventions, conferences and other spiritual gatherings, where the free exchange of thoughts on spiritual themes, and the often heart-thrilling testimonies, stir to the very center of the being, and increase faith and hope, building up the spiritual man, and giving courage to press on in the battle against sin, which is overwhelming the world.

In the absence of these things, what a blessing Christians could be to their brethren on the foreign fields, by a more thoughtful and loving interest in them.

Missionaries may not feel able to write many and long letters, but they surely would be glad to receive more than they do. Brother, tell the people about these things as you go about in the churches.

Tell them if they pray for the missionary, to write him sometimes and tell him so; to keep in touch with him and the needs of the work. Oh the truth of it all is, the church of Christ is not yet half awake as to her responsibility in reference to missions. She does not yet see that the one supreme work for her in the world is to preach the gospel to every creature. She is selfish and stingy in the use of the money God has put into her hands as to a steward.

She has plenty for costly church buildings, for fine private dwellings, for lavish expenditure upon her families, for traveling hither and thither for pleasure, while the missionary is struggling along often with scarcely enough for the bare necessities of his family and the work. If a mission building is needed, he must put the need before Christians at home again and again, and perhaps years pass by before he can see his hopes realized and the need fully supplied.

At home there is plenty of money to flood the land with sectarian literature, but if on the mission field a press is needed to send out pure gospel literature, it is hard work to keep things running to get enough money together to buy paper and ink and send out the blessed story on the printed pages. This looks like complaining, but it is not. It is simply setting forth the awful neglect and apathy of the church in carrying out her Lord’s last command.

Those who labor and suffer have their joy and will get their reward; but, oh, when I think of the awful losses many will sustain in the day of reckoning, it is a dreadful thought. Instead of missionaries having to keep stirring up the people at home and setting before them the needs, it ought be just the reverse. They ought to be stirring up the missionaries by words of encouragement and helping in every way in their power.

They ought to say, we are praying for you. We are standing with you in the battle. We count ourselves partners with you. You go down into the deep, but we will hold the ropes. We are ready to respond to the slightest signal for help. Let us know what are the needs, so the work may be enlarged. We want to help you to enlarge your borders and strengthen your stakes. We will stand by you in the difficulties, and will share with you the burdens as well as the joys. We want to see our Lord glorified and souls saved. Oh, if Christians would take this attitude towards missions and missionaries, what a difference it would make in time and in eternity.

It is a strange letter, brother, but perhaps the Lord has a purpose in it. You may use it in any way you can, and if the Lord can, through it, stir up some of his own to be more faithful stewards, amen, and blessed be his name. We keep in touch with your journeys and work through the Visitor.

We are reasonably well, and both send much love to you both.

Yours, in Christ,
J. G. Cassel.

No honor, no reward, however great, can be equal to the spittle satisfaction that a man feels when he can point to his work and say, “This task I promised to perform with all loyalty and honesty to the utmost of my ability is finished.”—Henry M. Stanley.

The loss of the soul—what does it mean? We can estimate the gain of the whole world, but we have no mathematics by which to estimate the loss of the soul. The gain of the whole world, if such gain were possible, would not compensate a man for this loss.
EVANGELICAL VISITOR

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

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

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The following is from the pen of the editor of the same paper.

CALLED BLOOD CURDLING.

When the examination of Reed Smoot develops on the line of endowment house oaths, the report is headlined in a prominent newspaper, "Blood Curdling Mormon Oaths." Yet these oaths serve to confirm the claim that previous Masonic initiation was one thing that qualified certain early organizers of Mormonism.

It was brought out in the examination that there were secret signs and obligations never to reveal anything seen or heard, with penalties for breaking the obligations. Penalties were testified to as follows:

That the throat be cut from ear to ear and the tongue torn out; that the breast be cut asunder and the heart and vitals be torn from the body; that the body be cut asunder at the middle and the bowels be burnt to ashes and scattered to the four winds of heaven appears to be lacking. Still the penalties remain sufficiently "blood curdling" as used by Mormons, however ennobling when employed by Masons.

Like Freemasonry, Mormonism has a vow of chastity; the Freemason swears not to violate the chastity of a near relative or of any Mason who has taken three degrees; the Mormon is bound "not to cohabit with any person not given him or her by the priests." Inasmuch as this seems applicable to marriage, it appears rather better than the Masonic obligation which does not hint at marriage, and has no effect in cases outside membership or in cases of membership in the first and second degrees.

The witness drew his hand across his throat when he repeated this vow: "We and each of us do covenant and promise that we will never reveal this, the first token of the Aaronic priesthood. Should we do so we agree that our throats be cut from ear to ear and our tongues be pulled out by the roots." A person familiar with Freemasonry derives from the testimony of the examination as reported, an impression that Mormon is milder than Masonic initiation.

Considering then that a large proportion of all the leading men of the nation from the President down, be they infidel or Christian (Senator Fairbanks, Vice-President-elect of the United States, only recently figured in some Masonic initiation, according to press reports, as also did the Hon. John Wanamaker, <Christian philanthropist, ex-Postmaster General and noted Sunday-school man), are guilty of being bound by these worse than "blood curdling" oaths, the prospects of a speedy deliverance from the evils that curse the nation are not very bright. The christianizing of the nation seems to be yet far away, but Wisdom says to every individual, "Escape for thy life," "come ye out from among them and be ye separate." But by the example of these leading men these iniquities appeal to the young men and they get taken in thus perpetuating the evil.

Watch Your Credits.

Renewals have been coming in pretty freely the last six weeks, and it is our endeavor to make all necessary corrections without fail, yet we find that sometimes we make mistakes. So if you have sent money watch your label and if the credit is not properly changed within a month's time after the money was sent, please notify us. Money is safest to be sent by postal order, bank draft or express order. Money loose in ordinary letters is at the risk of the sender. We are sorry to lose any of our subscribers, but as some are dropping out we would like very much if efforts were put forth everywhere to secure some new names.

As was announced in our last issue, Sister H. Frances Davidson expects to spend February and March in Pennsylvania. She expects, D. V., to be at Martinsburg, Pa., January 29th, take in Blair and Bedford counties the following week up to Wednesday evening, Center county, at Howard, Thursday evening and Lykens Valley Friday evening. Starting in Cumberland district Sunday evening February 5th, she will spend two weeks in Cumberland and Franklin districts. Starting in at Elizabethtown, Feb-
February 21 (Tuesday) she will give three weeks to Lancaster county districts. After Lancaster county she will give one week to Philadelphia and Bucks and Montgomery counties, and the balance of her time will be given to Lebanon and Dauphin district. May the Lord give her open doors by opening the hearts of the brethren everywhere, and may she feel when she goes back to Africa that she has the entire Brotherhood standing by her. Read what she says in her letter on another page, and read the touching letter from Sister Doner, rendered doubly touching because she has departed from our midst.

The Messiah Home, and the Home Orphanage were kindly remembered by many friends at this season. The children as well as the “children of larger growth” were not forgotten in the distribution of Xmas cheer. A friend in Iowa made it possible that the Home people had a turkey dinner and smaller donations of others made it possible to swell the variety of eatables. Besides this a treat of oranges was enjoyed by the inmates of the Home, through the kindness and interest of Miss Barbara M. Kern, of Indianapolis, Ind., and Bro. and Sister S. R. Smith, of Harrisburg, Pa., while Bro. and Sister A. B. Musser treated all round with home-baked cakes. These little kindnesses, while regarded mostly for children, are not less appreciated by the aged ones. Some from the surrounding country and even city merchants, made special donations to the Homes at this time, when the joy of the coming of the Christ-child is so abounding. We thank all for their kind remembrance of us.

For the Evangelical Visitor.

In our last issue reference was made to the forthcoming Constitution and By-Laws. We called attention to the fact that the committee is at a loss to know how many copies to issue, as many districts have not sent in any orders yet. Since then a brother who belongs to one of the districts in Lancaster county, Pa., has written us, saying that he and others with him want copies, but nothing has been said about the matter. It looks as though in many places the matter has not been taken up by any one, with the result as above stated. Let the districts act at once and order an ample supply.

Sister Boulter’s pathetic account of her work in Virginia in last issue touched the hearts of many of the readers. The box of supplies which she had received from Lancaster, Pa., enabled her to bring comfort and cheer to the needy family whom she had found in such dire distress. The Lancaster friends who had sent it have found that giving brings joy to the giver and are contemplating sending another box in the near future. If any of the readers desire to help swell this donation they can do so by sending to Bro. D. W. Kautz, Lancaster, Pa., 132 Nevin street. Donations of money will be gladly received, as it costs something to send the box, and whatever of cash remains after paying the freight will be forwarded to Sister Boulter. What thou doest do quickly.

The Montreal Witness, weekly, still comes to our table. As a family newspaper it is not excelled by any. It is an able advocate of all moral questions and is not swayed from its principles by any monetary consideration. To our Canadian subscribers who desire a clean paper giving all the current news we could club the Weekly Witness with the Visitor for one dollar and fifty cents. The regular price of the two papers separate is two dollars.

We should have had from four to eight pages more this trip to make room for all the matter which we would have liked to have given our readers. But some has to wait. “Our Youth” page is crowded out as is all selected matter.

We have correspondence which, no doubt, the writers desired to appear in this issue of the Visitor, but on account of much matter that was pressing, some had to be delayed until next issue.

We had a slight hope that particulars of Sister Emma Long Doner’s death would reach us in time for this number, but are disappointed in this expectation.

For the Evangelical Visitor.

The Light of the World.

“Ye are the light of the world.” What is the light of the world? Those who have put on the Lord Jesus Christ. “They that be wise shall shine as the brightness of the firma ment and they that turn many to righteousness as the stars forever and ever” (Daniel xii. 3). Shine for God. “In him was Life and the Life was the Light of men”—The light of the world. A conductor of light must be bright. Therefore, if we will shine we must pass through the process of thorough cleansing. “Blessed are the pure in heart for they shall see God.” This is the ideal way—God’s way for us to be the light of the world. Only as we see God—live clean lives, do we convey any light whatever. And only as we are pure in heart can we see God—the source of light,—God is light, and to see God you must be pure in heart—the beauty of holiness—a pure heart, a clean life. “Make the tree good, and the fruit will be good.” Have a pure heart and your life will be the light of men. Seeing God we are a reflector in focus with the light, shedding light upon the darkness, dispelling the gloom. Helping poor lost souls on the shining way. The path of the just is as the shining light, “Ye are the light of the world.” Be a blessing. Let the lost know that you love them. Help them to God. Make it the watchword of your life—helping lost souls to Jesus.

To be the light of the world in a practical way, cherish this lofty calling. Keep walking in the light and “the heathen shall know that I am the Lord when I shall be sanctified in you before their eyes” (Eze. xxxvi. 23). “Ye are the light of the world.” This includes the poor, lost heathen for whom Christ hung upon the cruel, rugged cross, dying for the world. He is the “propitiation for our sins, and not for ours only, but also for the sins of the whole world,” “The heathen are looking to you to bring them the light.” Are we at our best in giving them what their dark! dark! hearts need.

Are you light in the Lord—are you shining for God, unto the uttermost parts of the earth? Showing your faithfulness in bringing light to poor lost souls in heathen darkness? Now listen as Jesus once more comes to speak to you of his will in your life. “Ye are the light of the world.” Are you making any excuses? Then get ready for the first opportunity Jesus brings to you to be light for him. Give the blessed gospel wings and send light to the uttermost parts of the earth, and “unto you that fear my name shall the sun of righteousness arise with healing in his wings” (Mal. iv. 2). Yours seeking the lost, ISAAC O. LEHMAN.

Roodpepoort, Transvaal.

The Brethren in Harrisburg, Pa., have decided, D. V., to hold a two weeks’ special meeting at the Messiah Home chapel. We expect several brethren from outside districts to conduct the meetings, and we would be pleased to have others come to visit us during that time and help to make the meetings interesting. But above all we ask an interest in the prayers of the saints, that the Lord may revive his work here, and souls be saved.
EMPOWERMENT.—"Ye shall receive power when the Holy Ghost is come upon you." (Acts i. 8.)

There has been, and yet is, considerable confusion in the minds of some on the subjects of sanctification relatively completed, and empowerment. It is evident, however, that sanctification is not empowerment; and that empowerment is not sanctification, because sanctification as an act is a process of purification. And that sanctification as a state, when relatively completed, is a condition in the which an individual is free from sin, and the tendency to sin—the "carnal mind."

Empowerment enables and qualifies us to do the whole will of God, to rejoice in constant victory over temptations, and trials of our faith, and to successfully use the gift or gifts of the Spirit bestowed upon us, and thus maintain and retain by faith the state of entire sanctification.

There is as much difference between sanctification and empowerment as there is between pardon and regeneration; but who ever saw a person pardoned that was not regenerated? I answer, nobody. What is true in this respect of pardon and regeneration is also true of sanctification and empowerment.

They Are Inseparable.

Who ever saw a person wholly sanctified that was not also anointed with the Holy Spirit? Empowerment is expressed in various terms: "Filled with the Spirit;" "baptized with the Holy Ghost;" anointing; sealing; "earnest of the Spirit;" "earnest of our inheritance," etc.

What can hinder empowerment when a soul is wholly sanctified? Nothing: for the same act of faith that appropriates the one (entire sanctification) also appropriates the other (empowerment). When a person is wholly yielded, dedicated, or consecrated to God, and by faith thoroughly cleansed from all sin, and the tendency or inclination to sin. What can then prevent the empowerment? Nothing: for then even the "carnal mind," the "old man," the "law of sin" is eliminated, exterminated, put off—in which state God can entrust one with the empowerment of the Holy Spirit.

EMPOWERMENT FOR BELIEVERS AND NOT FOR PENITENT SINNERS.

It is just as improper to call the act of regeneration sanctification as it is to call the act of conviction for sin, regeneration or pardon.

The empowerment, or baptism of the Holy Spirit, as well as entire sanctification is for the child of God, and not for the penitent sinner. It is most incongruous to teach, or believe, that a person is baptized with the Holy Spirit before he is born of the Spirit. We would positively refuse baptism in water to any one who could not clearly testify to a new birth—regeneration—how much more does God require the certainty of justification by faith before he administers the baptism of the Holy Spirit; but the moment these conditions are fully met the anointing occurs. Let us now turn to the holy Scriptures for authentication—"I will pour water upon him that is thirsty, and floods upon the dry grounds; I will pour of my Spirit upon thy seed," etc. (Isa. lviv. 3.) "I will pour out my Spirit upon all flesh; and your sons and daughters shall prophesy," etc. (Joel ii. 28.) "He (Jesus) that cometh after me is mightier than I (John) ... he shall baptize you with the Holy Ghost," etc. (Matt. iii. 11.) "Behold I will send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be clothed with power from on high." (Luke xxiv. 49.) "He that believeth on me, as the Scripture hath said, out of his belly (or innermost life) shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him (not sinners) should receive; for the Holy Spirit was not yet given; because Jesus was not yet glorified." (Jno. vii. 38, 39.)

The above quotations are all prophetic. Now we come to the fulfillment of the promise. Introductory to the verification of the promise we quote Acts i. 5: "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

FULFILLMENT OF THE PROMISE.

"When the day of Pentecost was fully come they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting and there appeared unto them cloven tongues like as of fire and it sat upon each of them. And they were all filled (about 120) with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." (Acts ii. 1, 4.) Peter declared this to be the fulfillment of Joel iii. 28. (See Acts ii. 17.)

To show that these disciples were truly converted and children of God, we will simply quote from Luke xxivv. 51, 52, 53: "And it came to pass while he (Jesus) blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God." How could they have shown more piety and true devotion? They certainly were not sinners, but saved and consecrated, waiting for the baptism of the Holy Spirit. PHILIP AT SAMARIA.

When great persecutions arose in Jerusalem against the church, the disciples were scattered throughout Judea and Samaria, except the Apostles. Philip came to Samaria and began to preach which resulted in a great revival. He also baptized converts. The church at Jerusalem on hearing this glorious news sent Peter and John to assist, or possibly take charge of the work; who, when they came to Samaria, prayed for the young Christians that they might receive the baptism of the Holy Spirit, for as yet they had not received this promise.

Then they (Peter and John) laid "their hands on them and they received the Holy Ghost." (Acts viii. 17.) Some entertain the idea that the laying on of hands was only practiced on the Jews after they were baptized in water, and that the Gentiles receive the empowerment in regeneration.

The above incident proves the absurdity of that argument; because the Samaritans were an amalgamated peo-
ple, which made them neither Jews nor Gentiles; and so were intensely hated by the Jew that he refused to have any dealings with them. Paul was a Benjamite and Ananias laid his hands upon him that he might receive his sight and be filled with the Holy Spirit, before he was baptized. Paul says, "There is no difference between the Jew and Gentile."

**Cornelius of Caesarea**

is sometimes referred as an example to prove that we receive the baptism of the Spirit, and conversion at the same time, claiming that he was not converted until he had heard Peter preach. But a glance at the life and experience of Cornelius is all that is needed to reveal the error of such a conclusion.

In Acts x, we find him a devout man, a God-fearing man with all his house, a man that gave much alms to the people, and oraved to God unceasingly. He received heavenly visions; and celestial visitors bringing the good report from heaven that his prayers and alms were held as a memorial before God, and also gave instructions to send for Peter who should tell him what he ought to do. Peter also received a vision which convinced him that Cornelius, though a Gentile, must not be called unclean. "What God hath cleansed that call not thou common." Cornelius was also known as a just man, and of good report among all the nations of the Jews. He obeyed God's voice and sent for Peter, who when he came to the home of that pious man, found him there with his kinsmen and near friends waiting the arrival of the holy apostle. Peter opened his sermon by saying, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is acceptable to him. (Cornelius fills the bill.) The word which God sent unto the children of Israel, preaching peace by Jesus Christ...that word I say ye know (had previously heard and accepted) which was published throughout all Judea, and began from Galilee, etc.

If he was not a converted man, where will we find converted men? Who would have the audacity to imitate such a beautiful Christian character and call him a sinner? We must conclude that he was a thoroughly converted man, and that God desired him to have the empowerment. So when Peter began to preach the "Holy Ghost fell upon them." How delightful if all believers would be so ready and anxious to receive the baptism of the Spirit.

**The Twelve Disciples at Ephesus.**

When Paul met them he interrogated, "Have ye received the Holy Ghost since (or when) ye believed?" They replied by saying, "Nay, we did not so much as hear whether there be any Holy Ghost."

Further inquiry revealed the fact that they were only baptized unto John's baptism. Then Paul taught them the real signification of John's baptism, and rebaptized them according to the commission of Christ and then after that "laid his hands upon them and the Holy Ghost came upon them; and they spake with tongues," etc. (Acts xix. 6).

The propounding of this question, "Have ye received the Holy Ghost when ye believed?" is a strong evidence of the importance of the experience: and also a positive proof that it is possible not to receive it in regeneration. If we invariably would receive it in conversion, why should we not have done had they not been drowned and regenerated.

First. He laid his hands upon them and the Holy Ghost, etc.

Now we turn to Ephesians i.: "In whom having also believed, we were sealed with the Holy Spirit of promise, which is an earnest of our inheritance until (or unto) the redemption of God's own possession unto the praise of his glory." This evidently teaches that one must be a believer, or in the state of saving faith, before he can "believe the sealing, or empowerment."

The expression "earnest of our inheritance" is very significant indeed: because it indicates an act of God to seal his own possession unto the praise of his glory. How could we be a legitimate child, and legal heir, without first being born of God?

The "earnest of our inheritance" is the first payment to us as God's children by God himself—the fulfillment of the first promise of grace that God has made to his children (not to sinners in which fulfillment God recognizes us as his legal heirs, ratifies the contract or covenant between him and his legitimate child, and obligates himself to fulfill all other promises made to his child as long as his child keeps covenant: for God will never break covenant. He is a covenant-keeping God, and the covenant will never be broken unless it is broken by his child.

The empowerment enables us to keep covenant with God. Now if we refuse to receive the "earnest of our inheritance"—the first payment of our inheritance, how can we expect to receive the promises which follow? If we are too unfaithful to be entrusted with the fulfillment of the first promise made to God's children, how can God entrust us with the full inheritance?

It is an insult to God for his child to neglect, or refuse to receive this "promise of the Father." May we all like loving, faithful children, come right up and receive the "earnest of the Spirit!" and thus be entitled to our full inheritance. "He that overcometh shall inherit all things." "Ye shall receive power when the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth." We all need it and must have it to be proficient laborers and witnesses for our Christ. The house-wife, mothers, fathers, bishops, ministers, merchants, professionals, farmers and common laborers, all need it.

Our next topic will be "How to obtain sanctification and empowerment," and "How to retain it."

**Des Moines, la. J. R. Zook.**

The great distinction between teachers, sacred or literary, is that one class speak from within, or from experience, as parties and possessors of the fact; and the other class from without, spectators merely, or perhaps as acquainted with the fact on the evidence of a third person. It is of no use to preach to me from without. I can do that too easily myself. Jesus speaks always from within, and in a degree that transcends all others. In that is the miracle.—Sel.

Crossing the sea does not revolutionize character. Crossing the narrow stream of death makes no more revolution. Men are fitting themselves to be made what they will be, whether in New York or in the new heavens and earth.—Burdett Hart, D. D.

God nowhere promises that he will answer prayer in the way designated by the petitioner: that would be to
The Heavenly Mansions.

"In my father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you." (John xiv. 2.)

What a great promise the above verse contains, and we are safe in saying that Jesus could not have spoken words of greater comfort to his sorrowful disciples than these. If we read the preceding chapter, we find that Jesus spoke these words to his disciples in the night before he was betrayed. He had washed his disciples' feet and had given them the bread and wine which was to represent his suffering and death. After he had told them that one of them should betray him, they were very sorrowful and after they knew who should betray him, and Judas had left, Jesus spoke these comforting words.

The disciples were exceeding sorrowful in learning that their blessed Master, whom they so dearly loved, was to be betrayed into the hands of sinners and taken away from them. Their only hope they had was now at stake. They had looked forward to the time when Jesus would establish an earthly kingdom and deliver the Jews out of the hands of the Romans, under whose government they had been for a number of years; but they saw that all their hopes were in vain. It seems that when Jesus told them that the way he now would go they could not follow, all their hopes had vanished and they would have laid down their lives for his sake.

Jesus knew the sad condition that his disciples were in and he knew that they needed some words of encouragement. He said, "Let not your hearts be troubled: ye believe in God, believe also in me." He wished to impress the thought upon their minds, that though he is taken from them, they should still believe in him and if they believed in him, their hopes would not be in vain; but instead of speaking of an earthly kingdom, he spoke of his Father's house and of the many mansions it contains. The most comforting of these words were, that he would go and prepare a place for them.

Dear readers, we can greatly rejoice that we are not excluded; but we can also inherit these heavenly mansions with the apostles. When dark seasons come over us and we become sore oppressed, let us not be discouraged, but let us think of the heavenly mansions that are prepared for us, who love and serve him. We believe that the disciples were greatly encouraged after Jesus had spoken about his Father's house. They began to realize that Jesus had a heavenly kingdom in view instead of an earthly domain. How we can rejoice that Jesus did not establish a kingdom over in Palestine and reign for a number of years and then go home to his Father, but instead of reigning and bearing rule over the people, he was despised and rejected and was often called a deceiver, even by his own people, whom he came to redeem. He was nailed to the cross by cruel hands and gave his life a ransom for us all and went before to prepare a place for all those that love and obey him.

To inherit these blessed mansions, we must comply with several conditions. First of all, we must set on the way that leads to them. We must repent of our sins and give up our own will under the will of God. We must get our sins blotted out and believe on Jesus, who is the way, the truth and the life. After we have become pilgrims on the way that leads to these heavenly mansions, we are commanded to take up our cross and follow in the footsteps of our Master, for we are bought with a price and are not our own.

Dear readers, should we not with an earnest zeal travel this way that leads to the mansions above, and forsake all our sins, serving the blessed Master with all our might? How sad it would be if we should fail to fill the mansion that is reserved for us. On whom could we lay the blame? Could we lay it on our fellow-men and say, it was on account of that man or that woman that I am not permitted to fill my heavenly mansion? No, we can lay the blame on no one else but ourselves. We may be hindered by some person to some extent, but even then we cannot excuse ourselves.

In looking into the word of God, we find many that could have excused themselves on these grounds, but through trusting in their God and in his will, they were enabled to enter through the nearly gates into the heavenly Jerusalem and there inherit the mansions that were waiting for them. Let us take Joseph for an example, who could have said, "On account of my brothers, I cannot serve my God as I wish to serve him," but instead of laying the blame on his brothers, he trusted in the Lord and inherited a mansion in heaven. In like manner, Moses, David, Daniel and many others of God's servants, could have laid the blame on their fellow-men, but if they would have done this it would not have profited them, but it would have aided them to miss the joys of heaven. Let us not therefore look to others, but work out our own salvation, so that we may not, with the man who had not on the wedding garment, be speechless, when we come to the great marriage supper of the Lamb and be cast into outer darkness, and thus fail to fill our heavenly mansions, which the blessed Master went to prepare.

Your brother in Christ,
Florin, Pa.
LEVI F. SHEETZ.

"Christ Is All and In All."

O what boundless hope, what floods of joy, what ineffable peace, what abundant life, are summed up in that name of names, Jesus! To the in­habitant of the heavens, such waves of thought roll in at the mention of his fulness, and what he is to us, that the world indeed could not contain the books that we might write about it. He is our peace. He is our light. He is our joy. He is our one and only hope. He is our freedom. He is our life—and in the fuller sense indeed, our all and in all. Just picture this dreary world before he came; the darkest colors are not too dark to de­pict man's shame and misery and despair. No good thing to look back upon, no joy to look forward to. It was, "Eat, drink and be merry, for to­morrow we die!" What a contrast now: it is "Look and live!" and with Christ, "Behold, I am alive for­evermore."

I see an ancient city before my eyes, with its gorgeous temples, and its idols of silver and gold; chariots dashing through the gates, troupes of dancing girls in the squares, and great towers rising skyward, by the forced labor of slaves and prisoners of war. Luxury untold in the palace, misery unequalled in the hut of the poor. Picture their licentious feasts, and intermittent wars, and endless jealousy and hate. Remember that neither honor nor life were safe—sin in the palace, terrible and bruising sin, and sin in the cottage—and the end thereof was death! They drank to the dregs the cup of earth's pleasures—but there was no content, no peace, no lasting joy—only a brief and furious carnival, that revealed just how low man can sink when out of touch with God. It was a terrible time, a time of world-wide war, and crime, and hor­rible and pitiless debauchery, from which there seemed no escape. And it is assuredly no better to-day where this name is not reverenced and feared, for "the heart of man is de-
ceful above all things and desolate-ly wailed." But Jesus came—straight from those celestial glories to this dreary sin-cursed, inhospitable world.

Well may we with delightful joy thank God for this coming, heralded by the angels, who sang a carol of strange purport, even a song of joy and peace. And now we can truly say with the prophet Ezekiel, whom I trust we shall all see some day face to face, "This land which was desolate, is become like the garden of Eden," for to us, whom he hath redeemed, "all things have become new."

How much more literally we shall be able to say this when our Lord comes back again to reign himself on our little globe, even when "the desert shall blossom as the rose." Yet all things have become new in the Christian's life already, and hope which maketh not ashamed, keeps us always rejoicing. Now the meek and the lowly sigh no more for the power which unrighteous tyrants attain, for soon they are literally to inherit the earth. Now the honest tradesman is troubled no more because of the success of his dishonest competitor, for he is satisfied to earn his daily bread, and live in tent or cottage, since he knows that he is laying up treasure in heaven. The Christian sculptor rants no more about division of land, and of the injustice of the rich, for he knows that that great Socialist, Jesus Christ, is coming, when believers shall have all things in common. The Christian poet sighs no more because of earth's marred beauty, for he shall "behold a land that is very far off," a land of unfading glory. Now the Christian musician shudders no more at the discord of earth, for at times in anticipation he seems to hear the new song, that great hallelujah chorus, sung by a multitude which no man can number. The toiler amidst life's pressing duties faints no more, but thinks in-stead of the promised rest that "remaineth for the people of God." Not the Christian sculptor groans no more because of this sin-cursed, imperfect body, for he knows that when it shall crumble into dust, and be dissolved, that he shall have a body "like unto his glorious body," of perfect and incorruptible beauty. And the artist who has accepted Christ is discouraged no longer by unattained ideals, for he is thrilled and satisfied when he thinks of the city of the peri- ly gates, and the streets of gold, and the sign of eternal promise, "the rainbow round about the throne!" To whom do we owe this hope, this knowledge and inspiration? To Jesus of Nazareth who was born in Bethlehem of Judea, on a day that was gathered to the past, just 1904 years ago. Sin, with all its allurements and promises, brings even in this life a hundredfold its weight in pain. But Jesus Christ has brought nothing but blessings. He is all we want, he is all we need—a mediator between us and God, a saviour in the fight against sin, a leader in life's pilgrimage, our shepherd, our prophet, our priest, our King. On these last four great offices of Christ, we would like to dwell, and perhaps in this way we may give a slight idea of the meaning of that great assertion, "Christ is all and in all."

I would say first that Christ is our Shepherd. All we like sheep have gone astray. It is only God that knows how far we have wandered, and how utterly lost we were—lost to peace of mind, lost to holiness lost to God and lost to heaven. But thanks be to God who sent the good shepherd to find his sheep! He found me roaming afar on the bleak mountains of sin, in a land of no pasture, and brought me back to his fold. Here is the finest point of identification between Jehovah, the covenant-keeping, unchangeable God of the old testament, and Jesus, the good shepherd of the new. There is not a hair-breath's difference between the Shepherd of the 23rd Psalm, and the Shepherd of John x. 14. Only much better we know him now that he has come, in his boundless love, to give his life for the sheep. Isaiah said truly, "He shall feed his flock like a shepherd." and again, "He shall carry them in his bosom!" And says David, "He maketh me to lie down in green pastures!" Now sheep will only lie down when three things are true—their wants must be satisfied, there must be good pasture, and a sense of absolute security. And such there is in the fold of the good Shepherd! And he not only feeds us but he leads us, "beside still waters," through life, through the valley of the shadow of death (which is only a shadow) till at last he leads us to himself and his glory. There is not one of the flock but can trace his leading from the day he found us in the storm, and in the wilderness and brought us to the calm and safety of the fold. And, also as a shepherd, he is guarding us and shielding us from danger. Although the enemy cometh in like a flood, he soothes us with those silvery tones of his, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." The wolf and the robber come ever and anon in the shape of Satan and his servants, Doubt, Distress, Fear and Sin, but the good Shepherd is ever watchful and tireless, and guards while we sleep, for "I have triumphed over them eternal life: and they shall never perish, neither shall any man pluck them out of my hand." Oh pleasant, how sweet, how safe a fold! Surely we can sing with our hearts bursting with gratitude and praise.

"They Shepherd of Israel and mine. The joy and desire of my heart: For closer communion I pine. I bow in to reverence where they rest. The pasture I long to find. Where all who their Shepherd obey. Are fed, on the bosom reclined. And screened from the heat of the day."

"Tis there with the lambs of thy flock. There only I covet to rest: To lie at the foot of your rock. Or rise to be hid in thy breast. Tis there I would always abide And never a moment depart. Corseled in the cleft of thy side. Eternally hid in thy heart."

I go a step farther and I find that Christ is our prophet. Christ had a threefold anointing, that of prophet, priest, and King. Throughout all the ages men have needed a prophet, some one to reveal God; the great self-existent Lord of all, the creator of the ends of the earth, whom no man hath yet seen, nor can fully comprehend, is too holy, too high, too lofty, for our understanding. Fals prophet and antichrist have attempted time after time to reveal, proving only blind leaders of the blind. It is true that the human heart universally knewed of the existence of God, and sought after him, "if haply they might find him," but with his feeble vision, man saw no farther than this world, and worshipped the things that are seen, unable to comprehend him, "whose ways are not as our ways, nor his thoughts as our thoughts." But he was never far from any one of us, and never left himself without a witness, even from the days of the first Adam; and so he in turn has been seeking us. These witnesses were the prophets: in whose hundreds God put the word of life; theirs was only a partial revelation, although man was told enough to guide him safely to the eternal shore. But Jesus, the great prophet, knew the whole mind of God, being himself the only-begotten Son of God, the Father. He revealed three great things: Our utterly lost condition because of sin; the love of God the Father in providing through him a way of escape from destruction, and an entrance into the everlasting kingdom; and then he foretold a great part of the future, how
that the world would not receive his message, how he was coming to reign with his chosen ones, and finally how this world was to be destroyed, and replaced with a new heavens and new earth, and foretelling in a way that surely no one could mistake, the reward of the righteous, and the doom of the unsaved. Oh that all men would listen to the life-giving words of this faithful prophet, who has revealed that which without him would never have been known. Surely, "Never man spake like this man."

Then I find that Christ is our High Priest. No more need of priests, or sacrifices or ritual now! Christ has ten thousand offices, for "it pleased the Father that in him should fullness dwell," but this seems most important of all. It is only one who has had a deep conviction of sin that realizes his need of such a priest. And dost thou not see him, guilty one, interceding at the right hand of God? The great God before whom the seraphim with veiled faces continually do cry, "Holy, Holy, Holy," who is too Holy to look upon, is surely unapproachable by man, guilty, vile, and full of guilt. What hope is there that I in my uncleanness can approach this Holy God? There must be a mediator, one to intercede for me. But such an one is here, even Jesus, God incarnate. In the old Mosaic ritual, God opened a way, in the shedding of blood, bv the establishment of Levitical priesthood. But such an one is here, even our High Priest, even Jesus, being offered himself a spotless offering, his own precious blood, he is interceding with God for the remission of the sins of his firstborn to earth. This priesthood was only for one year, for when Christ reigned forever and ever, his name was changed to Jesus the Christ, and he was made Lord of all. And the temple became the dwelling place of God, and the holy of holies was removed. Thus a new kingdom was established, and the old kingdom destroyed. And the church was set up in its place. And this kingdom was to last forever, and never to be destroyed. Oh let me live in the kingdom that has such laws as these! That were the kingdom of heaven indeed! Men fought for kingdoms, and worship kings that gave them little but trouble and iniquity for reward. This kingdom never wrenched any one, never gave court but blessing to those who crown him Lord of all. To those who took our cities of destruction, in the kingdoms of this world, and took our naturalization papers in his realm, he gives a grant of a mansion and a throne, with a defense of which he shall never be disheartened. Oh think how true, that when this kingdom shall extend from the river to the ends of the earth, and Christ shall reign he shall be hith all his enemies under his feet, including that last great enemy, the King of Terrors. Death! Then there shall be no more war, and no more crime, and no more sickness, and no more hate. I can pray, when I think of it, from the bottom of my heart, "Thy kingdom come." "Even so. come quickly, Lord Jesus!"

Oh what a glorious reality this is! If you, my unsaved friend, could only realize what blessings Christ bestows now, and will bring at his appearing, you would not reject him one moment, but would see how that Christ is indeed all and in all! Everything in this world is unreal—"the world saeth away, and the lust thereof." Our life—what is it? A shadow, a vapor, as a tale that is told! Everything we clutch at so eagerly here, and orphan, and worship and enjoy—it is all going to fade as the Au-
tune, as in the dew drop in the burning sun. Your friends fail, your health fails, old pleasures have failed any longer to give pleasure, your wealth, your very life—"we all do fade as the leaf." There is only one thing that will never fail, and that is the sum and substance of all that is comprised in what we call the soul. Time cannot change that. Death cannot change it. It will go on forever! And if a man lose that, vain indeed is it to gain the whole world! But if a man save that, and add to it love and joy and treasure in heaven, it is a good thing to live! "I wish," said Voltaire, the infidel, "that I had never been born." "Blessed be God" said Halleburton, the Christian, "for the day that I was born!" Time cannot change the soul. Death cannot change the soul. Jesus Christ can! This is your only hope, the only way to save your life: to put on Christ, to take him for your all and in all, for your salvation, for your cleansing, for your peace, for your wisdom, for your joy. He is all these—as millions of God's saints have testified, and to-day do still testify. Surely this is the most reasonable thing in the world, and surely it must appeal to man's reason, be he erudite or a fool. Let it also appeal to your heart. Said John Wesley, "To candid and reasonable men. I am not afraid to lay open what hath been my text in all sincerity, not in the excitement of speech, but as I would confess, and have confessed before God, I would give my right hand if I could forget that which I have learned in bad society.—John B. Gough.

Instead of fixing your eyes on those points in which you excel a brother or a sister, fix them on those in which a brother or sister excels you. This is real humility.—Selected.

human race? Is it possible that the Jews conspired to scatter themselves through the world, just for the sake of fulfilling that prophecy, and are now returning again, for the same reason? Is it possible that all these types, and perfect laws and inestimable influences have come from an ancient faith or a pious fraud? Such a thing would be a miracle that I for one could not possibly swallow! Is there any other influence in this world that can raise a Jerry McCutley or a Geo. Muller, or a Sam Hadley, and change a man's whole nature, making him a new creature? That is a miracle that we have seen, and must believe. Jesus is the Christ; and he has revealed himself to me and made me a new creature, has put my feet upon a rock, has put a new song in my mouth, has given me a new home, and a clean heart, and that is a miracle that I know is true! Behold he has made all things new! You do not doubt it? Then, you wish to know the way? "Believe on the Lord Jesus Christ, and thou shalt be saved." Will you do it? At that moment your sins would be blotted out and your joy would begin. As a younger convert remarked at a revival service, "I was converted Tuesday, and since then, I've never had such a good time in my life!" An eternity of joy ahead, and a loving Savior and friend at your side, till "faith changes to sight, and hope's glad fruition" ha! and you will be transformed into his image, seeing him as he is! Surely ye will not receive the grace of God in vain! Rather looking upon into your Savior's eyes, and getting one glimpse of that crucified and risen one, who is "all and in all," see his look of love and mercy and grace, and you will burst into singing with us,

"Oh the love that bought me. Oh the blood that bought me. Oh the grace that bought me to the fold. Wonder grace that brought me to his fold."  

L. W. COLLINS.

For the Evangelical Visitor.

Support the Missions.

"Be thou diligent to know the state of thy flocks, and look well to thy herds." (Prov. xxvii. 23.)

Dear brethren and sisters in Christ our Lord. It is to you I wish to write through the Visitor. The word which is truth speaks hereof that we should be diligent to know the state of our flocks. It sneaks here of God's children; we are all one in Christ though we are many members; yet if one of the members suffers the whole body suffers. I have reason to believe that some of our members suffer, and I wish to speak of the scant supply, and support our home missions are receiving according to the amount of work they do, and comparing the free-will offerings with the wealth our brotherhood possesses. I will not go into details, nor will I rebuke, but I wish to make mention: let us be "diligent to know." There are many nook in the large cities. We put our Missions there, and our workers. We tell them what we want them to do, and by that they must abide which is proper in order to keep house.

Now, then, when we have a horse we want him to do all the work he can, which, I say, is proper: but you will all admit the horse must have food food, and a strong harness: for if you don't feed him well he becomes weak; if the harness is not good it will break. So it is with our Missions. The workers meet with many poor who need temporal help as well as spiritual. Our laborers are, as a rule, not wealthy, and to do Mission work successfully they must devote all their time to the work. When our servant sets to a home, and teaches them the whole counsel of God, the poor people will question if God's messenger really is what he, or she, professes: for they will say after our servant is gone, why they say he, or she read what Jesus said. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." The poor will say, "Why don't they do these things? Their reading these things to us won't fill us, and it won't make us warm." Now I believe many of us could answer why our missionaries don't do these things. I venture right here to say, because we don't comply with the
Scripture where the Lord says, "Freely ye have received, freely give." Many would rather rob God than to give one-tenth. I pray the Lord to help us do his will. Many people will say, we wear our own clothes all up; the times are so hard. Well, why don't you buy them new clothes? I mean the Mission workers, so they can give it to the poor. The times are so hard with you, because you don't give one-tenth to the Lord, which belongs to him, to say nothing of the free-will offering, besides the tenth. This is not what I say. God's Word, which is Spirit and truth; yes, God's Word reads thus. Now, then, dear ones, let us be diligent to know the state of our flocks.

Then sometimes it will be asked how it is that they have so few conversions. Well, this is one of the reasons. There are other reasons which I may mention. Many complain that so little is being accomplished, and it costs so much money to run a city Mission. Then the workers will go out in the day to work hard at manual labor; to earn a few dollars and then have meetings for an hour, and thirty minutes in the evening, and what your servant builds up in that short time the devil has it twenty times and one hundred times to tear down. When a lamb is born into the flock it wants to be well taken care of. (I must be brief or the editor may fear my article is too long.) You, perhaps, wonder why the workers don't state these things. They don't say anything because they have offered their service freely, and they expect that you and I will give freely, and they believe if you don't give freely, you will have to give an account of it before God Almighty; for you have the Bible, and the blessed Bible tells you what God wants you to do. The Bible reads, "The laborer is worthy of his hire." Then, again, the workers fear you may feel offended if they speak to you personally, which is very often the case. Then when your servants pray the Father to supply all their needs, and you have plenty to eat, and drink, and never think of your poor servant, you are like a man that wants his horse to do lots of work, and give him nothing to eat, and a very, very poor harness. Let us wake up, brethren, and inquire of the Lord what he will have us to do.

I know there are a few that give one-tenth, and free-will offerings beside, and they are very happy, and prosperous. They are hardly ever sick, and the Lord prosperers them in all they put their hands on to do. These are those that the Lord prospers and blesses according to Deut. xxviii. (the first part), and your servants know them, and pray for them. Yes, they pray to Father to give them large potatoes, (they know they will get some of them); they pray the Lord to give them plenty of corn and wheat; they pray the Lord of Hosts to give the cheerful giver strong horses as David prayed, and, in fact, your servants pray the Father to give them increase abundantly in all things. Now, then, your servants pray for the indifferent ones: they pray Father to bless them likewise; as he, the Father, sees is best. Well, then, Father blesses them, too; but not as the first. He blesses the slothful ones according to the latter part of Deut. xxviii., beginning with the 15th verse.

"Therefore be thou diligent, to know the state of thy flocks." Would it not be better, dear ones, if we all with one accord give one-tenth, and send it in to the Mission Board, and let them distribute it to the different places where it is needed most in foreign or home mission work? I mean the money, and then you will see how quickly the Lord will bless you, and your barns, and store-houses will be overflowing; and you will get so happy over it. Yes, then you will send a sack of flour—yes, barrels full, to the Mission; sacks of potatoes, plenty of honey and butter, loads of vegetables, carrots, turnips, parsnips, onions, beans, corn, yes, all kinds, and chickens, turkeys and geese and beef and lamb, and veal, yes, all sorts of good things, you will send to the Missions. Then the work will prosper, and you will prosper. You will get so happy that you will shout hallelujah, for joy, and you will have heaven on earth already; yes, you will shout and sing, and say, glory to God, we have good workers; God bless them, let us give them still more. You will be surprised how many little lambs you will get in the flock, and they soon become sheeps, and you will need more shepherds, and the flock will be ever on the increase, and you will be ever happy. Hallelujah. Then you know the Scripture reads: "As cold waters to a thirsty soul so is good news from a far country."

Some people say they would do a little more for the Mission if they were a little nearer the Mission. Well you can help a little more where you are. Just write a letter once in a while: tell your servant how much you love Jesus, how many souls got converted in your district, and how much you love your servant at the Mission, and if you are so far off that you cannot send any of the nice things you have at home (they might spoil, or freeze, if you send them by freight, express prepaid), you send them your token of love with a little money, and there will be great rejoicing at the Mission, and in heaven, and the Lord will bless you, and your cup of joy will run over too. Glory to God, what a happy lot we will be.

Then there is a book of remembrance kept about all these things, and in the final day the book will be opened and the sinner and repeater will rejoice together, hallelujah, praise the Lord!

I am at Buffalo, N. Y., now for a little while. I believe the Lord wants me to mention this yet; there should be a cellar under the Mission building here, for they have no place to put things to keep them from freezing, which, I believe, is the reason that the supply at the Mission is very scant at times. If they had a cellar the brethren, I believe, would gladly fill the same with provisions once in a while to distribute to the hungry, poor, half-starved people they meet with sometimes. I don't want you, brethren, to understand now that I have just written from what I learned at the Buffalo Mission. There is the Chicago Mission, the Des Moines Mission, and the Philadelphia Mission, the African Mission, the India Mission, all of them. Let us supply them all bountifully. If any one should have enough of the Lord's money on hand to build a cellar under the Buffalo Mission that would be a great benefit to all the flock. I am praying the Lord to direct the flock in that direction. "Be thou diligent to know the state of thy flocks, and look well to thy herds," is not meant for the bishop only, but for every individual of the flock. I pray none of the brethren will be offended. I am just a little lamb, but the spirit of love for the flocks thus moved me to write. Pray much for me.

Your brother in Christ,

JOHN BOCK.

EVANGELICAL VISITOR.

[January 16, 1905.]

It is not rare gifts that make men happy. It is the common and simple and universal gifts, it is health, and the glance of sunshine in the morning; it is fresh air; it is the friend, the lover; it is the kindliness that meets us on the journey; it may be only a word, a smile, a look * * it is these and not any rarity of blessing that are God's gentle art of making happy.—G. H. Morrison.
I looked to God in my sorrow and it is wonderful how he helps me bear it. We, as a family, sorrow not as those who have no hope, for we believe she has gone to be with Jesus, which is far better.

I believe if we obey God he will not permit one thing to come in our lives but what is for our good. I have consecrated my life to him, and where he leads I will follow.

I do not know if my work will be in the foreign fields or the home-land, but one thing I do know, he will go with me all the way.

We were so glad to have Martha Barr with us before sailing for India. She committed her ways to God and he directed her to that dark land, but I know she was happy with the thought of taking the message of salvation to those who never heard it before. God bless the brave hearts who are willing to sacrifice all for him. When we think of the price paid for us, nothing is too much to give up for Jesus.

Jesus not only saved me from my sins, but healed my body when afflicted. Since I came here I strained my ankle very severely, which caused me intense pain; instead of leaning on the arm of flesh, I looked to God and he healed the ankle in less than three hours, and have had no pain in it since.

I also suffered with a lame back for more than nine years. The thought occurred to me to ask God to heal it also. I asked him in faith, believing, and he heard my prayer. Glory to his name. The reason we do not receive more of the Lord is the lack of asking.

I desire to have the real spirit of prayer, that I may not ask any thing of God but what I believe he will grant, if asked according to his will. We must live very near the Lord, and spend much time in secret if we would hear his voice. Let us ask God to get us quiet before him so as to hear him speak.

I praise God that the way is growing brighter farther on. I want God's best, and I realize in order to have it I must be dead to self and all that would hinder his work.

Let us commit our ways to the Lord and he will direct us to the place we are most needed, and if we open our mouths and let the Holy Spirit speak through us, the message will find way to some hearts and God will be honored and glorified.

Yours, in Jesus' name.

Anna M. Long,

An African Letter.

NEW PRIMROSE P. O., GERMISTON, SOUTH AFRICA, Dec. 4, 1904.

Dear Readers of THE VISITOR—

"Our God whom we serve is able to deliver us." Glory be to his blessed name!

We thank God to-day for salvation from all sin. "The blood of Jesus Christ his Son cleanseth us from all sin." We praise God for all his wonderful works among the children of men. The Psalmist says, "Oh that men would praise him." This after all is what God wants of us here upon earth, to praise him for what he does for us. Again he says, "He that offereth praise glorifieth God." If men would only praise God and recognize what he does; he would soon do great and wonderful works for them, even to their astonishment. May we all lift up our voices together and sing from our heart, "Praise God from whom all blessings flow," etc. God gives us the peace that passeth all understanding. God is giving us some blessed victories at this place. Young men are getting saved through the mighty power of our King Jesus. He has never lost a battle. Hallelujah! Some of these young men get down upon their faces before God and so cry unto him for mercy, that would put to shame an enlightened nation like America. They confess to some awful things. What makes them willing to confess to their sins? It is the mighty sledge hammer of the gospel that is brought to bear upon them. They would rather be broken here in this world than to wait for an awful hell in which to be ground to powder.

Just recently we had some awful confessions. Among them was a young man who could not get victory until he confessed to stealing five sheep during the late war. He says that he does not know where the owner is whether he is living or not. In cases like this we teach them to give the value thereof to the Lord. Will you pray for him that he may not be defeated by the devil. How I love to see these boys weep their way to Calvary. Last Sabbath, there were two who followed the Lord in baptism and to-day there were five more who came from the Sinners and Jack mine to be baptized. How they do rejoice when they have clean hearts. Just like people in America when they are right with God!

Pray for us that God may give us greater victories in him.

Yours for the lost,

J. O. Lehman and Wife.
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6. To Correspondents—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

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HARRISBURG, PA., JAN. 16, 1905.

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Buffalo, N. Y., Mission, 28 Hawley street, in charge of Brother George Whitter and Sister Effie Whitter.


EVANGELICAL VISITOR.

[January 16, 1905.]

CHURCH WORK.

A Statement.

Dear Bro. Detwiler: Since the supplies for the outgoing missionaries were sent here to reconsecrate to India, a statement in the Visitor might be of interest to many. Part of shipment was for D. W. Zook.

30 cases, weight. 6,900 lbs., P. R. freight to New York. $17 72

Drageage, as no New York address. $8 77

Ocean freight. $37 33

Total $50 97

P. R. R. donated freight. $22 77

D. W. Zook, freight. 21 00

Balance $28 18

Cash in hand. 4 25

Amount yet to pay. $33 43

D. H. ENGLE.

We think, after consulting with some of the brethren, that Rev. Dr. Ridgeway, Ont., $37 33 might be raised by the home brethren, so as to relieve the missionaries of the burden and would recommend that any amount to contribute can forward same to D. H. Engle, Mount Joy.

HENRY HOFFER.

DANIEL WOLGEMUTH.

AMOS H. ENGLE.

Des Moines Mission.

Report for the months of November and December, 1904.

DONATIONS.

Bethel S. S. Dickerson Co., Kans. $12 13

Rosebank S. S. Dickerson Co., Kans. 20 00

A sister, Abilene, Kans. 3 00

Collection on Children’s Day, Bethlehem, Ont. 4 00

Bro. Smith, Des Moines, Ia. 10 00

Mary E. Hoffman, Mt. Joy, Pa. 1 00

Bro. and Sister J. Myers Bolton, Canton, O. 8 30

S. S. of Canton, O. 5 00

Ino. Books, Ramona, Kans. 5 00

B. S. Herr, New Lisbon, Ind. 5 00

Rev. E. Psehler, Des Moines, Ia. 1 00

O. H. Robber, Lowvland, O. 2 00

E. S. Engle, Abilene, Kans. 5 00

Total for the two months. $77 43

EXPENSES.

Total expenses for the two months for groceries, gas, fuel, car fare, etc. $14 32

Deficit for the two months. $28 18

Deficit due on Nov. 1, 1904. $14 40

Total deficit due Jan. 1, 1905. $43 40

Bro. and Sister Gnare, 1½ bushel beans, some dried peas, 2 gallons of cherry butt­

1½ bushel onions. In His Name, 6 lbs. of butter, chicken, 1½ lbs. of home, 1 box of crackers, etc.; box of groceries from Ramona, Kans., consisting of butter, dried nectarines and other good and useful things; a box of cabbages from Canton, O., contains, four fine chickens, 1½ lbs. of dried nectarines and apples, dried corn, some canned fruit, etc.

We are very thankful to the dear saints for their helpfulness. May God richly re­ward you all for what you are doing in way of supporting the work. In this respect we also expect the Lord is blessing, and reenforcing the work here, for which we praise God. We desire the work continued, and that the work may continue to flourish, and that it may re­ceive a hearty support also in a financial way. While we have a bountiful location for a mission, yet the building is inade­quate for our work. A thousand dollars, with the money already contributed, would erect a good, substantial building for mis­sion work. We have been made glad and to rejoice in this, that their needs have been supplied with those things that have been turned to their home in San Diego, Calif. He gave us some strong gosnel sermons and was a blessing to the work in other respects. May they both be spared many years yet in the church militant and in the church triumphant. Come again.

To our dear Isaac Trump, of Polo, Ill., also gave us real uplifting services which were greatly appreciated by all. Hope he may repeat his visit ere long.

Bro. E. S. Engle, of Abilene, Kans., gave us a pleasant visit as he was visiting his son, who is attending the Highland Park College of this city. We had sweet fellow­ship and the Bible. We spent several days in the city visiting. They were much appreciated.

Love, Kisses to all. J. R. and Anna Zook.

Philadelphia Mission.

Report for December, 1904.

Balance on hand $56 64

RECEIPTS.

Canton, Ohio. $2 00

Philadelphia, Pa. $1 00

York, Pa. 3 00

Mountville, Pa. 5 00

Hamlin, Kans. 5 00

Pleasant Hill, Ohio. 1 50

Martinsburg, Pa. 5 00

Pleasant Hill, Ohio. 1 50

Mount Joy, Pa. 1 00

Clarkeville, Pa. 2 50

Wardville, Ont. 5 00

Dundroon, Ont. 1 00

Richmond Hill, Ont. 5 00

Rife, Pa. 2 00

Valley Chased, Stark Co., Ohio. 5 50

Ohio City, Ind. 5 00

A Brother. 5 00

Total $125 66

Shippenburg, Pa., 2 boxes of clothing: Shippensburg, Pa., 2 barrels of provisions; Pleasant Hill, Ohio, 2 boxes of clothing: Rowena, Pa., 1 box of provisions; Wash­ington Boro., Pa., 2 boxes of clothing.

Des Moines Mission.

Balance on hand $56 64

EXPENSES.

For the poor. $48 68

For the Mission, $3 35

Total $85 03

We are very thankful to the dear saints for their helpfulness. May God richly re­ward you all for what you are doing in way of supporting the work. In this respect we also expect the Lord is blessing, and reenforcing the work here, for which we praise God. We desire the work continued, and that the work may continue to flourish, and that it may re­ceive a hearty support also in a financial way. While we have a bountiful location for a mission, yet the building is inade­quate for our work. A thousand dollars, with the money already contributed, would erect a good, substantial building for mis­sion work. We have been made glad and to rejoice in this, that their needs have been supplied with those things that have been
sent for that purpose; and truly, brothers and sisters, whoever you may be, who are helping along the good cause, and are caring for the poor, you will surely not lose your reward. For if we only give a cup of cold water, in the name of the Lord, we will receive a cup of cold water from God.

Our foe. He is opposing the work of God so earnestly, and we feel in a general way the Lord is giving strength for the salvation of precious, perishing souls.

In the name of the Lord, I bid you all in the name of our Holy Redeemer. In His Name, Buffalo, N. Y., 200.

In His Name, Buffalo, N. Y., 200.
Barbara Wolgemuth, Mount Joy, Pa.
Lena McGeorge, Harrisburg, Pa.
Henry Kreider, Cleona, Pa.
Enoch McCorkle, Hockersville, Ohio.
Amos Good, Elizabeth-town, Pa.
Donation box, 10
H. Kaufman, Souderton, Pa.
Mrs. Venable.
Mrs. J. N. Boger, Abner, K. M.
Lizzie Winters, Elizabeth-town, Pa.
Mrs. David Miller.
Mr. John Hoffman, Harrisburg, Pa.
Mrs. Beeson.
J. G. Hershey, Florin, Pa.
Catharine Niess, Elizabeth-town, Pa.
A friend, Harrisburg, Pa.
Isaac N. Hershey and wife; Derry, Pa.
Fannie Gish, Brookville, Ohio.
J. M. Landis, Ablene, Kans.
Fannie Gish, Brookville, Ohio.

EXPLENATION.

Coal and oil, $7.70
Freight charges, water rent, etc., 2.50
Missionary and car fares, 2.00
Groceries and house supplies, 1.10
Total, $22.30
Balance in hand, $51.12

Peter Clemngham, Steevensville, Ont., cotton seed oil for cooking use, $3.00;
Black Creek S. school, Steevensville, Ont., for workers' personal need, $27.50.

Let us give more place to the precepts of Christ and let us commit our year to the Lord, and let us be very careful about his interest. "Let not thine heart be troubled, neither let it fear," (John 14:1).

Our doors are open and we feel in a general way the Lord is abundantly blessing us for their liberality in mission work. May the dear Father abundantly bless them for their liberality and for the encouragement they have given us.

We have had two mid-week meetings at the Black Creek S. Sunday School. On these occasions the money was surely ten thousand times in heaven where neither moth nor rust doth corrupt, and where thieves break through and steal. "(Matt. vi. 19-20.)

One more year has closed, and now we enter upon the realities of the new. In reflecting upon the past, we see some failures, we see some lost time, and we feel bad we had been more careful and more prayerful in our consideration for others. We have received some of the parents and we feel in a general way the Lord is giving strength for the salvation of precious, perishing souls.

In this month, and December, 1904, we have had seven pleasant years in teaching. If there is any fault to find with this part of my trip, it is with myself and my inability to give the message as the Lord would have me, for truly the Lord has blessed the brethren and sisters with a liberal hand. I can only pray that the Lord may abundantly reward them and may their prayers follow the work of the Lord in this work. May they not only think about it, but may they look upon the fields white unto the harvest and say, "here am I, Lord, send me." While it is necessary to fully count the cost, yet it will not take years to do this if we are all on the altar for service.

Endowment Fund.  
Messiah Home Orphanage.

Donations for the months of November and December, 1904.

A brother, Hummelstown, Pa. 100
Sallie Ebright, Lebanon, Pa.
Mrs. Harry McKinley, Middle­town, Pa.
B. J. Winger, Kuhler, Ont.
Fannie Nye, Harrisburg, Pa.
Mary E. Hoffman, Mount Joy, Pa.
Donation from the State, 125
Susan Bee, Waynesboro, Pa.
Amanda Nye, Harrisburg, Pa.
Enoch McCorkle, Hockersville, Ohio.
Fairview S. S., Englewood, Ohio.
J. O. Winger, Ablene, Kans.
J. B. Engle, Bolling Springs, Pa.
A sister, Lancaster county.
In His Name, Pa.
A sister, Pa.
John Mindles, Abilene, Kans.
Sue Book, Hummelstown, Pa.
Cheerful giver.
Phineas Wish, B. O. My.
Lydia Ringer, Louisville, Ohio.
Mrs. Z. Hess, Mount Joy, Pa.
Isaac N. Hershey and wife, Derry, Pa.
Donation box, 10.

Total, $83.81

Boston, N. Y.

RECEIPTS.

In His Name, Buffalo, N. Y. 200
Eliza Soder, Buffalo, N. Y. 100
Cassie Swalm, Buffalo, N. Y. 50
Emma Cassel, Buffalo, N. Y. 50
Wm. Stevenett, Buffalo, N. Y. 100
Joe Stover.
Fanny Heisey, Clarence Center, N. Y. 50
Peter Soder, Barbour, N. Y. 200
B. S. Herr, Cambridge City, Ind. 50
Marshall Winger, Steevensville, Steevensville, Ont.
Barbara Swalm, Dunton, Ont.
Martha Swalm, Dunton, Ont.
Martha Burch, St. Catherine's, Ont.
In His Name, Pa.

Total, $83.81.

Messiah Home Orphanage.

Donations for the months of November and December, 1904.

Barbara Wolgemuth, Mount Joy, Pa.
Lena McGeorge, Harrisburg, Pa.
Mary E. Hoffman, Mount Joy, Pa.
H. Kaufman, Souderton, Pa.
Mrs. Williams.
J. G. Hershey, Florin, Pa.
Catharine Niess, Elizabeth-town, Pa.
Mr. Hoffman, Harrisburg, Pa.
B. J. Winger, Kuhler, Ont.
Mary E. Hoffman, Mount Joy, Pa.
Mrs. H. McKinley, Middle-town, Pa.
B. J. Winger, Kuhler, Ont.
Fannie Nye, Harrisburg, Pa.
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Susan Bee, Waynesboro, Pa.
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J. O. Winger, Ablene, Kans.
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In His Name, Pa.
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Phineas Wish, B. O. My.
Lydia Ringer, Louisville, Ohio.
Mrs. Z. Hess, Mount Joy, Pa.
Isaac N. Hershey and wife, Derry, Pa.
Donation box, 10.

Total, $83.81

A. B. Musser,
Treasurer.

Missionary Tour.

My time has been so fully occupied that very little is left for writing to the Visitor. I am glad to say that the Lord is abundantly blessing me all along the way with health and strength for the work he has assigned me.

During the month of October it was my privilege to visit the churches in Illinois and Iowa, also some scattered members in these States and the Chicago and Des Moines Missions. I praised the Lord for helping some of these, though few in number, to hold the fort and stand true to their convictions under such adverse circumstances. I was glad for the opportunity to meet with the brethren and sisters at these places and to find them interested in mission work. May the dear Father abundantly bless them for their liberality and for the encouragement they gave. The Mission workers are zealous and are letting their light shine amidst the darkness.

In Illinois I also visited some uncles, aunts and cousins, who are as truly interested in what is going on in the Lord's work as any I have met since in America; and they have always shown their interest in a substantial way. I was glad for the privilege of telling them personally something about the work.

The greater part of November and December has been spent in Kansas visiting the churches, my brother and sisters, also McPherson College, where I have spent seven pleasant years in teaching. If there is any fault to find with this part of my trip, it is with myself and my inability to give the message as the Lord would have me, for truly the Lord has blessed the brethren and sisters with a liberal hand. I can only pray that the Lord may abundantly reward them and may their prayers follow the work of the Lord in this work.

We have been much encouraged by the number who are seriously considering the mission field as to whether they will give themselves to be used of the Lord in this work. May they not only think about it, but may they look upon the fields white unto the harvest and say, "here am I, Lord, send me." While it is necessary to fully count the cost, yet it will not take years to do this if we are all on the altar for service.

It makes my heart sick when I think of the thinning ranks. We do not see how we can spare dear Sister Dorer and yet we know that God knows best. Shall we, my brother and my sister, yield the place already taken there in Mapane Land or will this letter of Sister Dorer's, speaking to us as it were from the "other side," inspire some hearts to go and take up the work at that place? This letter has been received since we learned of her death and was written less than a week before her death.

H. FRANCES DAVIDSON.

Abilene, Kansas, Dec. 28, 1904.

Sister Dorer's letter follows on next page.
My Trip to California.

To carry into effect the decision of General Conference of 1904, held May 18, 19 and 20, at Stayner, Ontario, Article 30, it became my duty to make a visit to California in the interest of the cause of Christ, and the welfare and extension of the Brethren.

In considering the duties and responsibilities involved, I had to feel that they were more than should rest on me alone, especially too, in consideration of my youth and inexperience in such an important work. Nevertheless, as there was no one else at hand to make the trip, I undertook it in the fear of God, and can feel that God was with me. I had contemplated going earlier, but seemingly the way did not open until November 17, when I left my home and loved ones, leaving Attulee at 11.30 a. m., via the Santa Fe route. The company granted me stop-over privileges in going out to open up new work. I know better how to pray for such now.

How happy we would be if God would give us health and strength to remain right on here without taking a change, but he knows what is best. I sincerely hope he will send forth new workers, so Sallie and some one else can come here before we will be obliged to leave. I feel that this work needs the undivided attention of some Spirit-filled workers, and we feel could not forsake it, yet Levi will have to take a change if he wishes to be of more use, which was a way to stop off in Arizona and visit the few brethren yet remaining at Glendale, where once there was a flourishing little church of some 30 or 25 members, but on account of shortness of water supply for irrigation, most of the brethren moved from here to California, leaving a good little house of worship and five members yet living there, as follows: Bro. Isaac Eyer (deacon) and wife, Bro. Jno. Stauffer and wife (parents of Sister Eyer), and Bro. Aaron Rosenberger, who has his home with a daughter. I did not get to see Bro. Rosenberger, as he was not at home when I called to see him.

The brethren, through the kindness of the German Baptist Brethren, had arranged for meetings in their house of worship, where Elder Forney, an aged man, has charge of their work, he being the only minister. Here we held three evening services and one day service. While the congregations were not large, there was a reasonable good interest manifested.

On Monday morning, November 21, I took the early morning train for Ash Fork, where connection is made with the main line, to go to Upland, California, the ordination service being held the following Sunday. I was met Tuesday morning by Bro. Burkholder, and conveyed to his home. Tuesday evening being the evening for their regular Bible Reading. I attended this at the home of Bro. Jos. Leaman. I was crowded with both old and young, and with good interest. We can not well make too much of Bible study.

The next evening (Wednesday) was a prayer meeting evening, and there was a good attendance of the little band that worships here. The next day being Thanksgiving, an all day service was announced, commencing at 11 a. m., closing at 12, and again in the afternoon from 2 to 5, with services in the evening. This was to me a blessed day, because of the presence of God, and much of the Spirit was manifest in his people. Many of the Christian people of the community were present and accepted the service, which, to my mind, has tokened a good influence of our brethren in this new field.

Friday p. m. was previously arranged for a Council meeting, at which their general work was considered, among which was the question of an indebtedness of about $150.00 on their church building, which was disposed of in about ten minutes, and wiped out with the ready cash, all responding promptly, so that they now have there commodious house of worship clear of any encumbrance. Following this action we sang, "Praise God, from whom all blessings flow," etc. After this, the advisability of effecting a full organization was considered, and without a dissenting voice, it was decided to take the necessary steps to this end.

Bro. Jos. Leaman having served as an assistant in the ministry by virtue of an appointment by Elder Samuel Zook during his visit to California two years ago, and now no objection being taken to the brethren being accepted for ordination.

There being two ordained, resident ministers here, Bros. C. C. Burkholder and Bro. M. R. Leaman, and the work being necessary to single out a brother to the office of deacon. Choice was made of Bro. Jacob Haldeman. After the usual preliminary exercises for the love-feast was considered open for the ordination.

Saturday p. m. the usual preparatory services for the love-feast were held, and in the evening the observance of the ordinances, about forty participating in the service about ten or twelve of the more isolated members not being present.

On Sunday morning, as usual, they had their Sunday-school, which is large, live, and well attended, sometimes numbering over a hundred, Bro. Jos. Leaman is super-intendent. After the Sunday-school we held the ordination service, which we have reason to believe was to most all a precious and impressive occasion. Many of those not connected with the Brotherhood, came forward with well wishes and God bless you's, for these brethren, with their new responsibilities, showing their approval of the work. This occasion certainly was not a tedious one. May God have all the glory.

The meetings were continued during the following week with good interest. And on the following Sunday we had a baptismal service; two were baptized, Bro. C. C. Burkholder officiating. The one being the youngest son of Bro. C. Wenger, deacon, who had only recently converted, there being reason to believe he has found the Rock, Jesus Christ, precious to his soul. The other one was Sister French. She with her husband and family only this Fall moved from Western Pennsylvania to the mountain land. Here she became interested in the salvation of her soul and has become alive in Christ Jesus, and filled with the humble Spirit of the Master. I especially feel to praise God for these souls, as some of the
first fruits of Upland. May they live to be bright lights for their Christ. On Sunday evening, December 4, the meeting closed. I would have been glad to have seen more immediate results; but if the certificates were convictions, and some almost persuaded to turn to God. But I hope that through the great compassion of God, and the faithful labors of the ministry, the present generation may be watered, spring up, and bring forth much fruit to the honor and glory of God.

I was glad to have Bro. Henry Rhodes, of Kansas City, with us during part of these meetings, to assist in the ministry of the word, especially too, for his presence and assistance in the important work at this place. May God bless the work and workers at Upland is my prayer.

The following two days were spent in the east end of the valley, visiting old acquaintances from Kansas, J. Bostwick, T. Tuller, Edward Romberger; spending Monday night with Michael Negley. The next day, accompanied by Bro. Jos. Leaman, I went up the eastern slope of the valley, visiting old acquaintances in the east end of the valley, visiting old acquaintances in the west end of the valley, including Edward Romberger; spending Monday night with Lizzie Ott, formerly Lizzie Keyes, of Near Newville, and her husband, she being a daughter of Bro. John Burkard, deceased, of near Newville, Cumberland county, Pennsylvania. On this ship there are Italians, Germans, Jews, English and Buddhist people. The Buddhists are from India, and came to America to be at the World’s Fair. I had a talk with one of them, and touched him on the subject of salvation. He said that the Buddhist faith is good enough for him, but if a man believed that there was a real hell. He said that there are many people in America that have that faith. False, false, the devil is surely trying to get people to believe everything.

Dear Christian people, are we doing all we can to spread the gospel of Jesus Christ? Look over the field and see whether it is not ready to harvest, and if it is ready to gather, why are we not helping to gather in those that are scattered abroad. We ought not idle our time away, Jesus Christ, our captain, was a mission man and said that we shall “go.” The apostles were mission workers, not alone in their own neighborhood or brotherhood, but went abroad every where to preach the gospel of Christ and were not ashamed. Please read Rom. i. 14-16, and see to whom God has appointed. Our stay in Naples was very short. We wished it had been longer. We praise the Lord for what we learned in that short time. We then were on the Italian Line, Rle Rubattino, ship for Bombay, which will be 18 or 20 days sail, leaving Naples December 19 going to the Indian shore.

Lord looked on us and we got well and can eat very well.

For the Evangelical Visitor.

Go Ye Into All the World.

By the help and grace of God I will try to give my experience of going to India. Thanks be to God that we are thus far on our way to the place where the Lord wants us to labor for him. At first the time was set for us to sail the 19th of October 25, and near the time of sailing we learned that we could not make close connection at Naples, the ship we had intended to sail with being filled with the rush of the war, so we were disappointed. But our disappointment is God’s appointment. Our stay in Naples would have been six weeks. So it pleased the Lord to have us in America six weeks longer. We praise the Lord for what we learned in that short time. We then were booked through to Bombay on December 3. The time drew near for sailing we received a message that we could not sail till December 6th. We learned by the word of God, to whom you are a debtor; but judge righteously. The duty of all Christians to God is mission work, and has been summed up in these words:

Go. Let go. Help go.

Jesus said, “go ye into all the world,” this is, wherever the Lord wants you to go, we must obey it, and if we do not obey, the end is destruction.

Let go is summed up by the words of Jesus. Luke ix. 30, “And Jesus said unto him, Forbid him not, for he that is not against us is for us.” Many of the professed people of to-day would sooner forbid them to go, and some would say, “I cannot understand why they must go.” What would Jesus say. Jesus would say, “Ye know not what spirit you are in.” The Lord was even dare to forget with the desire of revenge. We ought to receive true preachers, or true teachers, or those that know of the new birth, and hold up the truth. III. John 8, reads as follows, “We therefore ought to receive such, that we might be fellow-helper to the truth.” And if we are fellow-helper of the truth we must have our hearts enlarged, and filled with love. And if our hearts are enlarged and filled with love, our money-bag will be consecrated for the spreading of the truth.

Help go.

“And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel” (Phil. iv. 3). Paul particularly admonished the brethren to remember those who are laboring with him in the gospel.

Help go comes in by helping some minister to give him your company, horse or conveyance, not mind the wear and tear. But commit it to the Lord, who will give you your wages if done to his glory. And he will also say whatsoever is right I will give thee. Just to think of the glorious
crown that we are permitted to wear over in yonder world, simply by yielding to the invitation. "Come." "Let him take of the water of life freely," and then go and give it to some one else. And then let the one go that is called, and help the one that is going.

Dear ones remember us as a little band of workers going to India to bring glad tidings to those to whom we would give the benefit of any of God's good gifts.

MARRIAGES.

FREET—ROSENBERY.—Wm. S. Freet and Sis. Helen Rosenbery, both of the Lebanon church, were married by Elder M. H. Hoover at his home on Dec. 29, 1904.

RICE—WENGER.—On Dec. 20, 1904, Rev. M. H. Wenger officiating, Grant W. Rice and Salome E. Wenger, both of Franklin county, Pa., were united in holy wedlock at the home of the bride's parents.

DUNCAN—LUTZ.—At the home of the bride's parents, on Christmas eve, Dec. 25, 1904, occurred the marriage of Ray Duncan, of Le Grand, Iowa, and Miss Anna Lutz, of Dallas Center, Iowa, by H. H. Garrowick officiating.

BASHORE—BOOKS.—On Jan. 3, 1905, the home of Bro. and Sis. J. D. Bashore and Bro. and Sis. George and Lena of Cleona, Pa., parents of the bride, Elder Jacob K. Kreider officiating, Isaac B. Bashore, of Lebanon, Pa., and Lizzie M. Books were united in holy wedlock.

OBITUARIES.

CRIDER.—On Dec. 19, 1904, Jacob Crider, son of Bro. Christian Crider, died, his father's birthday. He was born in rural miles northeast of Chambersburg, Pa., aged 25 years, 2 months and 21 days. Funeral and interment at the home of the bride's parents.

DICK.—The little darling baby boy, Alvin Russel Dick, died, Nov. 23, 1904, at the home of his parents, Rev. Jno. and Mary Dick, Mechanicsburg, aged 2 months and 13 days. Services were held at the residence, conducted by Brethren Jno. and David Niesley, from II. Samuel xii. 22, 23.

GENSIEMER.—Sister Elizabeth Gensimer, of Orlin, Pa., died, Dec. 12, 1904, aged 64 years, 2 months and 18 days. She became a Christian when young and lived a devoted Christian life. The body was placed in the home of the Brethren in Christ church for many years. The Brethren David Wedgworth, Daniel Wolgemuth and Jno. Wallis officiated at the funeral service held at the residence.

BROSS.—Died, Dec. 23, 1904, at the home of Rev. and Bro. J. M. Sheets. The body was placed in the home of Zion, Lebanon Co., Pa., and was taken to the Brethren cemetery for burial. Services conducted by Jacob N. Fleck, assisted by Bro. J. M. Sheets.

MAUCH.—Died, Dec. 31, 1904, at his home, Rev. and Sis. E. Bross. He was united with the Brethren church in 1855, and remained a faithful member to the last. He was a devoted life, being a member of the Brethren church for many years. The body was placed in the Bethel cemetery, conducted by Elder J. W. King and Bro. Jacob Books officiating.

MAUCH.—Died, Dec. 31, 1904, at the home of the bride's parents, Rev. Jno. and Bro. David Niesley. The body was placed in the home of the bride's parents. Funeral services were held at the home of the bride's parents, conducted by Elder J. W. King and Bro. Jacob Books officiating.

FLECK.—Bro. John Fleck died Jan. 4, 1905, near Arnsville, Adams Co., Pa., aged 71 years, 3 months and 5 days. He was a member of the Brethren in Christ church for many years. He is survived by two sons and two daughters. The body was placed in the home of Rev. Jno. Wallis. Services conducted by Elder John D. Wingert. Text, Rev. xiv. 12, 13. Interment at the Arnsville cemetery.

HOOVER.—Joseph W. Hoover was born March 21, 1871, near Chambersburg, Pa., and died in his home, Dec. 18, 1904, aged 32 years, 8 months and 27 days. He was married to Mary J. Holly in 1892. To this union were born seven children, twelve of whom, with the widow, survive. He was a devoted member of the River Brethren church and remained a faithful member until the end. Funeral services were held at the residence, conducted by Bro. H. L. Trumbull, assisted by Elder E. Bross. Interment at Fairmount cemetery. Text, Psalm ciii. and Hebrews iv. 8-12.

HOOVER.—Mrs. Anna Hoover, sister of Bro. and Sis. John and Anna Hoover, of Lebanon, Pa., was married to Hiss Lottie Funk, of Wichita, Kans., Oct. 17, 1899. So a loving wife, father and mother are left to mourn. They have the sympathy of the entire community in their bereavement. May the dear Lord comfort them.

HOOVER.—Rev. Dadisman, assisted by D. L. Hoover, officiated at the funeral services for John Henry Hoover, on Jan. 1, 1905, at the Brethren M. H., twelve miles west of Mechanicsburg, Pa. The body was placed in Mechanicsburg cemetery. Text, II. Tim. iv. 6-9.

FISHER.—Mrs. Wm. Fisher died at her home in Mechanicsburg, Jan. 12, 1905, after one week's illness with pneumonia, aged 60 years and 5 days. She was a member of the River Brethren church for nearly fifteen years, and was one of the best of women, with God's children, and testified to the goodness of God whenever she could. She will be missed in her home, in the church and in the community. Contributions from her pen appeared frequently in the bulletin of the Visor. She leaves an aged husband and three children to mourn their loss.

PYKE.—Mrs. Anna Pyke, wife of Bro. Jno. Pyke, deceased, was born, Oct. 27, 1847, near Greencastle, Pa., died, Dec. 27, 1904, at her home near Detroit, Kans., aged 58 years and 2 months. Seven sons and one daughter mourn the loss of a kind mother, and the church a consistent teacher. She bore her suffering with much Christian fortitude, and departed this life with confidence and faith in her Redeemer. Funeral services were held in the Bethel M. H. Interment in adjoining cemetery. Services conducted by Bro. J. M. Sheets.

MERILATT.—Daniel Merilatt was born in Wayne county, Ohio, March 1, 1837. On May 24, 1855, he was united in marriage to Augusta Slatter. Fourteen children were born to this union, of whom two have proceeded to their eternal home. On Aug. 18, 1886, he moved with his wife and one child to Oklahoma, where he lived 17 years. On July 15, 1893, he came to Marion county and in 1898 he moved to his death home, Dec. 24, 1904, at the age of 67 years, 9 months and 24 days. From youth he led the life of a Christian and in 1895 united with the River Brethren church and remained a faithful member until the end. Funeral services were held at the Rosebank church; interment in the adjoining cemetery. Services conducted by Bro. Wm. E. Engle and Jacob W. Book. Text, I. Pet. i. 24-25 and Heb. ix. 27-28.

S. S., Dec. 17, 1904.