
George Detwiler
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India.
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Central America.
J. G. and Susan Cassel, Box 74, Guatemala, Central America.

Texas.
S. H. and Lizzie Zook, Floresville, Texas.

My Responsibility for the Heathen.

1st: I know that the heathen are lost. (Rom. iii. 9-19.) Upon this fact my responsibility rests.

One evening the people along the shores of Lake Ontario heard two men calling loudly for help. While sailing on the lake their boat had capsized, and they were still clinging to it, but were in great danger of freezing to death in the chilling water. Then came the question as to the responsibility of those who heard their cries. One man said, “Let them drown; they are drunk and deserve nothing better.”

Another said, “Let us get a boat and see if we cannot save them.” Through the efforts of those who felt they could not shirk the responsibility, the men were brought to shore and finally restored to consciousness.

One day the writer sat by the same lake, while some little boys were playing in the water. One of them—a city lad—ventured out too far and suddenly sank. I speedily jumped in, and caught him as he was going down for the last time.

In both of the above cases, responsibility began when the danger became known.

God in his word has made it very plain that the heathen are in danger of eternal woe. How then can I shirk my responsibility for giving them the gospel?

2nd: I know of Christ’s command. (Mark xvi. 15.) Every little while some one asks me if I expect that these Navajo Indians will ever believe the gospel. There are two ways of answering this question:

One is, that from the history of missions, ever since Christ ascended, we have reason to believe that when the gospel is faithfully preached to any people, it will not be without effect. It has ever been thus: “Some believed the things which were spoken, and some believed not.”

The other answer is, that so far as the simple matter of our responsibility in giving them the gospel is concerned, it is not a question whether they believe or not. It seems plain from the teachings of the word, that they ought to have the gospel honestly preached to them, even if none of them accept it.

3rd: God has a purpose to fulfill in my life. (Eph. ii. 10.)

We sometimes say that God might have arranged some other plan for getting the gospel before the world. Whether this be true or not, he has seen fit to commit unto us the word of reconciliation. Just how much the unfaithfulness of the church in preaching the gospel has delayed the return of our Lord, I do not know, but it seems to be the teaching of the Scriptures that when a certain number are gathered out from among the Gentiles, Christ will come to receive his own. If this be true, then if there is any longing on my part for the return of the blessed Lord, there must be a corresponding desire to faithfully preach the word to the heathen.

Pray that I may not seek to close my eyes to these facts, but rather that the Holy Spirit may teach me more fully as to my responsibility for the heathen.—D. E. Brown in Gospel Message.

A Million and a Half of Drunkards.

The number of drunkards in this country is modestly estimated by the “Journal of Inebriety” to be 1,600,000 persons. As there are about 25,000,000 adults in this country, this means that one person out of every fifteen drinks intoxicating liquors to excess—that is to say drinks to drunkenness, or less a drunkard. The “Journal” thinks that this estimate is a very moderate one and rather under the mark than above it. Still people want saloons open seven days in the week!

The Best Temperance Lecture.

It was on the street. A man recovering from a debauch was moaning to himself: “must quit! I must reform. I must stop!”

“Don’t say dot, boss,” put in a darkey. “Dat’s no good. Say: ‘I am quit! I is reformed! I’ve done gone stopped! Do it now, boss, and don you won’t forget it.”

What the devil did in Eden, every sinner would try to do in heaven.
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GEORGE DETWILER, Editor.

Editorial.

"The Sin That Doth So Easily Beset."

The expression quoted here is found in Hebrews xii, 1, and among ministers and teachers there is a variety of interpretations as to what is meant by the expression. There is a marked difference between the German and English translations. The English first speaks of "weights" and after that he mentions "the sin which doth so easily beset us." He says, "let us lay aside every weight, and the sin that doth so easily beset us." In the German text the emphasis and prominence is given to "the sin that doth so closely cling to us," it being that which encumbers us and impedes us in running the race, or waging the warfare.

Some preachers whom we have heard, took the position that "the sin that doth so easily beset us" applies to the special besetting sin of the individual. They say the besetting sin of one man is anger, of another, profligacy, of another, drunkenness, of another, dishonesty, of another, profligacy, etc., etc. It seems to us that this is hardly a correct interpretation, that the things mentioned would rather belong to what is designated as weights; whereas the sin spoken of is something that more or less clings to all, and which impedes and encumbers all Christians in running the race, or, prosecuting the warfare, to a lesser or greater extent and which must be laid aside or gotten rid of or overcome in order to be or become one among the company of God's faithful witnesses.

In our inquiry then what may be properly designated as "the sin that doth so easily beset us," we must not look around for sins, plural, but for "sin," singular, and as we read the Epistle to the Hebrews we find that the writer again and again mentions "the sin as the one prevalent sin. They could not enter in because of unbelief." "Harden not your hearts, as in the day of provocation when your fathers tempted me and tried me."

Dr. Campbell Morgan, in a sermon delivered at Northfield recently, spoke interestingly and intelligently on this phase of the subject. He said, as reported in the Record of Christian Work for October, "Let us lay aside the things which do so easily beset, the sin, 'that doth so easily beset.' What are 'weights? Anything and everything that hinders our running,' the things 'perfectly legitimate; let me tell you "one or two of them. Love, O young maiden, daughter of the King, that love of earth slackens you in your running toward that end, lay 'aside. O young man, having consecrated yourself to the service of Christ and missionary enterprise, if that maiden that crosses your path 'is going to make you nervous for this race, have done. Learning. Let no one charge me with putting a premium upon ignorance, but there are men to-day I would like to take 'from their studies and put them to 'run towards this city. If the passion for knowledge has cooled your zeal 'for missions, drop your weight. 'Pleasure, I need not speak of it, it 'is so evidently a weight. Profit. 'I need not dwell upon it, it is so cer 'tainly a weight. But I will tell you 'one more weight that hinders your 'running. You have several hours 'this week, and several days this 'month, and several weeks this year, 'been trying to persuade a man who is 'far ahead of you in the race, to drop a 'weight. Quit doing that and 'run yourself. Leave your brother alone; 'drop your own weights, get on with 'your own running; and be careful 'test your criticism of your brother is 'a weight that hinders you while he 'outstrips you in running. Lay aside 'every weight."

"But now 'the sin that doth so 'easily beset us.' I know perfectly well 'that I am face to face with what is a 'difficulty of translation, and that 'there are different translations of 'this Greek word. What is this easily 'besetting sin? Very literally it 'means 'the sin that is in good stand 'ing around.' Personally my convic -tion is that if you will take that literal 'translation of the word you will get 'at the very heart of it: 'Let us lay 'aside the sin that is in good standing 'around. What sin is in good stand 'ing around? Can you think of a sin 'against which a special society has 'never yet been started? There have 'been societies in which men have 'pledged themselves not to take strong 'drinks, societies in which men have 'pledged themselves not to be impure, 'not to smoke, not to swear. But lis 'ten! You never yet knew of a society which asked a man to sign a pledge against unbelief. Why not? Unbel -ief is in good standing around; unbe -lief is popular. Sometimes I think we are living in an age when some of our young people do not think their educa -tion is quite complete if they do not have a little unbelief somewhere. Just a shade. For instance, they are not sure of the Old Testament, to begin with. But unbelief, unbelief in man, unbelief in God, unbelief in the city that is to come. Unbelief!

"But you say, 'That is your private interpretation.' I submit this to you: the writer of this epistle only knows one sin,—unbelief. 'They could not enter in because of unbelief.' 'Harden not your hearts, as in the day of provocation in the wilderness when your fathers tempted me and tried me. And what was the sin of the fathers? Unbelief; always unbelief. Now unbelief is the sin that is in such good standing around. Unbelief is not vul -gar; unbelief is respectable in the sight of man; and unbelief is the sin that slackens the running more than anything else. When unbelief creeps into the heart, then a man ceases to run. I will put it in another way. The man that does not passionately believe in the coming of that city (the New Jerusalem) is not going to waste his time in running toward it. If you have come to think that the pictures of the city that our fathers drew the visions of, were all mere mirage of the desert, of course you have given up the mission in the slums, of course you contribute no longer to the great enterprise of foreign missions, of course you will put no blood and tissue into the business of winning the world. But if you see the city still, and if there burns in your heart the passion of a divine discontent with every city because it is godless, and a great pas -sion to bring in the godly city, then you will run. Unbelief is the sin that doth so easily beset. Unbelief is the sin that paralyzes the power and un -nerves the man for running this race more than any other."
We are convinced that Dr. Morgan's interpretation merits our consideration, and we doubt whether it can be successfully refuted. According to Luther's translation this "sin that doth so easily beset" is at the bottom of the rest,—is that which produces or permits hindering weights. Some one has said, "The sin that dooms the soul is the sin of unbelief." Jesus said that the office of the Holy Spirit in the world, when he would send him, would be to "reprove the world of sin, and of righteousness and of judgment. Of sin because they believe not on me." There are the thousands who are very respectable in life and character, free from indulging in anything immoral, or unclean, but they stand condemned before God because they do not believe on or in his Son, Jesus Christ.

"Therefore let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking to Jesus the author and perfecter of our faith, who for the joy that was set before him, endured the cross, despising shame, and hath set down at the right hand of the throne of God." (Heb. xii. 1, 2.)

In his comments on the Sunday-school lesson of October 8, "Daniel in the Lion's Den," Rev. F. B. Meyer has the following regarding Daniel's devotion: "If we had been privileged to overhear that prayer, offered according to Hebrew usage, three times a day (Psa. lv. 17), we should have detected no words of recrimination against the king, no cry for retribution on his scheming adversaries, no break in the continuity of the mellow earnestness of a man who for eighty years had been wont to walk with God. His enemies might be present, some listening beneath the open windows, others watching from a neighboring house-top, others at the door; but from what they heard they could extort no accusation against him except that it was prayer to God, and, therefore, in collision with the king's edict which by subtlety they had extracted (Dan. vi. 4-7). Evidently, in Daniel's judgment, there are times in men's lives when obedience to God must determine the conduct, even though it shall be in collision with human legislation. Human government serves a useful purpose, but it has no jurisdiction over the court of conscience. Throughout the ages the servants of God have been compelled to confront the armed opposition of their fellows with the words, "We must obey God rather than man." Happy are those who at any cost stand with God; ultimately God delivers and honors them as he did Daniel. * * * Presently the king's officers came to lead Daniel to the lion's den. What a spectacle it must have been as the old man was marched through the streets! The princes would be there, rubbing their hands with glee, and laughing at the success of their wicked plot; the people would look with wonder as the sweet-faced old man was led away like a criminal; the subordinates and employees of the government officers would be there from curiosity to see their master led away to die; whilst Darius paced the chamber of his palace wringing his hands in anguish, and saying, "Ah me, I have destroyed my friend!" But Daniel, probably, was perfectly composed; his knees did not tremble, his pulse did not throb more quickly; for longer than the allotted term of human life he had served his God, and he felt sure that he would not be deserted in his hour of trial. We can imagine him saying, "My God is able to bring me out of the lion's den as easily as he saved my three friends from the burning fiery furnace." Notice the clear affirmation of verse 23, "he believed," or trusted "in his God." "All things are possible to him that believeth." (Hob. xi. 23.)

We are disappointed in being without any recent word from our India missionaries at Arrah, India. The latest intelligence received from them was a private communication bearing date August 10. At that time they were passing through the very hottest time and the heat reached as high as 110 degrees in the shade, so they did not venture out much. Bro. Musser and son were afflicted with prickly heat, which caused them considerable discomfort, and in addition Bro. Musser had something of a Job-like experience; having a large number of boils. The rest, excepting possibly Bro. Angeny, suffered more or less inconvenience on account of the conditions of climate. We hope they may now all be more comfortable again, and that we may soon be favored again with some communication from them.

About a month or so ago a vague rumor was circulated, where it came from we could not learn definitely, that Bro. Harvey Frey, one of the band recently gone to Africa, fell into the hands of cannibals who killed him and ate him up. We did not regard it of sufficient importance to give it any attention in the Visitor, but it seems that the rumor is still on the wing and people are wondering. We at once dismissed it as a very improbable story since the territory is under British rule, and at no time was it intimated that the natives are, or had been, cannibals. The missionaries all reached the Matoppo Mission safely early in August, and our friends can dismiss the story from their minds as entirely groundless.

A considerable number of subscriptions to the Visitor expire with October, 1905, and are now due. We hope all may be renewed. Our pencil is now sharp to record such renewals. The harvest has been an abundant one and the people are prosperous, so we hope the renewals will come in freely; and may we not also have the pleasure of recording a goodly number of new subscribers. And, just a word more, when you send the dollar for renewal don't forget to add twenty-five cents for one of the beautiful Gospel Text Calendars.

A few weeks ago a company of brethren and others came from Abilene, Kan., for a visit among friends in this city and surrounding counties. We had a pleasant call from Bro. C. O. Musser, of Abilene, Kan., one of the company, last week. Others of the company are Bro. Eli Hoffman, wife and daughter, Elmina, recently from India; Bro. John L. Engle and wife, Bro. L. L. Engle and wife, Sister Beulah Musser, Bro. S. Grove, Bro. Jerome Kaufman, and others. We hope they are all having a pleasant visit among the eastern people.

Bro. Fry wishes to correct a few statements made in his letter in last issue. He says, "There is no sewing class at present, although they desire to have one. They teach sewing but it could not be called a class. There are sixteen baptized members, and one hundred and eight enrolled in the mission school." The correction came too late to change it in the letter, so we make it in this way.

Do not fail to notice mention of the booklet "Child's Life of Christ," issued by Bro. Levi F. Sheetz, of Florin, Pa., and favor him with your order. The price is 15 cents per single copy or 25 cents for two. Bro. Sheetz is a new beginner and merits the patronage of the Brethren.

(Other editorial notes, page 16.)
Is it not sweet to think, hereafter, Of earth and heaven where are they, Beneath whose smiles we once lay bask­ing—
Blest, and thinking bliss would stay! Hope still lifts her radiant finger, Pointing to the eternal home, Upon whose portal yet they linger,

Oh! if no other boon were given,
Alas! alas! doth Hope deceive us?

Evangelical Visitor. Pride and Fashion.

For the Evangelical Visitor.

Pride and Fashion.

For the Evangelical Visitor.

The Old Time Regeneration.

(Continued.)

It means something to have Bible salvation. When you go to town what are you looking at, the show windows, the worldly people or things? or for godly things or opportunities to do good? If most so-called Christians would go for a holy or necessary purpose they would not go so often. I know of men of high standing in the church to stand and gaze on women whose character was questionable. You adulterers: Matt. v. 28. Repent or you will perish. Instead of helping souls you are damming them. Do you stand around and talk worldly things or do you talk salvation to perishing souls? and would you just delight to go on the street corner and tell souls of Jesus and his power to save? Oh, but you must not run into fanaticism. Some do not know when to stop eating or when to stop putting on the table the different kinds. Be temperate in all things.

And when someone does something mean to you, how do you feel, revengeful? If there is any hatred there you are unsaved. I. John iii. 15, Broth­er, in this passage means any one. Hatred is only murder kept down and only a burden to them but it must be endured for fashion's sake.

Now I believe God wants his children to dress for comfort and not for style. But how often we see mothers who dress plain themselves dress their children to dress in the show windows, the worldly people or things. It is only a burden to them but it must be endured for fashion's sake.

Those vain and foolish things became very hateful to me in the commencement of my Christian life and they are still hateful to me, and God hates them, but how easy these desires can come into our hearts if we do not guard against them. They come little by little.

But, it is not only in dress that we can be like the world, but there are many other ways the devil can get us off the track. O how much precious time we can waste in fixing up our houses so as to be like the world, I believe this is also an abomination in the sight of God. O may the Lord help me and all of us to guard against those things and keep ourselves unspotted from the world. O the devil has so many traps and snares to catch us if we are not very careful. We can also be like the world by engaging in all kinds of foolish talking and jesting, and in so many other ways that I could not mention them all. O may the Lord purify our hearts till there is no more desire for anything that is displeasing to him, is my prayer.

Your Sister in Christ,

Annie Byer.

Hamlin, Kansas.

For the Evangelical Visitor.

Our Contributors.

Is it not sweet to think, hereafter, Of earth and heaven where are they, Beneath whose smiles we once lay bask­ing—
Blest, and thinking bliss would stay! Hope still lifts her radiant finger, Pointing to the eternal home, Upon whose portal yet they linger,
did against you. My ears are filled with the cry of unsaved souls, saying they are stumbling at false professions. Some say they think they will not let God save them because of false professions, they don't live it. Don't be deceived; a sinner knows what a real saint ought to be as to outward life. Hypocrites will have an awful hell.

You point at the saloon-keeper and swearer. They are dragging souls down without the cloak of religion, but hypocrites are wolves in sheep's clothing, he the saloon-keeper is the bare wolf. I would rather be a saloon-keeper and drag ten souls down to hell than to be a hypocrite and drag five down, deceiving them; they are looking to you. You fool their souls for only a shell of religion which will fall through at the judgment. They will curse and damn your soul for deceiving them. They were honest and likely would go through if properly taught, while the others wilfully choose sin and are not deceived. Think of those poor souls in hell because you were a hypocrite.

You are either helping to bless or curse your life, and you are delighted better with to talk a little foolish? We must give account for every idle word at the judgment. Matt. xii. 36. Do you get up at a meeting and testify or pray at some one? That is not love but hate. Oh, sir, when you go to church do you want people to see the grand dress or some other fixture of yours? Do you want something just a little different from other people so you will be noticed. But that is not the Bible way. Or do you dress plain and yet get some of the finest quality and have pride in your fine dress. The words says not to dress costly, costly array, I. Tim. ii. 9. How about that? While at church do you think of your fine clothing or your fine rig outside or how things are going, or letting your mind wander somewhere at home or somewhere else?—Why do you do the things you are doing?—God looks at the motive. I mean in everything. Ask yourself the question, "Why do I do this?" for awhile every time you do something. If you do not seek the glory of God in every thing something is wrong in your heart. Our outward life tells what is in our hearts. Do you work for the glory of God? Do you go to religious meetings to glorify God or just as a custom? Beware. Do you do everything heartily as unto God and not unto man, Col. iii. 23. Those newspapers, are they read before the Bible? Does your heart long for the word more than any other literature?—Many of you people would better throw away your newspapers and read the news from heaven in the word. Whatever you delight to do that is the condition of your heart. Are your ways and manners clean, chaste, oh, the unchastity of people these days. How that evil is growing. It is simply terrible to see what progress it is making among the people. I do not mean people that say they are sinners, but those that profess Christianity. It is awful. Look and see in the dictionary what chaste means. I want you to know what I mean. Not only in actions but also in language. God is going to judge you for it. You are not only damning your own soul, but you are firing lust in others that are weak, especially the young, and help drag them to hell. Unchastity is the worst evil we have.

Also God wants us to be neat and clean, not sluggish and slovenly in our ways, or doings; there is a great tendency to become careless, it seems natural. Do you do anything that does not bless people? Are your ways driving people away from God? or does your life draw people to God? Does anything in your life help anyone on in sin? Wait! Let God have about ten minutes at you. In the least bit, be honest. Sometime you will have to meet it if not now.

Well, now we have been talking of the human side. Any unsaved person can be free from these things if he gets up his will. Don't you see all that is human. Now if an unsaved person can do these things what ought a man with the unlimited power of God do? Men have so cultured themselves that they would not get angry, not only a few but many. You can by reading up find numbers. And then some people say we cannot help to get angry, or it is not wrong, why? Because they do it. People want everybody to meet their standard, if someone is ahead of them they want to pull them back, too fanatical, too fast, because they are too slow. The one that finds the fault is the guilty one. If people without God can live without anger, what should one with Almighty God do? Anger is wrong, sinful, Gal. v. 20., Eph. iv. 31., Col. iii. 8. "He that committeth sin is of the devil." I. John, iii. 8. If these self-cultured people can do these things, we ought to do the same without God also. But salvation is more than that. One illustration. A certain self-cultured man did something one day that roused his wife into a great fury. She gave him a good tongue-lashing with all her might. But he took it all calmly. He being provoked because she could not get him cross also took a bucket of water and dashed it in his face and he just sat and laughed. Could you do that? You ought to without God, many others also did the same without salvation. Now let us look at the spiritual side. You may live straight and still not have salvation. Wise, moral. The hardest to get salvation, they want to be handled easy. Does your testimony bless people or is it a stench?—Can you tell something definite what God is doing?—You say, "he is blessing me wonderful; I praise him for his goodness and mercy to me." Well, for all those things thank God, not by keeping you moral. But how is he revealing himself to you, his word, the things of God and sinking you day by day into himself?—Have you something new on hand or is it stale? Must you go back a day or week or month or a year or years to tell what you had. God will give you something fresh every day; you need not go back. It gets better all the time and you are delighted better with today's fare than last week's, you do not want last week's any more, you have
something better. Does your testimony glorify God or do you give it, or rather say a word and that sometimes a lie as a custom? Are you telling of your defeats or victories? If you get Bible salvation and keep your eyes on Jesus you will not have any defeats, but be more than conquerors, not come out even, but stronger and better equipped for the next battle, through things that you never did or ever will likely go through, tribulations, distress, persecution, famine or nakedness or peril or sword, not a few words spoken against you, etc., but stoning, nearly being killed, fleeing from place to place for shelter, and such things, never open your mouth about being persecuted. How does God want us to come through? More than conqueror. Rom. viii. 35-39. Read it.

Do you have Bible salvation?—You will advance every day and have victory all the way, telling how God is sinking you into himself, how he is teaching you day by day, fills the soul with a love of the issuing things that will bless and help the real saint on to God and put sinners under conviction. Not easy conviction, but real tormenting, soul anguish. A testimony that does not bless or put people under conviction is worthless. Oh, sir! This thing is not hung on, or pumped up, but put in our souls by God. Not of ourselves, not our works or keeping commandments, but through the blood of Jesus Christ. No more dry times or prayers after God comes in our souls by God. Not of ourselves, but through the blood of Jesus Christ. No more dry times or prayers after God comes in our souls by God. Not of ourselves, but through the blood of Jesus Christ.

To be justified means to be at peace with God. "Therefore being justified by faith, we have peace with God." Rom. v. 1. It can be nothing less than what the word makes plain. To have peace is to be forgiven of our past sins that we have committed against God. It is something that we enjoy. There is no more that burden of guilt that weighed us down before. We feel as though we could look God and the whole world in the face and say, "I am at peace with you." Glory to God! It is received by faith. "A man is justified by faith." (Rom. iii. 28.) A man cannot be justified by his own good works, it is by believing in God only. But before a man can believe in God for his freedom he must get on believing ground. Though it is a thing received by faith yet God will not justify him till he has done his "first works"—repeat, confess, forsake, and make restitution where he has wronged his fellowman. Here is where many make shipwreck. They try to believe without doing any of these things. The trouble is that they are taught wrongly. When a seeking soul begins to show the least sign of repentance then some one comes along pats him on the back and says "Only believe" and then takes some passage of scripture to prove to him that that is all that is required. And the poor deluded soul tries to believe without making any kind of confession or any restitution. That is the reason to-day there are in the Christian church so many lifeless forms only a name. The trouble that many of the leaders, when they stand in the pulpit, their prayers show that they themselves, many of them know nothing what this means. Listen: "O God we have grievously sinned against thee. We have been presumptuous and done those things that were evil in thy sight, etc., etc." Dear reader if you have never enter-
An Interesting Mission Letter.

[The following letter though not intended for publication will nevertheless be read with interest. Last Easter the Harrisburg, Pa., Sunday school voted that the children forego the usual Easter gift and instead make a special offering for the Matoppo Mission.—Editor.]

Bulawayo, South Africa, Matoppo Mission, July 13, 1905.

Written to the Harrisburg, Pa., Sunday school.

Greeting you in the precious name of Jesus, who saved us and washed us in his blood, and called us to this dark land.

Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

Your letters with the offering was received. We cannot express our thankfulness to you for your token of love. The Lord bless you abundantly for the sacrifice you made. Especially the dear little children, who so much appreciate presents. God’s smiles must surely rest upon those little hearts. God loveth a cheerful giver. You would be surprised to see how neatly they go about it. They are also quite hospitable in inviting their friends to dine with them. Frequently they invite us to take food with them. They often give us peanuts, as they know that white people like them. They sleep on the floor, have nothing but a few blankets to wrap in. There is nothing in their homes, we would think to make one happy, but they are cheerful and better satisfied than some people in their mansions.

Well while these people are so low down, yet we are so glad that God does talk to them. Some time ago the boys were asked to tell what the Lord had done for them. One of them said how he used to snuff tobacco, and how one night the Lord spoke to him, so that he trembled with fear. He put it away but later was tempted so much that he took it up again. So one day while laying down to rest the Lord spoke to him again. He says it was as real as the voice of a person, since then he quit using the filthy weed. He is now quite a nice Christian boy.

Thus we can see that the Spirit of God frees himself amongst these people. Yes, he is drawing the little children to himself. Some time ago we were told of a little boy only about three years old, who would not let his parents retire without having prayer, also wanted them to thank the Lord for their food. This is only a child but we can see what the gospel does. It is only a short time that these people have heard any prayers.

His word giveth light and shall not return unto him void: but it shall accomplish that which he pleaseth, and it shall prosper in the thing whereby he has sent it.

We thank God for his word and the precious promises unto us his children.

Psalm 2:8 and Habakkuk 1:5 are very precious to us.

Remember us at a throne of grace.

Yours in his service,

The Workers at the Matoppo Mission, Brother and Sister Steigerwald, and Sister Kreider.

An Episod of the Welsh Revival.

Trecoynon could boast of a so-called Ethical Society, composed of certain agnostics and atheists of various shades of unbelief, but chiefly out-and-out sceptics. They were avowed Socialists and avowed Materialists, and some of them were far advanced in their anti-Christian views before they received the welcome encouragement afforded to such men in these days of Haeckel, Blatchford and “The Clarion.” The most noted of these characters was Tom Hughes, a man of forty, vivacious and witty, and a good singer. He could hear the singing in the chapel from his own house on the Sunday. Evan Roberts came, and it was his own love of good music, along with the magnificent rendering by the entire congregation of those glorious Welsh songs, that was used by the Spirit to draw him. On Monday, Tuesday, and Wednesday he came and stood in the lobby, but on Thursday he ventured inside, longing to “touch the hem of his garment.” At 11 p.m. he left the chapel and went home. His wife saw at a glance that a change had come over him, and that he was in great distress. He went to his little parlor and took down from his shelves one by one the books he had prized as a member of the local Ethical Society, and flung them on the table. Then with great deliberation, and with intense emotion, he took up one at a time, tore it in pieces and made a bonfire of the whole lot in his own grate. As the flames shot up the chimney and the blaze increased, his wife said, “Tom! Tom! what’s the matter? You’ve lost your balance. You’ll put the place on fire!” “Nothing of the kind my dear,” he said. “The Master who has kept us safe through all these years while these cursed books were under my roof will certainly take care of us to-night while I am destroying them.” Altogether they were worth a few pounds, and so keen was he on their utter destruction, that he afterwards said, “As I was watching them I was under the impression that the angels of God were there blowing the bellows and fanning the flames for me.”

The work of destruction over, he
said, "Now I am going back to the chapel to give myself up to Christ."
"Tom! Tom! do be cooler and act like a reasonable man."
"No, no," he said, "I've been a so-called reasonable man long enough, and now I've lost my reason entirely, as people will tell you, and it's time I did."

By this time the house was all astir, and the six children, of ages from sixteen to six, had all turned out of bed to see what it was all about. And children always enjoy a big bonfire, and especially if the hour be late—the later the better.

"Tom, dear," said his wife, "instead of going back to chapel let us sing like we used to in former days before you got those books." And once more Tom Hughes was "fetched" by singing, and he and his wife and children sat singing till 3 o'clock that morning.

Was there ever a more beautiful and affecting scene than this in the whole history of family religion? Here is the "church in the house" of Tom Hughes, and this is the opening service, and the little parlor is the family pew! As I write my heart says Hallelujah! But I suppose I must be hysterical, and that just makes me want to shout it louder.

Well, on Friday he went at the usual early hour to his work in the pit, where he is an under official. All knew there was a change in him, and the four officials held a prayer-meeting for him to ask that the change might be confirmed; and then came out and said, "Now I'm ready for you." The secretary that night followed private with you." He raised his

The struggle was terrific, and the good only pierced him more deeply. Just as he opened the door at the top of the stairs he could stand it no longer, and cried, "Oh, infidel, infidel that I am! A second Saul of Tarsus, a blasphemer, and lo! He can twist me like a towel, and do with me as he wills!"

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though they be otherwise men of godliness, and honesty? Must thou have thy humors fulfilled, and thy judgment be a rule, and thy word a law to all about thee? Are thy passions kindled if thy word or will be crossed? Art thou ready to judge humility to be sordid baseness, and knowest not how to submit to humble confession, when thou hast sinned against God or injuring thy brother? Art thou one that lookest strange at the godly poor, and art almost ashamed to be their companion? Canst thou not serve God in a low place as well as a high? Are thy boastings restrained more by prudence or artifice than humility? Dost thou desire to have all men's eyes upon thee, and to hear them say, "This is he?" Art thou unacquainted with the deceitfulness and wickedness of thy heart? Art thou more ready to defend thy innocence, than accuse thyself, or confess thy fault? Canst thou hardly bear a close reproof, or digest plain dealing? If these symptoms be undeniable in thy heart, thou art a proud person. There is too much of hell abiding in thee, to have any acquaintance with heaven: thy soul is too like the devil to have any familiarity with God. A proud man makes himself God, and sets up himself as his idol: how then, can his affections be set on God? How can he possibly have his heart in heaven? Invention and memory may possibly furnish his tongue with humble and heavenly expressions, but in his spirit there is no more heaven than there is humility. I speak the more of it, because it is the most common and danger sin in morality, and most promotes the great sin of infidelity.

O Christian! if thou wouldst live with the saved, commune with the unsaved?

Bible Study.
Deuteronomy i.—xvii.

God thought his law so good that he gave it the second time to his people. If God was interested enough thus to give it, should we not be diligent in its study? Certainly these definite laws are not all commanded to us to-day, and we must not think that they are, but they must be worthy of diligent study; else God would not have had them recorded. A few years ago I committed to memory the eighth chapter of this book, and I have never been sorry I took the time to do it. Almost every verse is a gem. The sixth and the seventh chapters are almost as good. Notice specially that the commandments were to be spoken of when they sat in the house, when they lay down at night, and when they arose in the morning. They were to have them between their eyes, upon the posted of their house, and upon their gates. They were to teach them diligently to their children. How is it with us to-day? Too many times the Holy Bible is lying upon the shelf covered with dust. If Israel had done as God said, and had studied the word of God and obeyed the same, they would have been under the blessings of chapter seven. But they did not, and so were under the curse of the same chapter. If we study and obey God's law according to the New Testament plan, the blessings of the book will be upon us. If not, then the curses of the same book. Let us remember that to-day we are not under the law, but under grace. We are saved by grace through faith. Then comes the working, that God might continue to be pleased with us.

QUESTIONS.

What is the meaning of the word, Deuteronomy? What other book tells about the giving of the law? What is the difference in time between Exodus and Deuteronomy? Why was it necessary to repeat the law here? Was it spoken to the same people? At what place was Israel at this time? Of what do the first four chapters treat? Who does Moses say was the cause of his sin? How much was Israel to add to the word of God? How much take away? How much should we? How many things were they warned not to worship? Can we repeat the ten commandments? Which one in chapter viii. is foundation of them all? How many of the family were to know them? How many should to-day? What would God through his people, do with the nations of Canaan? Would he drive them all out at once? Was Israel allowed to make marriages with them? Should Christians to-day make marriages with the unsaved?

What was to be done with the graven images? What would be the result of their obedience? Of their disobedience? To whom were they to teach the law? What answer were they to give to their sons concerning the judgments, statutes and testimonies? Should children to-day be instructed in regard to the history of the church? Do we who are parents instruct them? What good things to eat were they to have in Canaan? Upon what conditions could they have them? (See. Isa. i. 10.) Of what is the land of Canaan typical? Of what danger did God warn the people? Who gives power to get wealth? Why did God suffer them to hunger in the wilderness? How much land could they have? What spiritual lesson here? What should be their attitude toward the poor? What was to be done with those who would entice to follow other gods? What kind of people did God choose? What kind should we be? (II. Peter ii. 9.) How many feasts spoken of in Deuteronomy? How were controversies to be settled? How should they be to-day (I. Cor. vi.)? What is said in regard to a future king? What verses in this lesson are mentioned by Jesus during his temptation in the wilderness? Because of what motives were the people encouraged to obey God?

Do Cigarettes Lead to Crime?

That cigarette smoking has something to do with leading a boy into crime seems to be proven by the fact that of the ninety boy criminals who were arrested and locked in jail within the last six months, all but two were victims of the cigarette habit. Those of the boys who were induced to give up the habit were reformed and, when released on parole, lived aright and did well. The few who could not be broken of the habit turned out badly when given a chance to do better. These facts are contained in a report of the county jail of Kansas City. This report covers six months. Mr. Johnson says in his report that of the ninety boys incarcerated in the jail in the last six months, not one was at work or at school when arrested, and all but two were cigarette fiends.

We sometimes hear boys of 12, 15, 20 years of age declare that they cannot give up cigarettes, and often they have not sufficient energy or will power to even make the attempt. Sad, indeed, is their fate; poor, weak-minded boys, slaves to this insatiate monster, the cigarette. The poison of the nicotine finds its way all through the body and gives it a very unpleasant odor. It injures the nerves of the heart, and thus weakens its healthy action. This is called "tobacco heart." In fact, tobacco is one of the most virulent poisons in nature. A single leaf dipped in hot water and laid upon the pit of the stomach produces a powerful effect. —Selected.
A Praying Minister.

The ministers who are foremost in the work of the church and most conspicuous in saving men are men of prayer. Muller, the great man of orphange fame, prayed for everything he wanted, but especially for guidance in the preparation and preaching of sermons. In the biography of Dr. Kidder it is said that upon the mind of a thoughtful listener, he made the impression that he was a deeply religious preacher. He was willing to undertake the sermon only with the assurance that he was divinely aided. Among his private papers are some prayers written out by himself for his own particular profit and guidance. There is one entitled, “Prayer for aid in selecting subjects, and in preaching the Gospel.” A few extracts will show his spirit in approaching this solemn duty: “O God, I thank thee that, unworthy as I am, thou hast not only called me from darkness to light and made me a partaker of the grace of salvation, but hast commissioned me to preach to my fellowmen the unsearchable riches of Christ. Once more the duty devolves upon me of standing before the people to proclaim thy word of truth. Oh forbid that with languid indifference I should content myself with the mere formality of preaching; rather may I rise to the highest conception of the greatness of the responsibility and of the eternal interests which ever depend upon the right and faithful discharge of so momentous a duty. Oh give felicity and power of thought, readiness and force of utterance, convincing speech and the demonstration of the influence of the Holy Ghost. Deliver me, O Lord, from wanderings of thoughts, from the intrusion of worldly interest or cares or influences, but especially from all vanity of mind or the slightest disposition to seek the applause of men. When I enter the sacred desk let thine overshadowing presence be round me, and let me and the people feel that God is there.”—Methodist Protestant.

Exaggerating Reports of Revivals.

Preachers above all other men should feel under obligations to be strictly truthful. Generally, too, they are men of unquestioned veracity. They are as human, however, as other men, and no more exempt from temptation than their fellow mortals in other callings are. As a class, too, they have some temptations not common to other men. We might dwell on several of these, but this is foreign to our present purpose. What we wish to do now is simply to write of the temptation (if not inclination) on the part of some ministers to exaggerate the published reports of revivals occurring under their labors.

How often it is the case that religious periodicals contain reports of revival meetings said to have been of great power and to have resulted in scores of conversions, when no real revival whatever has occurred—no general interest having been awakened, no general intensification of the church’s spiritual life having been effected, and no conversions, or at most but two or three, having occurred during the entire protracted effort! Moreover, where a really good work has been done, how common it is to overdraw the facts in writing it up for the press! We do not charge this tendency generally to an inclination to misinterpret things, since it may be unconscious exaggeration occasioned by a heated imagination or some other abnormal mental state. The point we do make, however, is that the general moral effect is about the same as though the exaggeration were intentional. Hence, those who report revival meetings for the press should study to keep always within the bounds of sober truth.

John Wesley found occasion during the progress of the early Methodist movement to rebuke the practice of which we are writing. On visiting the Dublin society, in Ireland, in 1748, and making inquiry into its condition, he was much surprised, and wrote of it, according to Tyerman, as follows: “Most pompous accounts had been sent me, from time to time, of the great numbers added; so I confidently expected to find six or seven hundred members. And how is the real fact? I left 394 members; and I doubt if there are now 396.” Ten days later he again remarks: “I finished the classes, and found them just as I expected. I left 394 persons united together in August; I had now admitted between twenty and thirty, who had offered themselves since my return to Dublin; and the whole number is neither more nor less than 396. Let this be a warning to us all,” he also adds, “how we give in to that hateful custom of painting things beyond the life. Let us make a conscience of magnifying or exaggerating anything. Let us rather speak under than above the truth. We, of all men, should be punctual in all we say, that none of our words may fall to the ground.”—Free Methodist.

 Salvation is not a prize to be won, but a gift to be received.

If We Had But A Day.

We should fill the hours with the sweetest things.
We should drink alone at the purest springs.
In our upward way;
We should love with a lifetime’s love in an hour.
If the hours were few;
We should rest, not for dreams, but for fresher power.
To be and to do!
We should guide our wayward or wearied wills
By the clearest light;
We should keep our eyes on the heavenly hills.
If they lay in sight;
We should trample the pride and discontent
Beneath our feet;
We should take whatever the good Lord sent
With a trust complete!
We should waste no moments in weak regret.
If the day were but one;
If what we remember and what we forget Went out with the sun;
We should be from our clamorous selves set free,
To work or to pray.
And be what the Father would have us to be.
If we had but a day!
—Mary Lowe Dickinson.

EDITORIAL NOTES.

As announced in our last issue we will be able to supply the Gospel Text Wall Calendar again this year to our subscribers and others. The first orders have already reached us. All orders will be recorded as they reach us and the Calendars will be mailed as soon as the publishers are ready to distribute them. The price is 25 cents each singly by mail; per dozen to one address, $2.25.

We are informed that an election for minister was held at Reich’s M. H. on October 8, resulting in the choice of Bro. Abner Martin, son of Bro. Jacob N. Martin, minister. We pray the Lord may sanction the choice and bless the young brother, and fit him for effectual service in the work of the ministry.

We again call attention to our special offer of a $5.20 Red Letter Combination, Teachers’ Bible for $3, or with thumb Index $3.50. May we send you a sample page, showing print and type?

“Africa’s Golden Harvest” is the name of “A Quarterly Journal of General Missionary Information, and the Organ of the South African Compounds and Interior Missions.” See Bro. J. O. Lehman’s letter on page 15 in last issue. It has been suggested that we consent to receive subscriptions at this office for the same for the convenience of those who may wish to subscribe. We will do so. The subscription price is sixty cents per year. The Visitor and the Quarterly for $1.60 per year.

A love feast will be held at Valley Chapel, Stark county, Ohio, on November 4 and 5. A general invitation is extended.
One of the Family.

Dolly wished to join the church, and it was a keen disappointment to her when she was told that she was too young, and must wait a few years.

Mamma tried to explain that it really made very little difference, that she could love and follow Christ just as well, without being a member of the church for the present. But though Dolly was used to yielding her wishes to mamma's judgment when the two did not agree, and though she honestly tried with all her might to give up this one cheerfully, she could not help feeling that somehow it was not "just the same."

One day Dolly and her cousin Belle, who had come from New York to make her a long visit, and Nannie Cole, who lived next door, were playing together on the piazza, when a strange man came to the house. He had a book and a pencil, and he asked a great many questions of mamma, writing down her answers as she gave them.

The little girls were full of curiosity, and when the man was gone Dolly asked mamma who he was.

"He is the census-taker," said mamma. Then she explained how he had been appointed to go from house to house and find out just how many people lived in each one and in the whole town, and how this was done in all cities and towns, until the whole population of the country had been counted. This was very interesting to Dolly.

"Did he count me?" she asked, eagerly.

"Certainly."

"I was afraid I was too little," she said, in a tone of relief. "You are sure he did?"

"Yes." Mamma could not help smiling.

"Did he count Nannie, too?"

"No; she would be counted with Mrs. Cole's family."

"Nor Belle?"

"No, for Belle does not live in this town."

"Oh!" Dolly's eyes were big with interest.

She thought a good deal about the "census man" during the rest of the day. At bedtime she began to talk about him again.

"He counted me because I am one of the family," she said, wistfully. "It seems as if I ought to be counted, if I'm one of the family, even if I am little. Don't you think it seems so, mamma?"

"Yes."

"Did he have to count me no matter how little I was?"

"Yes!"

Dolly's face grew very grave and thoughtful.

"If wish it were like that in the church," she said, wistfully. "It seems as if I ought to be counted, if I'm one of the family, even if I am little. Don't you think it seems so, mamma?"

Somehow mamma was beginning to think so, and the more she thought about it the more she felt that Dollie ought to be counted; for she had been observing the little girl closely during these weeks, and was convinced that she was indeed "one of the family." She became so sure of it, indeed, that the very next Sunday the name of Dorothea May Tracy was added to the list of church-members, and mamma was as glad and happy as Dollie herself.

How happy that was, you had only to look into Dollie's shining eyes to know.—Mary J. Daniels, in Western Christian Advocate.

All that we may become, as well as all that we are, we owe to Christ.

Genius and Hard Work.

Most men can do what they really try to do. Success results from patient application and persistent effort, rather than from great abilities and opportunities. Many men who could do almost anything, do nothing because they will not try, and try again. What one man has done by hard work, another man of equal power can do it if he will work equally hard.

No man can do great things without trying. Persons are frequently surprised at the success of some one who they "never thought he would amount to much," but he does "amount to much," because he works while others idle, studies while others loaf, and is determined while others are discouraged.

"While lecturing on balloons, Mr. Glaisher, of Greenwich Observatory, said, 'Many young men depend too much upon natural abilities for success, and many have too little confidence in their own powers. All should know that the power of a man's mind is not solely dependent upon his ability, but that his real momentum is the product of his talents multiplied into his industry. Great talents without industry must yield to moderate talents combined with industry. If you wish to be able to overcome difficulties as you meet you in life—and we must experience great pleasure in overcoming them,—you must train yourselves to conquer them whilst young.' "

"I can't" is the signal of defeat. "You can do it!" is the watchword of victory. Do not be discouraged at difficulties. Sit down and study the problem. A green Yankee boy years ago saw at a neighbor's house a wooden clock, the first he had ever seen. He examined it, pecked around it and into it, mastered the problem, went home and took his jackknife and whittled out a clock which kept time for years in his father's house. He did it by studying and trying. So can you do many things. Sit down, count the cost, measure your powers, make all allowances for difficulties, ask wisdom of God, decide what is right, and then go ahead and do it with your might.—H. L. Hastings in Common People.

Few men suspect how much mere talk fritters away spiritual energy. That which should be spent in action spends itself in words. Hence he who restrains that love of talk lays up a fund of spiritual strength.

He is most cast away who is a cast-away from hope.
To Subscribers.—Our terms are cash in advance.

2. When writing to have your address changed, be sure to give both old and new addresses.

3. The date on the printed label will show to subscribers when their subscription expires.

4. If you do not receive the Evangelical Visitor within ten days from date of issue, write us at once and we will send the number called for.

5. Those persons who are unable to pay, we send the paper free on the recommendation of others or upon their individual request. Annual requests must be renewed every six months as a matter of good faith.

Correspondents.—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

Communications without the author's name will receive no recognition.

The special feature of this Bible is that it gives the Authorized and Revised Versions of the Bible in one volume, without increasing size or weight, or diminishing size of type. It is a Self-pronouncing Teacher's Bible which, without omitting a feature or disturbing the text, points out all the words and passages wherein the love of God in us? We shall not only have compassion on our own things that we have full and plenty, but also on others. I feel to thank our dear brethren and sisters that they are so wonderfully helping along in the good cause. Let us be encouraged, it will not be long before we can say with Paul, I have fought a good fight, I have finished my course, I have kept the faith, and now I have a crown laid up for me. Oh! it is blessed. I make a plea for clothing for the poor, or whatever the Lord tells you to do. Let us remember the poor. Jesus said, the poor you always have with you. We can do them good. Let us keep in line and march up to the front and God will take care of us just as he did for Daniel.

"Dare to be a Daniel, Dare to stand alone; Dare to have a purpose, Dare to make it known."

Our baptismal service is again in the past, and also our love-feast. We thank God for his goodness. The saints were here from the East and West, the North and South. Dr. Lucas had a love-feast; but what will it be when we shall meet where parting is no more? It is wonderful! Pray for us.

PETER STOVER and WIFE.

242 S. Second St., Phila., Pa.

Buffalo Mission.

Report for Month of September.

Balance, $79.50.

EXPENSES.

Gasoline and oil, $1.35; 2 tons coal, $28.50; household and expressage $4; groceries and car fare, $11.45; total, $48.30.

Balance on hand, $31.20.

Provisions donated: Mother Horst, 15 Bushels peaches; members of Bertie and Centre Clarence churches, pears, potatoes, etc., $46.95.

DEAR Brethren in Christ: May all who so liberally help support the Lord's work be made very conscious of the smiling approval of our heavenly Father. "And whatsoever we give unto one of the least of these my brethren, we give unto him that redeemed us the Lord.

Because of peculiar trials and heart tests, and also of some glorious victories recently, the following verses are very precious to us.

"There's not a friend like the lowly Jesus, No not one! no not one! No one else can heal all our soul's diseases, No, no one! no not one!

Chorus.

Jesus knows all about our struggles, He will guide us in our path, There's not a friend like the lowly Jesus, No, no one! no not one!

The Holy Spirit is still faithful, even in these evil days, to the men of righteousness and judgment to come. We praise the Lord for the privilege of seeing the workings of his Spirit all over the face of the land. Several have sought the Lord earnestly in baptism and have gone on to their sin and have come through to victory.

DEAR ones, we need your prayers. It means so much to be able to be in living contact with precious immortal souls who are going down. Contact gives opportunity.

Two precious souls followed Jesus through the watery grave on Sunday, October 1st. Two dear boys, one sixteen, the
October 15, 1905

EVANGELICAL VISITOR.

Dear Sir,

I greet you all in the blessed name of Jesus. My dear readers, since I last wrote you, I have undergone much sorrow and pain. The sufferings that I endure can never be told. Oh, yes, it was God's hand that touched me. Oh, blessed be God, his healing power I have surely felt. I have passed through a most serious operation. When the doctor announced that I had no prospect of living, I was in a terrible state. I asked the Lord to save me, and he did. I am thankful even for the suffering; it brought me to the Lord. I am thankful for the suffering; it brought me to the Lord. I am thankful for the suffering; it brought me to the Lord.

J. R. ZOOK.

A Virginia Letter.

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J. R. ZOOK.

The Love Feast at Philadelphia Mission.

The love feast of Philadelphia Mission is again history, and well it has left its mark upon the memory of some to whom it was a feast indeed. The feast was well attended, many brethren and sisters responded to the call to come and keep the feast with us. It was a most blessed season, as we learned by the testimony of the brother and sister who were baptized during the last two months. The Lord fill the hearts of all who attended the feast with the love of God, and continue to entertain your prayers for us and the work of this place.

Yours in much love,

J. R. ZOOK.

On September 20, 1905, the church of Des Moines, la., elected Bro. Menagh as a minister of the Des Moines district by unanimous vote. Bro. Menagh is a spirit-filled man and an able speaker, former member of the Baptist church in his native town. He is blind, physically, but wide awake spiritually. Any one securing his services for a brief while, we think will be pleased.

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Yours in much love,

J. R. ZOOK.

From Markham, Ont.

According to appointment we held our love feast September 30. We were favored with a good number of brethren and sisters from surrounding districts, for which we were glad. Brothers A.A. Bearrs, of Black Creek and Alex. McTaggart, of Notawas, were with us and had plowed the word in its purity. We had beautiful weather, and the district was well represented, and judging from the testimonies given, all seemed to enjoy the meeting.

Well, we were especially glad to have our beloved Elder with us once more. He is in declining health and may possibly not be long with us any more. H. R. Halse.

Victoria Sq., October 2, 1905.

A Virginia Letter.

Dear readers of the Visitors,

I greet you all in the blessed name of Jesus. My dear readers, since I last wrote you, I have undergone much sorrow and pain. The sufferings that I endure can never be told. Oh, yes, it was God's hand that touched me. Oh, blessed be God, his healing power I have surely felt. I have passed through a most serious operation. When the doctor announced that I had no prospect of living, I was in a terrible state. I asked the Lord to save me, and he did. I am thankful even for the suffering; it brought me to the Lord. I am thankful for the suffering; it brought me to the Lord. I am thankful for the suffering; it brought me to the Lord.

J. R. ZOOK.

From Markham, Ont.

According to appointment we held our love feast September 30. We were favored with a good number of brethren and sisters from surrounding districts, for which we were glad. Brothers A.A. Bearrs, of Black Creek and Alex. McTaggart, of Notawas, were with us and had plowed the word in its purity. We had beautiful weather, and the district was well represented, and judging from the testimonies given, all seemed to enjoy the meeting.

Well, we were especially glad to have our beloved Elder with us once more. He is in declining health and may possibly not be long with us any more. H. R. Halse.

Victoria Sq., October 2, 1905.

A Virginia Letter.

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I greet you all in the blessed name of Jesus. My dear readers, since I last wrote you, I have undergone much sorrow and pain. The sufferings that I endure can never be told. Oh, yes, it was God's hand that touched me. Oh, blessed be God, his healing power I have surely felt. I have passed through a most serious operation. When the doctor announced that I had no prospect of living, I was in a terrible state. I asked the Lord to save me, and he did. I am thankful even for the suffering; it brought me to the Lord. I am thankful for the suffering; it brought me to the Lord. I am thankful for the suffering; it brought me to the Lord.

J. R. ZOOK.
Experience and Testimony.

I wish for the readers of these few lines what I wish for myself, that is, the rich blessing of God and a home in heaven. I certainly feel myself very weak in undertaking to write for the public, but it seems to me if we could see so little and so weak and so lost in the love of God that we could write or testify with our eyes full of tears there would be very little boasting but it would go to the hearts of both the reader and listener.

I am glad to know that God answers honest prayer, not just when we think, but when he thinks, because he is alwise. God just knew the time to answer my prayers. While yet living in sin I had such a desire to become a Christian, and it seemed, I could not become willing to give myself up and forsake the world, so I prayed God to let something come upon me that I could not help myself, and, glory to God, it came. I had no time set, only so I would not die a simpleton. But the unsaved reader, don’t you depend on anything like this for you may never be called in this wise.

Yes, I would always kneel at my bedside both in the evening and morning and sometimes call mightily upon God. But it went with me as it does with many others, when I got married I no more knelt at my bedside as before. Why? Because the death of my wife made me ashamed. Isn’t it too bad? The time we should pray the most in order to have a nice and peaceable family we pray no more. After having lived together a few years my wife made a start for the glory world; it made my heart rejoice; I would not try to discourage her like some do but would rather encourage. One day a sister asked me when I got married I did not feel to make a start. I said, no; my heart was harder and my conscience more clear. We sometimes don’t know ourselves. When I thought myself farthest off I was nearest home, praise the Lord!

One Saturday afternoon my wife and I went to church. I dressed up in all my best in common style with a big high collar for a show which is very uncomfortable even to the world and unbecoming for so-called Christians. We sometimes think we have no pride in those things but we can tell best when we shall part with them. That Saturday the Lord answered my bygone prayers when I least expected it. While listening to the sermon not thinking that it was hitting me so hard something started to make me uneasy and I moved to and fro on the bench and perceived that a friend at my side, now a brother, thought I was getting convulsions. I broke down in tears; then and there I became willing to confess my sins and ask the prayers of God’s children. Praise the Lord, that the angels in heaven rejoiced when sinners repent. Not only do the angels rejoice but it makes God’s children rejoice also. What a blessed time we had together after the service! I was not ashamed to ask the brethren to forgive me and fall on their neck with tears both for joy and sorrow. Oh, the love and joy that filled my heart there!

But, dear ones, my life has not been all joy and peace thus far, no, no, I am not above temptations. If my life would be all joy and happiness, then why would the cross come in? But I am glad for the promise in God’s word that he will not let anything come upon his children above that which they are able to bear. Praise the Lord. Brothers and sisters, I would like, as far as possible, to live such a life as not to be an offence to any one. Let us be very careful, dear ones, that our testimonies do not get ahead of our walk. We rather have our lives to go ahead of our testimonies, because the world is watching us and comparing our lives with what we say in prayer or testimony meetings, and they have a perfect right to watch because we are to be the light of the world. Can we say with Paul, “Be ye followers of me even as I also am of Christ.” If we can, then we have a right to rejoice in the God of our salvation, and have a promise of eternal life where we can meet those dear ones who have gone before. Praise the Lord. May God help us ever to stay humble at Jesus’ feet is my prayer.

Jos. D. GARES.
Souderston, Pa., September 26, 1905.

Dear Brother in Christ: I have learned the wondrous secret of abiding in the Lord: I feel I cannot thank God enough for what he has done for me. I’ve been wanting to send in my testimony for some time, since the Lord saved me from sickness and terrible sins. It seemed I had to get just so low before the Lord could ever use me, but I do feel so glad that, when I was low and helpless, he did hear my cries and pray, praise his holy name. I am enjoying free and full salvation. My prayers are that, with the help of God may tell the “Old, old, story, of Jesus and his love” to all with whom I come in contact. I was buried with Christ by the holy baptism, June 25, and I found life and since then a real joy, never knowing really what I lived for, but glory to God, I know that all is over and obey we all always come out all right, for he says he will not leave us nor forsake us, and I am so glad that since I have trusted myself and all to Jesus I have nothing more to worry about, but always ask God to guide and lead me. I feel well paid in doing so. I am living on a farm with lots of temptation and plenty of manual labor to do as well as spiritual, but the Lord is ever strong and mighty to work.

We had the joy to have one of our hired young men baptised in Niagara River, Sunday, October 1, 1905, and another hired man’s wife will also soon be ready if the Lord will help her to overcome some difficulties and trials.

Your unworthy Sister,

Buffalo, N. Y., 2026 Hertel Ave.

C. E. EMERK.

The development of unlearnedness which separates men from God: 1. Evil distinctions—exaltation of the external over the internal; 2. the idea of necessity of a personal living God; 3. Debauchery—commingling with the mind and the appearance of the world; 4. Riches—what is sacred is trodden underfoot by the Lord and given to the world; 5. False witnessing—lying accusations against that which is sacred.

It is better to beg bread on earth, as Lazarus, than to eat in hell, as Dives. (Luke xvi. 24.)

EVANGELICAL VISITOR.

MISSIONARY.

Seeking to Save.

It has not been long since a letter was sent to the Visitor from my pen, but I feel like adding something more at this early date.

In the first place some people may think that we intend to move on into the interior at once. Before leaving America, however, we saw that such haste would be unwise. If the Lord had opened the way for us to return to Africa in March, our journey intended, it would then have been possible to go on farther this season. Since we did not get here until the first of August and our boxes somewhat later, we had scarcely two and one-half months of the dry season before us. It would require all that time and more to go beyond the Zambesi River and obtain a location and then we should have no place in which to live when the rains came on in November, and there would be no rest for the newcomers to become accustomed to the climate. We believe it best for the health and the good of all concerned, that we first explore that part of the field in the meantime, and help along in the work here and at Mapone station until next spring and then move out in April, at least not later than May 1st. By so doing we should have six months of dry season before us in which to get located. We trust that, during this time, the brethren and sisters will with us be much in prayer that everything might be taken that is not of his ordering. How it stirs the heart to think of our privileges in carrying the light into the midst of such darkness! Oh! that every child who names the name of Christ might receive full responsibility in pressing on the battle against the rulers of darkness, and in enlarging Christ’s kingdom. If we are God’s children we cannot be indifferent in this great work.

In regard to the work at this place we are glad to see the interest manifested among the young, especially in learning to read the word. They are appreciating their advantage more and more, and that everything in Africa moves slowly; and, when the gospel is brought to people who have never heard about missionaries, it generally requires years for the people to realize that there are some things in the world to live for besides bread and butter; or porridge—because that is what they usually eat. They have passed over that initiative stage at this place and are improving their opportunities. A mother who wants to follow the Lord and her little daughter sometimes stand side by side learning out of the same book—a beautiful and touching sight. Nishibana takes great interest in all who are the children of his scholars. The past week there were over seventy some days in school and the enrollment is one hundred and eight. When we think of the condition of Matsuba and some of the rest of these boys and girls six and seven years ago and then look at them
now as teachers and examples to their peo-
ple and above all as followers of our bless-
ed Savior, praise and thanksgiving arising
in our hearts for what miracles can still be
wrought in the latter days by the power of
the holy spirit.
Sister Kreider and myself went along
with Nyanmazar one day over to his school
five miles away and we were greatly pleased
with the large school and the way he con-
ducts it. Some married women were
learning to read with the others. Two years
ago Matsunaka began to teach at the
same place but then they were not ready
to learn. Now they have built a very neat
square hut with seats around the sides and
bas and a drum and a chair for the
teacher and the work is certainly encour-
ging. Services have been held there every
three weeks for some time past and when
some of us were there two weeks ago there
were fifty-seven persons present at the ser-
vice; the interest was good and twelve
expressed a desire to follow the Lord.
Brother Steigerwald has felt that some
one should go down to Mopane Mission to see
how it was going there, so it seems like
that Sister Engle and myself go there next
week, the Lord willing, and remain two
months before the rains come on. May God
bless the donors. Allow me to
express a desire to follow the Lord.
An India Letter.
RATHUNATHPUR,
S. INDIA,
Aug. 22, 1905.

Our hearts were made so sad the other
day. As we passed up through the bazaar
(market place) on our way to visit the
people in their homes, in a house occupied
by people we knew, we heard the people
cried and mourning. On inquiry we learned
that the husband, an old man, had died
that morning. He had been taken off for
cremation just a little while before and his
wife and daughters were waiting out their
graves. They have a peculiar idea of the
idea of worry when in trouble, it is in sort of a
tune, but in a very wried and sad strain. One of
the daughters was wiping away her mother's
tears, and how my heart went out to them
because they knew not him who can

Wipe the falling tears away,
Turn our sorrow into laughter,
Change our nighttide into day.

Would that they knew the comforter'
After the body of this old man was burn-
ed his son took eight of his bones to
throw into the Ganges River in order that he
might go to heaven. We neither knew nor
occasion in this country; and as, the readers
may know, the Ganges is very sacred to the
Hindu. If there is no one to take the bones
of a friend who died, they are buried in an
earthly grave, and when that grave is filled
as the bones are burned, it is thrown into the
river.
The Hindu, also believe if they bathe in
this river while living, their sins will be
washed away, and its water is carried all
over India by them, as a sacred thing.
When a Hindu is tried in court, or appears
as a witness there, instead of holding the
Bible in his hand when taking the oath to
swear, he holds in his hands water from the
Ganges.
The ideas of these people are very
wrong, and yet they believe these things so
firmly, even though they have gone and bathed
in the said river and have not been visibly
bettered, they seem to think that they will reap
reward and virtue eventually.
Oh, dear ones, pray for us, as we labor
among them, that we may win them to
Jesus. "Jesus" is our message to them,
and he says, "If I be lifted up I will draw
all men unto me." Praise God for the
promise. God save India's millions.
Humby yours,
RHODA Z. MARTIN.
this great need is regarded. How does our Lord look upon the scene? How grieved he must be when he seeks to reveal himself to you along this line, yet you will not listen. Believe it or not, we are doing our utmost to save the lost? Are we at the place where we are at our best for God and lost souls? There are many, and who say that if done all God asked of them, have a consciousness that they have a share in the ingathering of the lost who are being rescued from heathendom. Since at home we have our share at the moment, that is in the young generation, and 1840, and the young astray than to guide sinners most reprehensible. It is easier to lead the children of others, should abjure pray to the Lord for a clean heart, it was dirty and disgusting? A man who and be clean and decent, rather than such filthiness of the flesh and spirit, and I day. A precious bud that came to and I day. A precious bud that came to and Sister J. G. Cassel, died in Guatemala City, Central America, on September 19, 1905. Lavina P. Lehman, daughter of Bro. and Sister L. L. and Susan Engle, married to S. R. Smith, Harrisburg, Pa. A short service was conducted at the home of the deceased, and interment and further services were conducted at Wenger's Meeting-House, Mechanicsburg, Pa., on October 7. The officiating minister was Rev. Geo. Detwiler and Elder Aaron Martin. BARNHARD—LEHMAN. — Married, October 8, 1905, at the home of the bride's parents, near Marytown, Pa., Mr. Elmer Barnhard, of Mt. Joy township, to Sister Lavina P. Lehman, daughter of Bro. and Sister Peter Lehman, Bishop Aaron Martin officiating. SUMMERS—ENGLE.—On September 27, 1905, there occurred the marriage of Thomas Summers and Emma Engle, only daughter of Bro. L. L. and Susan Engle, of near Douglass, Pa. Elder J. N. Engle officiated, the event taking place at the home of the bride's parents. CASSEL.—Gertrude, daughter of Bro. and Sister J. G. Cassel, died in Guatemala City, Central America, on September 19, 1905, of whooping cough, aged 8 months and 1 day. A precious bud that came to 2277. The present is the time for repentance, the time for obedience, the time for faithfulness and activity; the time which, if improved, will be fruitful in blessing, but which, if neglected, will leave us without hope, without fruit, and without excuse.—The Common People. MARRIAGES. EHLERS—SHUENEMAN. — Married, by the Rev. E. Borg, Eggertsville, N. Y., on August 15, 1905, John Eshlers to Sister C. Shueneman, all of Buffalo, New York. ESHELMAN.—Died, at his home, near Mechanicsburg. Pa., aged 60 years, 11 months and 3 days. He leaves a wife and three children, two sons and one daughter, S. C. Eshelman, of Silver Spring township, and Harry Eshelman, of Mechanicsburg, Pa.; and Mrs. Essa Hess, who lives at the home of the deceased, with five brothers and one sister, Samuel, Isaac, Joseph and Isaac, of Kansas; Amos R., of Cumberland county, Pa., and Carrie, of Mechanicsburg, Pa., nine grandchildren and many friends. He was his eternal gain. BRO. Eshelman was a farmer by occupation, and spent most of his lifetime on the farm. He was born in Cumberland county not far from Mechanicsburg, where he died and was loved by all who knew him. He was blessedly converted about thirteen years ago, and his religious profession was close to the church, and lived an exemplary Christian life until death called him away. About three years ago he had a paralytic stroke. He was Superintendent of the Sabbath-school and while he lived, he was a friend to all who came near him. He was a member of the Brethren for many years. He had no near relatives. She was an inmate at the Messiah Home four years ago and remained there till death. She was a member of the U. B. Church. Funeral services were held at the Messiah Home, Rev. Geo. Detwiler and Elder Aaron Martin officiating. Interment was made in the Hummelstown cemetery, where the Home has a lot for its inmates. LIGHT.—Henry O. Light, Cleona, Lebanon county, Pa., died October 3, 1905, aged 78 years, 6 months and 25 days. He was a Christian, and was a member of the Brethren's churches, and they did not leave us without hope, without fruit, and without excuse.—The Common People. OBITUARIES. SHELLY.—Ada D., daughter of Nathan S. and Mary Shelly, was born February 2, 1835, and died, September 20, 1905, aged 7 months and 25 days. Funeral services were held Sunday, October 1, at Fairview M. H., conducted by Bro. and Sister L. L. and Susan Engle, of near Douglass, Pa. Elder J. N. Engle officiated, the event taking place at the home of the bride's parents. PEOTROW. — Earl Petrow, infant son of Bro. and Sister Grand Petrow, of Mechanicsburg, Pa., was born May 21, 1905, died October 2, 1905, aged 4 months and 11 days. The parents have the sympathy of all in their sad bereavement. Funeral took place October 5, conducted by Bro. J. C. Dick, Text. Sect. xvi. 14. Interment in Mechanicsburg cemetery.