**Evangelical Victor.**

The Earth Shall Be Full of the Knowledge of the Lord as the Water & the Sea.—Isa. xi. 9.

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

VOL. XIX. HARRISBURG, PA., NOVEMBER 1, 1905. NO. 21.

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- Their name must needs be returned is large; the humiliating for a person who, under change says: "It is at times quite easy. Indeed the doctrine which he enforces the doctrine is in its widest scope embraces every kind of loss we may have occasioned to another, or wrong done to a neighbor. So Henry: "A law concerning restitution in case of wrong to a neighbor." The taking of money or other valuable from a neighbor is not as great a wrong as some others. Wrongfully to asperse a man's character is far worse. This is a precious possession; the other is "trash" in comparison. The law required restitution. And when the wrong consisted of taking some material thing the law demanded confession of the sin, "recompense with the principal thereof," and "adding unto it the fifth part thereof." And so inexorable was this law that if there was too great poverty, the man was required to sell himself in order to make restitution. Our ideas are far more liberal than this. But is the law of the New Testament? It regards repentance and confession as essential. Does it demand more? It surely does. It even makes restitution one of the indications of repentance. Judas was not satisfied when he had made confession of his sin against the Lord in betraying him. He made restitution as far as he could. He first said, "I have sinned." He then cast the money down in the Temple, the only restitution in that line that he could make, seeing the chief priests would not take it. The money burned in his conscience. So with us. "That which is ill-gotten should be returned, for to keep it is a continuance in the sin, and is inconsistent with repentance. We need this thought impressed more on our consciences. We treat sins and trespasses against others too lightly. Make restitution, and confess the wrong and repent of it. —Church Advocate.

And sure I am it is better to be sick, providing Christ comes to the bedside and draws by the curtain, and says, "Courage! I am thy salvation," than be lusty and strong, and never be visited by Christ.—Rutherford.

God's promises are all lamps to light up dark places; and I know of no brighter one than this: "As thy days so shall thy strength be."—G. B. F. Hallock.

Evangelists Noah and Mary Zook have been laboring in special meetings at the Rosebank M. H., Ramona, Kansas, and with some success. They expect to spend the Winter in Kansa, if the Lord will, laboring in the different districts.

**Money Received from September 25 to October 25.**

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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.

Subscription, $1.00 per year; six months, 50c.

For Foreign Countries, $1.25 a Year.

GEORGE DETWILER, Harrisburg, Pa., Editor.


GEORGE DETWILER, Office Manager.

All communications and letters of business should be addressed to Geo. Detwiler, 1929 Forster street, Harrisburg, Pa.

The date printed after your name is the label denotes the time to which you have paid. Keep it in the future.

EDITORIAL.

"We Know."

The words "we know," in John iii. 1, made use of by Nicodemus, the Jewish Rabbi, in introducing himself.

Jesus as he came to him by night, forever incriminates the members of the Jewish Sanhedrim. They knew that he was a "Teacher come from God for no man can do the miracles which thou doest, except God be with him."

It is evident that Jesus Christ was a character of much interest to them,—that he was watched closely by them and evidently they were jealous and envious of his popularity, and they felt it incumbent on them to get him out of the way.

Later, and the number said, "there is more expedient for us that one man should die for the people, and that the whole nation perish not."

But what impresses us at present, and in another direction, is the words "we know," signifying that they knew better than they were willing to do. Right and justice would prompt them to one course, while self-seeking and envy urges them on the commitment of the greatest crime of all ages.

That there is a similar condition existing among humanity at the present time is evidently proved by what takes place in our midst. There has been, and is yet, much said about race suicide. It is being discussed by able and prominent persons of both sexes. The President himself has been a leader in the discussion. It is considered of first importance to the future growth and prosperity of the nation and its perpetuation that the population of the country show a healthy increase from within—namely, by a normal healthy birthrate being maintained. The decreasing birthrate which obtains in many parts of the land, is considered to be a menace to the nation. But the anxiety as to the birthrate is not all that is of concern in this matter. Not only is it important that a normal birthrate obtain, but it is of equal importance that the children born in the community be given the most favorable conditions and surroundings for healthy growth to manhood and womanhood.

That conditions prevalent in these days are unfavorable to the healthy growth of the rising generation in body, soul and spirit seems to be abundantly evident; and the reason seems to be similar to the "we know," of the Jewish Council. As they knew one thing, but from self-interest did the opposite of what they should have done, so society knows to-day some of the causes, at least, of the deterioration of the rising generation, notably in morals, but does not will to apply the remedy. If the boy of to-day, who is to be the man of to-morrow, is to be a clean, manly man when he gets there, he is entitled to the good, wholesome, noble example of clean, noble moral men to-day. The boy will imitate those who are older, and it is almost solely owing to this principle that boys form the tobacco-using habit, or learn to drink intoxicating drink. But the men of to-day, being as they are, addicted to so much of moral iniquity, and hurtful habits, and vicious indulgences which all serve as an example for the boy of to-day to imitate, there seems to be very little to hope for in the betterment of the man of to-morrow.

In support of our thought that society of to-day "knows" as the rulers knew in Christ's time we refer to a recent editorial in one of our Harrisburg dailies. The editor is discussing the Cunliffe case under the head "The Demoralizing Cigarette." Edward George Cunliffe was until quite recently a trusted clerk of the Adams Express Company at Pittsburgh, Pa. A few weeks ago he stole more than one hundred thousand dollars and disappeared. The editor says Cunliffe is sure to be caught, punished, disgraced and ruined for life and that it is hard to account for the crime, except upon the theory that his mind was unbalanced. He thinks Cunliffe's mental derangement is not far to seek. The police had given out that he was an inveterate cigarette smoker, the second finger of his right hand being badly discolored with nicotine. He says "It is a well established fact that the excessive smoking of cigarettes causes mental and moral degeneracy. The habit has made many thieves and many suicides." He praises the Pennsylvania Legislature for making it a penal offense to sell cigarettes to boys under twenty-one years of age at its last session. Judging though from what we see daily of boys smoking cigarettes openly, the law seems to be poorly observed. The law no doubt is good and the farther it reaches—like Indiana's prohibitory enactment—the better, but the law will not enforce itself.

"But," says the editor, "we cannot expect laws to take the place of parental guidance. The instinct of self-preservation among adults, ought to prevent every man of sense from indulging in the habit."

Further he says, "There are probably not many users of tobacco in any form who believe that it is any benefit to them, and who do not, at least, secretly, wish that they had never formed the habit, but cigarette smoking, all the best authorities agree, is immeasurably worse than the use of tobacco in any form." (The italics are ours.)

Now, in the above italicized sentence we have a most significant confession. "We know!" The tobacco habit benefits no one who is addicted to it, it is useless. The slave to it, it wishes, secretly at least, that he had never formed the habit.

"We know!" that the children of to-day, who will be the fathers and mothers of to-morrow, are thus during the formative period of their lives, daily in their homes, largely and universally on the streets and all public places, influenced so largely by the practices of those who are addicted to, and freely indulge in bad and hurtful habits, not only of tobacco using but many others besides. But although "we know" we cannot, nor do we really want to reform our lives and clean out these things unclean and hurtful from our homes, from our villages, and from our cities, even though by doing so the boys and girls of to-day would be immensely benefited in their life chances. The same principle obtained with the Jewish Sanhedrim. They chose to do wrong against better knowledge. The Teacher who they knew came from God was rejected and crucified by them and their name has come down to posterity dishonored and in shame, and thus it may be with this genera-
tion that does not choose to deny itself of vicious indulgence, as it should (if not for its own sake) for the sake of the generation of to-morrow.

Would to God that all Christian people were aroused to the importance of this question as they ought to be. It becomes the duty of the child of God to cleanse himself "from all the defilements of the flesh and the spirit." To free himself from every "superfluity of naughtiness." To help to create such a moral and Christian atmosphere that happy childhood could pass through safely and become a generation of saints serving the Lord, living soberly, righteously and godly.

We notice that a writer in a recent exchange again (to his own satisfaction) settled the matter of baptism. He takes the position strongly that baptism means only and always immersion, but being a single immersionist he must demolish the trine immersion theory. This he does (satisfactory to himself we presume) by referring to Acts viii. 16; Acts x. 48, and Acts xix. 5, where it says baptizing or being baptized in the name of "Jesus," in the name of the "Lord," in the name of the "Lord Jesus." If it were not a matter of seriousness we might venture to smile at the evident satisfaction it is to the writer of the article to set up a man of straw in order to knock it down. It had been better if he had settled the matter as to how the commission as given by Jesus in Matthew xxviii. 19, can be carried out (even though he eliminates the conjunction "and" from the formula) by single immersion. The late H. L. Hastings, a Bible scholar of no mean reputation, though he did not practice trine immersion himself, in his notes on Matthew xxviii. 19, when that was the Sunday-school lesson perhaps ten or fifty years ago, defended trine immersion as the apostolic baptism. Historical evidence goes to prove that one, Eunomius, in the third or fourth century, introduced single immersion. In the fifth century Theodoret, Bishop of Cyprus, says: "He (Eunomius) subverted the law of holy baptism, which had been handed down from the beginning from the Lord and from the Apostles and made a contrary law, asserting that it is not necessary to immerse the candidates for baptism thrice, nor to mention the names of the Trinity but to immerse once only into the death of Christ." In the sixth century the Eunomians had increased and Pelagius, Bishop of Rome, says: "There are many who say that they baptize in the name of Christ alone, and by a single immersion. But the Gospel command, which was given by God himself, and our Lord and Savior Jesus Christ, reminds us that we should administer Holy baptism in the name of the Trinity and by trine immersion, for our Lord said to his disciples, 'Go baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost.'" The reliableness of the historical proof cited appears to be well established, although there is a book, a recent publication, written by a single immersionist, in which the writer undertakes to prove, historically, just the exact opposite of what we have quoted, and what James Chrystal says in his History of the Modes of Baptism, a work of unquestioned authority. He tells his readers that trine immersion was only introduced several hundred years after Christ and was a perversion of the mode of baptism as practiced earlier. If this be true it gives the lie to much that has been regarded as reliable and true historical data. We are not ready to accept this as a correct view of the matter just yet.

Notice our change of address. It is now 36 N. Cameron street, instead of 1929 Forster street.

Our readers will have observed what has recently been said in the Visitor by Bro. Levi Doner and in the last issue by Sister Davidson about the increasing need of dried fruit for the missionaries. We learn now that Bro. Doner's purpose is, if the Lord wills, to sail for Africa not later than March 1, 1906. All goods of any kind that friends want to send to Africa with him are to be forwarded to Harrisburg, Pa., care Messiah Home, 1185 Bailey street, reaching the Home not later than February 15, 1906. Let everybody make a note of this. We hope the friends in the homeland will send a generous supply of dried fruit along, so that the missionaries may have no lack in that which is to them a necessity in that trying climate.

A letter bearing date September 25, 1905, informs us of the sailing of Bro. and Sister J. H. Myers from Cape Town, at 4 p.m. of that date. They are trusting the Lord to bring them safely over the great deep, and request the prayers of the church. By the time this issue reaches our readers they will likely have landed in America.

We beg to say as a matter of conscience that we do not indorse all, nor hold ourselves responsible for all that our correspondents may say. The readers we trust are able to prove what is good and profitable, and will be edified by the same, leaving what they may feel is not truth, as they read the word of God. We may say again what we have said before, articles of a column and a half or two columns stand a much better chance of being read by the busy readers than when they extend to four or six columns. This is not saying that the long article has no merit—it may be of superior merit—but is only a statement of existing conditions.

We don't know whether our readers have taken notice, to any considerable extent or not of our proposition to make the Visitor a bi-weekly instead of a semi-monthly after the end of the current year. We think the project is entitled to favorable consideration, and we doubt not if everybody would cooperate the necessary increase in subscribers could be secured. It ought not to be an impossibility to secure a hundred and fifty or two hundred new subscribers.

Bro. Jacob N. Martin and Bro. E. H. Hess held a week's meeting at Manchester, Pa., early in October. The interest from the beginning was fair and seemed to be on the increase as the meeting progressed, and it is hoped that the seed sown may be watered by God's grace and result in fruitfulness later. If the Lord so wills, Bro. and Sister E. H. Hess will labor at Clarence Center, N. Y., after November 10, and later spend some time in Southern Ohio.

We would be much pleased if we could send out a large number of the Red Letter Combination Teacher's Bible. If any of our readers need a Bible, or desire to secure one to present to a friend, we feel confident they cannot do better elsewhere. A $5.20 Bible for only $3. Thumb Index 50 cents extra.

Other Editorial on pages 1 and 9.
Do not forget.

Do not forget as you go on your way,
Through this busy world, with its toil and strife,
Often a kindly word to say,
Vouncy and not letting go. The answer.

No one so weak who cannot give
Splendid achievements may never be
for the conscience seared as with a hot
iron. They don't mind the voice of God.

Splendid achievements may never be
for the conscience seared as with a hot
iron. They don't mind the voice of God.

Through this busy world, with its toil
and strife,
And rise again from the trodden clay!
Splendid achievements may never be
for the conscience seared as with a hot
iron. They don't mind the voice of God.

And will blossom forever from day to
day.

The Old Time Regeneration.

(Concluded.)

How few count it a privilege to steal away in a secret talk with
Father; then how few do it because they ought. I do not see how anyone
can live spiritually, and I do not believe they do, without much private
prayer. Not saying words but prayer.

Some people pray, "pardon all our
sins and imperfections," every day.

But the deed that for love's sake is done
endures,
And will blossom forever from day to
day.

The Old Time Regeneration.

Do you look on the outward
appearance of a person or on the heart?
God does not look on the outward
appearance but at the heart. (I. Sam.
xvi. 7.)

Do you look on the outward
appearance of a person or on the heart?
God does not look on the outward
appearance but at the heart. (I. Sam.
xvi. 7.)

Do not forget that wherever you go
Kindly deeds may be found to do.
No one so poor but can bestow
The help that will courage and faith re-
new.

But the deed that for love's sake is done
endures,
And will blossom forever from day to
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endures,
the sins you committed will be the witnesses against you. (Matt. xii. 36; Rom. ii. 5, 6.) The Father and Son will be the lawyers and chief executors. (Matt. xxiv. 31-41.) Those who are on the sin side will have no lawyer to defend them, everything will testify against them, and they will be all alone. One sin will put you on that side. The angels will be the police to deliver them into their jail. (Matt. xiii. 30.) (Reapers means the angels.) Your sentence will be death forever in hell. (Rev. xix. 20; Matt. xxiv. 41, 46; II. Thess. i. 9.) Your prison will be hell. (Prov. ix. 17; Rev. xiv. 10, 11.) Your punishment will be as there never was any; day and night forever and ever, everlasting. (Mark ix. 44, 46, 48.) Without a recess, no rest, no easing up, “the fire is not quenched.”

A woman fell into a trance and had a real vision of heaven and hell. She was a saint and was thought out of mind when she awoke out of her trance, which occurred during a severe illness. But she said as she awoke, “Neighbor B is in hell. I saw the devils get his soul and drag him down to hell as he approached. Neighbor A is in heaven. I saw him enter the portals as I passed by.” The family knew nothing of their death and out of curiosity inquired and found it true. They died about the time she saw them. She also told of the torments of those in hell, and the bliss of those in heaven. During the time of the trance she seemed to be, and likely was, dead, and her spirit carried away and again returned. She told of a drunkard that was in hell whom the devils were tormenting by pouring red hot liquid down his throat; another, a miser, dressed in a cloak of gold, under which was his naked soul in the AWFUL torments of hell. (See Touching Incidents.)

Well, sir, if you do one sin you are bound for there and will go unless you repent quickly. To-morrow may be too late. (Prov. xxix. 1; xxxiv. 17.)

“Sin is the transgression of the law.” (I. John iii. 4.) To disobey any of God’s words is sin, and you are on the way to the pit. Can you get down before God just now and say, “Search me. If I am not right I will be?” “Show me the whole past and if it does not stand the test and will not help me to get the genuine Bible salvation that will.”

I have been trying, by the help of God, to show some of the most prominent points of sin, and biblically they are sin, and if you are guilty of these you would better repent, or when at the judgment and you are being judged by the word, you will fail and be damned forever. If you cannot stand these larger points, how about the smaller biblical sins? Not to repent a little, but seek salvation; to be saved; to really repent and get the real Holy Ghost witness in your soul? Many people take salvation by so-called faith, but they never get anything. Real faith always satisfies the soul. Never be satisfied with yours until your soul is perfectly satisfied. If there is the least hunger, there is something wrong. God satisfies every soul that comes to him. (Psa. civ. 9.) (Read it.) He said whoever comes to him for a drink will never thirst again, and you will have a whole well of it along for other people. (John iv. 14.) We get more than we ask for. Real faith is in the heart, not a mind belief or power. It is supernatural; given only when in complete surrender. There is great danger of patch-work these days, both with sinners and professors. To tell a sinner to believe God, when not perfectly surrendered, and he obeys you, he is put on the sand, has not dug through to rock. Faith comes when we get the last thing surrendered. You had better let him alone; he would get through thoroughly and sooner. When professors: backslide and go back and need to repent, to tell them to go to church or prayer-meeting a little more, it would help them along, or testify or pray a little more that would develop them; whereas they should be told to straighten up their life and repent.

Sirs, that is a dangerous business to cover up a soul. The thing to do is to uncover and not to cover or smooth over sin. Beloved, never, be satisfied till God pronounces you clean. Is your experience what it ought to be? God can make it thus. Will you let him alone? Yours to choose. If your soul is not prospering, there is one of three things wrong. (1) You never had salvation at all. It means something to be saved. (2) Or you disobeyed God and lost your salvation. (3) Or, you are covering some sinful thing. God said if you cover anything you will not prosper. (Prov. xxviii. 13.) Which are you? If neither hits you, you are either not taking your place or you are a prosperous soul, growing every day. Never be satisfied till you can look up to God, and know he says you are clean. “Except ye repent, ye shall all likewise perish.” (Luke xii. 3.) Are your garments spotless? Are they white in the blood of the Lamb, perfectly white, whiter than snow? Does God say so or you? Think! Heaven is a perfect, pure, holy place; no taint of sin can enter it. (Rev. xii. 27.) “There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb’s book of life.” Are you in it? Your life must measure up to the word; your conscience must be free from condemnation and void of offense.

Now, if we do not have as much salvation now as at our conversion, it is sure we are a miserable backslider. What are you, a backslider or, what? Were you ever saved? When? Where? Are you now? What assurance from God have you for it? If not sure of your salvation, quit your professing, confess your lost condition, straighten out your life, repent and don’t stop on the sand at a little blemishing but go to the high rock bottom, and till you hear from God. Have your foundation sure on the rock. A good foundation makes a good building. Is your foundation crumbling? Tear it down; build a good one on the rock that will stand the knocks of the devil. Are you looking for Jesus to soon come? If you have salvation you are. He is coming, surely coming just when you are not looking for him. (Matt. xii. 40.) He is coming whether you are ready or not. He will not withhold for you. Other people are just as important in his sight as you. We are only here stopping a few moments on the way to judgment. We will soon be there. When he looks on you will you shrink from him or will you be glad to see him? Many think they are going to heaven but will be fooled at the judgment. (Matt. v. 22.) Everything, every secret thought, every secret act, all hidden work will be brought up before where all men can see. Your poor, naked, miserable, lost soul will be the gazing stock of all men. Eternity—Where?—Eternity—Where?—If to-morning at twelve o’clock you would be called away by death, HOW THEN? How then?—Or if at the same time the trumpet would sound and Jesus come, how then? Well, you will meet it and very soon one or the other. You must stand before God alone. What are seventy years of pleasure so-called, toward a never-ending torment in hell. One million years won’t begin ETERNITY. No man can save you. God alone. Where are you now? Choose. Eternity is very long. You
For the Evangelical Visitor.

God's Two Witnesses.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth." "These are the two olive trees, and the two candlesticks standing before the Son of God of the earth." (Rev. xi. 3-4.)

God never left himself without witness. However at that age, the Revelator was alluding to the law and prophets, which constituted God's two witnesses. The law and the prophets (God's two witnesses) were until John: since that time the kingdom of God is preached. (Luke xvi. 16.)

"These are the two olive trees, and the two candlesticks standing before the Son of God." From the olive tree, people obtained the olive oil, which is of a soothing and healing nature. And from a candlestick (a bright, shining light) the nations received instructions to perceive the law of God delivered to them by Moses, God's witness. However all the prophets from Samuel down to John the Baptist constitute the "one witness," and the law given by Moses constitutes the other witness, the whole combined together make God's two prophets, or two witnesses. See verse 5: "And if any man will hurt them (the two witnesses) fire proceedeth out of their mouth, and devoureth their enemies.... and in this manner must he be killed." The law was given by God in order to civilize and moralize the nations, or individuals did not adhere to said law and prophets fiery indignation proceedeth out of their mouth, and devoureth their enemies. This is a fixed law for ages to come, and Jesus has verified it, and said, that he came not to destroy the law and the prophets, but to fulfill. Verse 6: "These (two witnesses) have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." The prophet Elias prayed that it should not rain, and it rained not for three years and six months, and again he prayed and the heavens gave rain, etc., etc. Verse 7: "And when they (the two witnesses) shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and shall kill them."

Dear ones, when we read the Holy Bible, we find that all the holy prophets, when they had finished their testimony, they all, one by one, were killed by the beast that ascended out of the bottomless pit.

Moses, the great lawgiver, and also a great prophet, declared that God would raise up a prophet from among his people like unto him, and that soul that would not hear that prophet would be destroyed from among his people. Now the one reason that those holy prophets were killed by this beast was because they prophesied of the coming of this great prophet (Jesus) who would rule all nations with a rod of iron. Now at the age the Revelation was alluding to, was the darkest age that this old world ever knew of, because they, the beast, and the false prophet had killed all the holy prophets, and John the Baptist was next to last, and the great last was Jesus the Great Prophet. Now about the time they were killing Jesus there was a mighty earthquake, etc.

Verse 8: "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

Dear ones, do you see that this was a wonderful dark age. There were comparatively few that regarded the law or the prophets; now they had the law under their feet, and the prophets all killed.

Verse 9: "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

Verse 10: "And they that dwell upon the earth shall rejoice over them, and make merry and shall send gifts one to another; because these two prophets tormented them that dwelt upon the earth."

Verse 11: "And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." This occurred about the time that Jesus rose from the dead, and ascended to heaven; and as Jesus rose from the dead and ascended to heaven, so did the law and prophets (God's two witnesses).

Verse 12: "And they (God's two witnesses) heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." Jesus verified it, and said, I came not to destroy the law and the prophets, but to fulfill."

Verse 13: "And the same hour was there a great earthquake, and the
tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were afrighted, and gave glory to the God of heaven."

Verse 14: "The second woe is past; and, behold, the third woe cometh quickly."

Verse 15: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

J. S. Lehmen

For the Evangelical Visitor.

Walking With God.

The Bible has a good deal to say about how men and women should walk, the sum of which is that they should walk uprightly. (Prov. x. 9; xv. 21; xxviii. 18.)

When he was ninety years old and nine, the Lord appeared to Abram and said unto him: I am the Almighty God; walk before me and be thou perfect. (Gen. xvii. 1.)

"Then said the Lord unto Moses: Behold I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no." (Ex. xvi. 4.) "O house of Jacob, come ye, and let us walk in the light of the Lord. But let the fore­going be sufficient to constrain us to walk uprightly."

"You will watch their games you will see just how the children have learned to understand amusement. One of their favorite games is called "Fathers and Mothers," and in this you find the story of their every day life. This game, as played by the children of the slums, is one of the saddest that I know."

"This doorstep is a saloon, and the other doorstep a saloon, and the children come reeling out, the father from one and the mother from another. They will have a desperate fight, on the pavement, and then the mother, pretending to be bruised and bleeding, will come back to her home, which is the third doorstep, amidst the com­miseration of the neighborhood who sit watching for her; or else a child will leave the home doorstep and fetch her mother from the saloon reeling drunk, amidst cheers and applause."

"The child knows nothing but what it has seen in the slums. To it the world is paved with grey, and the sky is shut out by tall dark houses, and the law of life is, nobody cares. And yet they are so brave and patient."

"Tithing has done much for me. It is a great joy to see my Bible and day­book lie peacefully together upon the same desk, the one carried out by the teaching of the other."

"Tithing put my business on a systematic basis, which has been of more material worth to me than the total aggregation of the tithe in all the years that I have been in partnership with the Lord. It has also shown me that business carried on without system never yields its best fruitage."

"Tithing has changed me from one fearful of giving to one cheerful in giving, and I have a book here on my desk which says, 'The Lord loveth a cheerful giver.'

"Such are the incidents in God's method of making a tither out of a miser."—Sel.

To bear is to conquer our fate.—Thomas Campbell.
The bad angel, leading the way, blasted at the last. That was the turning point. Opened gate after gate, and at each one the road changed from gardens to deserts, and the June air became a cutting December blast, and the bright wings of the bad angel turned to sackcloth, and the eyes of light became hollow with hopeless grief, and the fountains, that at the start had tossed wine, poured forth bubbling tears and foaming blood, and on the right side of the road there was a serpent, and the man said to the bad angel, "What is that serpent?" and the answer was, "That is the serpent of stinging remorse." On the left side of the road there was a lion, and the man asked the bad angel, "What is that lion?" and the answer was, "That is the lion of all devouring despair." A vulture flew through the sky, and the man asked the bad angel, "What is that vulture?" and the answer was, "That is the vulture waiting for the carcasses of the slain."

And then the man began to try to pull off of him the folds of something that had wound him round and round, and he said to the bad angel, "What is it that twists me in this awful convulsion?" and the answer was, "That is the worm that never dies," and then the man said to the bad angel, "What does all this mean? I trusted in what you said at the corner of the street that night. I trusted it all, and why have you thus deceived me?" Then the last deception fell off the charmer, and it said: "I was sent forth from the pit to destroy your soul. I watched my chance for many a long year. When you hesitated that night on the street, I gained my triumph. Now you are here. Ha, ha! You are here. Come, now, let us fill these two chalises of fire and drink together to darkness and woe and death. Hail, hail!"

Oh, young man, will the good angel sent forth by Christ, or the bad angel sent forth by sin get the victory over your soul? Their wings are interlocked this moment above you, contending for your destiny, as above the Apennines eagle and condor fight midsky. This hour may decide your destiny. God help you. To hesitate is to die.

Selected by Levi Hessney.

PURITY OF HEART IS THAT QUIET AND SENSITIVE DELICACY TO WHICH EVEN THE CONCEPTION OF SIN IS OFFENSIVE.—Chalmers.

The duties of home are a discipline for the ministries of heaven.—H. E. Manning.
Dear Bible Readers: We have now traced the Bible history from the creation of the world to the death of Moses, when Israel were just ready to enter the promised land. God has been very patient with his people. The human family, as a whole, proved a dismal failure. Then he sent the flood. One would think such a lesson would not soon be forgotten by the survivors and their descendants. But scarcely was the ground dry again till sin began to multiply. Finally, he chose one man, Abraham, and from his seed he chose the twelve patriarchs, whose descendants he tried to lead in the right way. Again a miserable failure. Still he was patient with them; whenever they repented he forgave their sins; but how soon they would again fall even lower than before.

Now these things were given for our ensembles; that we should not follow in their ways. How is it with us to-day? Are we following in God's ways, or in Israel's? Israel, because of sin, wandered forty years in the wilderness when they could have entered Canaan immediately. Today, many people will testify that they have spent many years of unsatisfactory "trying and yet failing" in their Christian experience before they have learned the precious secret of sweetly trusting and resting in Jesus. If you have not yet learned this secret, fully unreservedly consecrate your life to God for time and eternity, believing that God accepts the offering, and the secret will be revealed. Praise God for such a privilege.

Notice how much Moses says concerning the children. When desiring to leave Egypt, he said, Our little ones must go with us. In our present concernings the children. When desiring God for such a privilege.

May his stay in the east be fruitful of much good, and for the glory of God.

Bro. C. Lesher, a member of the Foreign Mission Board, has been put on a Free Delivery route and his address is changed from Milnor, Pa., P. O., to Greencastle, Pa., R. R. No. 4. In the Church Directory his address was given Hade, Pa. Remember the change when writing to him.

Our Bro. Sol. D. Wingert, of Shippensburg, Pa., writes us that he would like to procure several dozen copies of the Church Hymn Book, second-hand, for use in services in the school-house near his home. If any district has any on hand which are for sale please correspond with Bro. Wingert.

We learn that Bishop John Smith, of Weilersville, Ohio, will labor in evangelistic work in Pennsylvania for a while in the near future. He is to commence the work at the Cross Roads M. H., Florin, Pa., November 12, D. V., and will continue during the succeeding week.

By the rearranging of the Rural Free Delivery routes, many of our subscribers are changing their address. We are ready to make such corrections as soon as we are informed of it. Always give former address, and then the new one very plainly.

It would be a convenience to have as many orders as possible for the Gospel Text Calendar reach us in November as it would enable us to have them forwarded early. Send in your orders as soon as possible.

Brother S. R. Smith has kindly given us desk room in his private office at the Noodle Factory, where our friends can find us during the day. Our residence is 1623 Swatara street.
They grow fat and men grow needy, 
Whisky spiders, great and greedy,

Teach and sweep! Less now is blunder;

They are almost without exception
Dr. Willard Parker, who for many

Doth our robbers rulers be?

That drink is as fatal a poison
Dr. John D. Long said in a recent

That drink makes brawlers and
Of a Holyoke, Mass., bridegroom who

They grow fat and men grow needy,

The highway robber of the poor and

While the spiders ply their loom,

That drink makes brawlers and

While the spiders ply their loom,

They are almost without exception

That drink is the breeder of sensuality

That drink is as fatal a poison as

That drink makes brawlers and

They grow fat and men grow needy,

The highway robber of the poor and

While the spiders ply their loom,

They are almost without exception

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OUR YOUTH.

A Good Story.

I looked around and saw a man carrying under his arm a number of small whips. He was surrounded by a group of boys who, not having money to purchase, were looking on with wistful eyes.

Curious to ascertain whether the man could earn a livelihood in this occupation I watched him for nearly an hour, at the end of which time he had already sold six.

The first was purchased by a woman of pleasing appearance for a little boy about two years old, whose first employment of it was in striking his mother.

Another child, walking with its nurse, also bought one and immediately began to whip a little stray dog that was looking for its master.

Another, rather older than the others, after making a similar purchase, laid it on the back of some sheep which a butcher's boy was driving to a slaughter-house to take refuge in the shop from which she had just ventured.

The fifth, a kind-looking man, who was holding a little boy by the hand, stop to purchase one, but a sign from me made him change his purpose. He passed on and I followed him.

"Sir," said I, "excuse the liberty I have taken. I think you have done well not to place a whip in your little boy's hand lest it should have produced in him a love of giving pain, to which, judging from his countenance, he is as yet a stranger."

"Look," I continued, "as we approached the end of the street, which made a rapid descent, at those two wretched horses, which can hardly keep their footing on the slippery pavements—how cruelly the driver is flogging them—see with what effort they move and how they are covered with sweat. You may be sure their driver had a whip for his first toy."

"You are right," he said.

"Yes," said I, "a man, naturally harsh and cruel, becomes still more so by his education. He begins as a boy by flogging his wooden horse, and afterwards flogs the real horse and all the animals under his power."

"I am resolved," said he, "never again to spend a penny in placing a whip in the hands of a child."

A Gold Medal.

I shall never forget a lesson I received when at school at A. We saw a boy named Watson driving a cow to pasture. In the evening he drove her back again, we did not know where, and this was continued several weeks.

The boys attending the school were nearly all sons of wealthy parents, and some of them were dunces enough to look with disdain on a scholar who had to drive a cow.

With admirable good nature Watson bore all their attempts to annoy him.

"I suppose, Watson," said Jackson, another boy, one day—"I suppose your father intends to make a milkman of you?"

"Why not?" asked Watson.

"Oh, nothing. Only don't leave much water in the cans after you rinse them—that's all."

The boys laughed, and Watson, not in the least mortified, replied: "Never fear. If ever I am a milkman, I'll give good measure and good milk."

The day after this conversation there was a public examination, at which ladies and gentlemen from the neighboring towns were present, and prizes were awarded by the principal of our school, and both Watson and Jackson received a creditable number, for, in respect to scholarship, they were about equal. After the ceremony of distribution, the principal remarked that there was one prize, consisting of a gold medal, which was rarely awarded, not so much on account of its great cost as because the instances were rare which rendered its bestowal proper. It was the prize of heroism. The last medal was awarded about three years ago to a boy in the first class who rescued a poor girl from drowning.

The principal then said that, with the permission of the company, he would relate a short anecdote.

"Not long since," he said, "some boys were flying a kite in the street just as a poor lad on horse-back rode by on his way to the mill. The horse took fright and threw the boy, injuring him so badly that he was carried home and confined some weeks to his bed. Of the boys who had unintentionally caused the disaster none followed to learn the fate of the wounded lad. There was one boy, however, who witnessed the accident from a distance, who not only went to make inquiries but stayed to render service."

"This boy soon learned that the wounded boy was the grandson of a poor widow whose sole support consisted in selling the milk of a cow of which she was the owner. She was old and lame, and her grandson on whom she depended to drive her cow to the pasture was now helpless with his bruises. 'Never mind, good woman,' said the boy; 'I will drive the cow.'"

"But his kindness did not stop there. Money was wanted to get articles from the apothecary. 'I have money that my mother sent me to buy a pair of boots with,' said he, 'but I can do without them for awhile.' 'Oh, no,' said the old woman, 'I can't consent to that; but here is a pair of heavy boots that I bought for Thomas, who can't wear them. If you would only buy these we should get on nicely.' The boy bought the boots, clumsy as they were, and has worn them up to this time.

"Well, when it was discovered by the other boys at the school that our scholar was in the habit of driving a cow he was assailed every day with laughter and ridicule. His cowhide boots in particular were made matter of mirth. But he kept on cheerfully, day after day, never shunning observation, driving the widow's cow and wearing his thick boots. He never explained why he drove the cow, for he was not inclined to make a boast of his charitable motives. It was by mere accident that his kindness and self-denial was discovered by his teacher."

"And now, ladies and gentlemen, I ask you—was there not true heroism in this boy's conduct? Nay, Master Watson, do not get out of sight behind the blackboard. You were not afraid of ridicule, you must not be afraid of praise."

As Watson, with blushing cheeks, came forward, a round of applause spoke the general approbation, and the medal was presented to him amid the cheers of the audience.—The Child's Own.

It Is Astonishing.

It is astonishing in this enlightened century how few educators realize the effect of cramming children with obsolete thoughts of war and warriors, hunting animals, etc. In some natures this lays the foundation of a criminal career later in life. Wrong educational sowing cannot lead to right reaping.—The World's Advance-Thought.

Strength accrues to the steadfast.
PUBLISHER'S NOTICE.

To Subscribers—Our terms are cash in advance.

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

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

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

To the Poor,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

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

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

3. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, 36 N. Cameron St., Harrisburg, Pa. Canadian Currency is discounted with 10 cents off.

Our City Missions.

Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stover.

Buffalo, N. Y., Mission, 21 Hawley street, in charge of Sisters Sarah Bert, Bro. R. L. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 737 Ninth street. Church, Thirteenth and University Ave. In charge of Bro. J. B. and Sister Anna Zook. Residence, 1226 Eleventh street, N.

Evangical Visitor.

CHURCH WORK.

HARRISBURG.

Love Feasts.

Pennsylvania.

Harrisburg, November 4 and 5, Newbern Nov. 5.

Souderton, Nov. 4-5, commencing at 2 p.m., Saturday.

Tampa, Nov. 4 and 5, Newbern Nov. 12 and 13.

Zion.

Chicago Mission.

Report for month ending October 15, 1905.

DISTRIBUTIONS.

Balance on hand, $39.11; Jessie Powel, Chicago, $2; W. O. Baker, Louisville, Ohio, $2; E. L. Brubaker, Latrobe, Pa., $1; D. H. Glass, Chicago, $1; Bessee Webster, Chicago, $1; Mrs. Stevens, Chicago, $1; John Spahr, Chicago, $1; Carrie Hamilt, Chicago, $1; Jacob Mischneiler, Chicago, $1; Sister Driver, Des Moines, Iowa, $10; Daniel Wenger, Chambersburg, $2; Carrie Wenger, Chambersburg, $1; offering box, $1; rent, $4; young people, $10; Mother Ausherman, Kansas, $1; Gro. Grimm, Harrisburg, $2; J. N. Hoover, O., $1; Shannon Dist., $2.55; Vincent Dodson, Chicago, $2, total, $65.60.

EXPENSES.

Rent, $3.10; gas for lighting, $1.00; express and freight, $2; groceries, $6.23. Balance on hand, $13.95.

From the saints, Ramona, Kansas, one egg, O. Bolenburger, Pala, Kansas, one barrel, consisting of potatoes, apples, etc.

Since our last report, the Lord has been continuing his work in the hearts of the people in this way. As we do principle. God. Bro. Joseph Lehman, Upland, California, preached his first sermon on the opening of the ira. We praise God for men who are not afraid to declare the truth of the gospel and lead men and women not only to the cross but through the crucifixion, the only way to resurrection and open new life. A number have taken a definite stand for God. Since then God has been doing marvelous things for them, and will do greater things, it is only the beginning of that which is to come. All is new and fresh to us on another plane. Our prayer to God is that God will use him according to his will and glory all along the line eastward, and make him a blessing to many souls. We thank the Lord that he brought him this way.

We praise God for the dear saints for the help received and prayer for the work at the place. May God keep all things humble and faithful in the prayer of your unworthy sister.

SARAH BENT.

3926 Peoria St., Englewood, Ill.

Philadelphia Mission.

October Report.

Balance on hand, $82.10; donations for love feast, $82.15; Lebanon, Pa., $2; Mill Hall, Pa., $2; Philadelphia, $2; Abilene, Kansas, $2; In His Name, $2; Duntroon, Ont., $2; Abilene, Kansas, $2; Mansfield, Ohio, $1; Glendale, Arizona, $6; total, $28.02.

I box clothing from Elizabethtown.

EXPENSES.

Love feast, $3.10; poor, $15.50; Mission work, $15.50; coal for heater, $2.41; total, $82.15.

We go to God for the help of our Lord Jesus Christ. Praying always for you since we know that you are so loving to all the saints. But God shall supply all our need according to his riches in glory by Christ. So we have great reason to praise our God for what he is doing for us here in Philadelphia and not only here but also at other places. We can do all things through Christ which strengtheneth us. Oh, I feel I need him now more than ever. When I look back and think where I have passed through, especially these last few years! Oh, it is a beautiful thing to God certainly has been good to me. You may believe me or not, but I had wonderful experiences which I got my cares off of the Lord and got them on man and I was defeated. The Apostle James tells us that we should confess our sins to one another and pray one for another that we might be healed. I think you are a righteous man availing much. You know how Elias shut up the heavens with prayer and there was no rain till he opened it again. But I thank God that I am still on the way and that I do not want to complain; but brother and sister, whoever you may be that are not going through the fire and through the tribulations and persecutions, put it down that you are off the track. But I made a mistake when I was defeated. God certainly has been good to me; brethren and sisters, let us be kind to one another; let us love one another and do all things for one another. What a hindrance it is when we talk about each other. The time is too short to fool away in vain talk; let us look after the poor and needy which is far better and is pleasing in the Lord's sight.

Two sisters and myself went out this week among the rich people to gather in clothing for the poor. We give thanks to God and the Father for this business regularly every week. We had as much as we could carry and were very tired when we got home. We felt blest. For the Psalm says, "Blessed is he that considereth the poor and the weak of the flock, that he may die peaceably." Oh, let us be about our Father's business.

We have so many in the household of faith that we have to care for besides all the others which are many. We need to have money to supply the poor. It would make your hearts burn if you could see the real need of these poor homes. We have few as you can yourself, don't hold back the means, for it cannot be done without we have some means. We are many members in this body, but we have not the same office. Now, let us pray real earnestly that the Lord may supply our place and also willing to take our place; if he tells you to go out and gather in some missions for the poor go and do it.

Now, may God's blessing go with these few lines. I feel that I am doing any part to intercede for the poor. I am going to spend a week to visit the children that we have put out through the hands of the Lord. I visit them twice a year. Will you pray for these children that they may become real Christians and we have a great interest in your prayers for us workers here in Des Moines. May God have his way in all things.

From your brother in the battle.

G. DETWILER.

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

Hypocrites and false men have honey in their mouths and bitterness in their hearts. (Ps. 5:22.)
Meetings at Smithville, Ohio.

A series of meetings commenced at the Paradise church, September 24th and continued till October 13th, by Bro. J. R. Zook, of Des Moines, Iowa. He came filled with the Holy Spirit and did not shut his mouth to declare the whole gospel. Many heart-searching truths were brought out and we bless God for them.

While there was no open manifestation of sinners accepting Christ as their Savior, yet we believe good has been done. The seed was sown bountifully and in due time will bring forth fruit to the honor and glory of God, by sinners being converted for over a week. The Lord still continuing though well up in years, Jesus found his strength in the hour of weakness. It is a great joy to see the Lord using his servants to bring forth new life and to see a glimpse of the fruit that will be brought forth in due time.

A series of meetings was commenced at the Old Bethel church, at which time Bro. Joseph Smith was leading the meetings. While praying and testifying, the Lord was pleased to raise up a meeting, so-called. No, no, but our God can call forth an underground mining boy or some other one that is not highly esteemed in the world, but filled with the Holy Ghost, and is willing to work with the Lord alone. Oh, is not the waiting of the church groaning and laboring for the world. Are there not unseen things purposed in Jesus Christ? Yes, praise God, yes. Some of us are permitted to see the dawning of the day of all days when right will prevail. Praise our God forever and ever.

Your brother,
D. H. BRUSHELL.

What a Barrel of Whiskey Contains!

A barrel of headaches, heartaches, of woes.
A barrel of curses, a barrel of blows;
A barrel of sorrow from a loving, weary wife,
A barrel of care, a barrel of strife;
A barrel of unavailing regret,
A barrel of cares, a barrel of debts;
A barrel of hunger, a barrel of passion, of pain,
A barrel of hopes all blasted and vain;
A barrel of poverty, ruin and blight;
A barrel of crime, a barrel of groans,
A barrel of orphans' most pitiful moans;
A barrel of tears that run in the night;
A barrel of orphans, a barrel of woe;
A barrel of unavailing regret,
A barrel of care, a barrel of strife;
A barrel of curses, a barrel of blows;
A barrel of falsehoods, a barrel of cries
That fall from the maniac's lips as he dies
That glow from the liquor in the head of the drunk;
A barrel of orphans' most pitiful moans;
A barrel of tears that run in the night;
A barrel of unavailing regret,
A barrel of care, a barrel of strife;
A barrel of curses, a barrel of blows;
A barrel of orphans, a barrel of woe;
A barrel of unavailing regret,
A barrel of care, a barrel of strife;
A barrel of curses, a barrel of blows;
A barrel of falsehoods, a barrel of cries
That fall from the maniac's lips as he dies!

Selected by Henry Balsbaugh.

Free Training of Nurses.

Youth, Women of Small Towns and Country Districts to be Flavored.

By the terms of a fund to be administered in connection with the Philadelphia School for Nurses, Witherspoon building, Philadelphia, a number of young women from every county will receive a free training in nursing. It is planned to ultimately reach and help in this way every village and town in the state.

The young women will be provided with board, room, nurse's uniform and all the necessities of a well-appointed Christian home. At graduation the diploma of the Philadelphia School and the certificate of the Red Cross will be conferred, qualifying for practice in any State or country; the railroad fare will then be paid back home.

Those applying and chosen to receive the benefits of this fund will be given two years' training, with a rich experience in nursing the sick poor of the city under skilled leaders. The term may be shortened to eighteen months by taking a preliminary course of six months' reading and practical work at home. This short course enables young women to quickly qualify themselves for self-support and a substantial income.

In addition to regular nursing, the young women are taught how to preserve their own health; how to recognize, avoid and destroy contagion; how to establish and maintain perfect sanitary conditions about the home; they are prepared for positions as office nurse and physician's assistants; they get a practical knowledge of City Mission movements, Deaconess training, College settlement work and are trained for special positions of trust in institutions.

The coming of the Son of Man (Matt. xxv. 31-46), shall take place just as suddenly and unexpectedly as the flood in Noah's time. Both are foretold, both find a parallelism in the world. Are there not unseen things purposed in Jesus Christ? Yes, praise God, yes. Some of us are permitted to see the dawning of the day of all days when right will prevail. Praise our God forever and ever.

To the readers of the VISITOR, greeting.

Now that we are settled down to our usual routine, and remembering how long it is since I wrote for the VISITOR, I wish to say a word to those at Matoppo. I wish to say first of all that we are all well at present, for which we praise God. I say all, that is as far as I know, Sisters Davidson and Engle, are away in Mapungubwe for a few months attending to the native teacher who has labored there since Brother Doner left. We have not heard from them for a few weeks but we trust they are in good health. Wife and I had the privilege of taking them there in the donkey wagon; while it is a long, rough journey we enjoyed it very much; the beautiful mountains covered with green trees, spoke to us of the power of God. The work there is encouraging; we had a good meeting on Sunday, and the people were attentive both old and young. The school, while not so large, is still fair, there were soundly, which we feel sure will do. The Chief, who lives in that district wanted us to bring his son home with us. He has been sick for a long time. The father thought a change would do him good, but when we left he was not able to come along, so we had to go without him.

It is almost too late to say anything about the party of workers coming, but we do want to express to you that we are for their help in the work. We feel as though our number has increased, and that we are released of some of our duties. They all came in good cheer, and have kept up ever since; we trust they may be of much use in this land in the work of the Lord. They also brought many good things with them, some that were given to them by friends of the Mission work, and some that was prepared by their own hands. We are very thankful to all who had a share in this work; all we are able to do is to pray God, to bless you all for your kindness, which we feel sure will do.

Our dear brother and sister Myers, have also left us for good; they do not expect to come back to us again but will be nearing home by the time this reaches you. We appreciated their stay among us. The many good advices they left we do not want to soon forget, and we also thank them for their help in a temporal way. We shall long remember the many good seasons we enjoyed together. For all their kindness we pray God's richest blessing to rest on them in their old age.

We are plastering the new church house now; a man from Bulawayo is plastering it free of charge. Brother Fry is having his first lesson in plastering. It will no doubt be of use to him in this land where one is accustomed to turn his hand to all kinds of work.

Spring is now drawing near, so we may look for the long needed rains soon. The sun is warm, and things are showing life, although it has been dry so long.

Will you pray for us that we may also have showers of blessing to refresh our souls. The work is still encouraging; people are becoming more interested and attentive; some are turning to the Lord.
Evangeline Y. Visitor.

[March 1, 1905.]

seeking to know his will for them. Dear once, God; they need your prayers and that the enemy will not again draw them away. We know that God is mighty to deliver all who come to him in faith; but pray that they may believe with all their hearts.

I remain your brother in Jesus,
H. P. Steigerwald.

From the Missionaries.

Matopos Mission, South Africa,
September 5, 1905.

To all the readers of Evangelical Visitor:

We greet you in Jesus' name, for the first time from Africa and also from this place, "Matopos Mission."

I praise God again and again for his great love and faithfulness to us, as sojourners in a strange land.

"I will never leave thee, nor forsake thee" is proven to us over and over again. The promises of God are very precious to me, they need your prayers and support. We know that God is mighty to deliver the people from the enemy who will not again draw them away. We know that God is mighty to deliver the people from the enemy who will not again draw them away.

The scenery among the hills was beautiful. We traveled on a road and followed the faint tracks that were made last January, when Brother Steigerwald and Sister Davidson and my mother visited this mission. We came here on Monday, the 6th. This is a Moravian village. Here the Moravian Church of Germany commenced mission work nearly seven years ago among the Hottentots. Matopos Mission is a place of government and missionary schools.

Dear Readers of the Visitor: We are at Matam, forty-five miles from Capetown by rail on the north coast. We came here on Monday, the 11th. This is a Moravian village. Here the Moravian Church of Germany commenced mission work nearly seven years ago among the Hottentots. Matam Mission is a place of government and missionary schools.

Prayers have been answered in our behalf, and we have a safe and prosperous journey. We were very happy to meet the dear brethren at Matopos Mission and have had sweet fellowship while there.

At this time of writing Brother and Sister Steigerwald, Sister Davidson and myself, with three of the native boys, from Matopos Mission, are at the Mapane Station.

We left Matopos Mission August 29, early in the morning in the canvas-covered wagon drawn by twelve donkeys, with a forty mile journey through the Matopos hills before us. We were on the way two and a half days. We traveled on a road that is frequently traveled, until the latter part of the second day when we left the main road and followed the faint tracks that were made last January, when Brother Doner and Sister Kreider were taken to Matopos Mission. We had to stop the wagon on a few times until the right trail could be found. It was a new way of traveling for me, but I enjoyed it, even the bed upon the ground and the heavens for our canopy. The scenery among the hills was beautiful.

When we arrived at the Mission, our native brother, Nahlahambi had everything in good order, having enlarged the yard and built a straw hut for a schooldesk. He himself just in the midst of a school session.

We are occupying Brother Doner's two-room hut, which often reminds us of the sad condition of our school during that time. God knows, also those that were here at that time, what sadness they passed through, and what they could not understand. We believe God did and took account of all it.

The school while not very large has a regular attendance of fifteen to twenty pupils. The people seem interested, about forty-five were here to serve on Sunday. Considering the newness of the work it is quite encouraging.

Brother and Sister Steigerwald expect to leave for Matopos Mission in the morning, and Sister Davidson and I expect to remain here about two months if God permits, and return to Matopos before the rains begin.

The hot season is just beginning; the heat is becoming quite oppressive at midday.

Pray for the work here, some souls want to know more about Jesus, and by your prayers and support, God will bring to the light. Many are the indifferent ones; pray for the indifferent that they may be awakened and seek to know the Lord.

Also remember the native teachers. Some good material has been found, and they are learning to know more of the spiritual things and growing in grace.

We trust you will not forget us when you approach the Father in prayer, we need your petitions, for a great responsibility is laid upon us, and woe is to us if we preach not the Gospel of the Kingdom of God.

Yours for the Master's service,
Ada G. Engel.

P. S.—We are enjoying our usual health, for which we praise God.

Matam.

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This place is now not a mission, but an organized school, with over five hundred communicant members. We have enjoyed our stay here very much. Rev. C. Shreve and wife have entertained us with much Christian love and freeness in conversation in the Christian work. Matam is a village of over one thousand inhabitants. These people speak Cape Dutch (Boer); they are descendents of the Hottentot race, but they are now so converted as to speak Dutch (Boer); they are descendents of the Hottentot race.

This is the most remarkable places where trees grew. This is the most picturesque place of trees, oaks and pines, we have seen since in Africa, Sunday, September 17, a most lovely day. It is Spring here, the trees are in full leaf, and the sky is blue. It is a most lovely day.

Sunday morning, the church is again well filled at 7 p.m., when we had the pleasure to address the large congregation from Genesis iii. 9. We had one of the young native ministers in charge. We were to Pella on Friday, their closing of school. There are about one hundred and fifty children at that place and we were much pleased with the reception as the children were very apt in their studies yet most of it was in Dutch. Wife sang her Bible song with a short address and I had the privilege to give quite a long address which was listened to with the largest audience, and we had the thanks of the school, and the older people as well. After the close of the school we were invited to a home of one of the old sisters to have tea and we were much pleased with the home of the old sister remembering us with a nice offering for the Lord's work; so we returned to Mamre much pleased.

This is one of the most remarkable places to which we have arrived. The Moravian Brethren Church dates back to March 1, 1457: June 25, 1380, Presentation of the Confession of Augsburg; July 6, 1415, John Huss sealed his testimony of the Gospel as a martyr. On August 13, 1727, a particular visitation of grace occurred in the congregation at Herrnhut, at the Holy Communion in the church at Bertholdsfeld. We met a few times of the Moravian Brethren Church: On November 13, 1741, a powerful experience in the unity of the Brethren that Jesus is the chief shepherd and head of the Church.

Sunday morning at 10 a.m., we met with them in the Mamre church, the congregation numbering about five hundred. It was a most gratifying sight to see two aisles length of the church and four tiers of seats between the two aisles. To the right in front of the pulpit were the boys and to the left the girls, the children numbering about two hundred—first in size the small ones, from 5 to 6 and so upwards in years then still older to the grown people. And here we would speak of the order among the children; so many and not a whisper; no leaning over, but sitting up straight and looking the minister straight in the face. They would put many children and parents to shame in America. Yes, parents, where are your children when you are at church? Oh, how we long to see it after this fashion our church? Yet what is the greatest pleasure to see in the congregation here is to see all the mothers and grown up daughters nicely dressed, in clean Sunday attire, and then all of their hands corrected with a clean white handkerchief; many of them white silk. Some few had a special head dress or covering that is worn at communion. Dear readers, it puts us in mind of our old sisters thirty and forty years ago. Yes, you old mothers in Israel, you should be here with us to see these aged Dutch, half black sisters. Oh, how it touches our hearts to see them, but as their language is the Boer Dutch we cannot speak much with them. We understood some of the minister's discourse.

Mamre derives its name from Genesis xxiii. 17, where Abraham purchased the field for Ephron and said there is no dead person in the field from Ephron to bury his wife Sarah, this is the most picturesque place of trees, oaks and pines, we have seen since in Africa, Sunday, September 17, a most lovely day. It is Spring here, the trees are in full leaf, and the sky is blue. It is a most lovely day.

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vice they sang a Dutch hymn commending
and younger women and children in service and spirit.
in the church and prayer meetings, and in
eral services in the church by the pastor,
gation.
where a new house was dedicated as that
ent, and we cannot pass by without speak­
ing of their good behavior It does excel
reading of Scripture and prayer. About
Monday morning opening service: Song,
raise tobacco, yet they send missionaries
joy mission and Christian work in the city
ored at Dr. Fallons. We thank God for the
lives in a very humble way and is satisfied
claiming the word also, as there are still
know I love him so that promise is mine;
any difference, but God nor his word has never changed. Bless his name.
May the Lord bless all the readers of the Vis­
or, and especially the dear missionaries,
From your sister in Christ,
Thomas, Okla.
The confession of Peter, (Matt. xvi, 16),
was the united expression of the apostles.
See, how great a love the Lord had for his
faith! Faith in Christ obtains no one from man, not even from an apostle, but from
God only.
EVANGELICAL VISITOR.

[November 1, 1905.]

ENGLISH—Died near Acme, Kans., of cholera infantum, Delbert Valentine, son of Bro. G. E. English, he was born February 14, 1904. He died September 10, 1905, aged 2 years, 7 months and 24 days. Services and burial took place at the New Hope church, conducted by Jacob N. English, assisted by Rev. Cain at the house, and Bro. J. R. Herr at the church. Text: II. Samuel xii. 23.

KARPER.—Susan Karper, nee Bower, was born in Huntington county, Pa., Sept. 28, 1838; died in Canton, Ohio, August 20, 1905, aged 66 years, 11 months and 7 days. She leaves her parents, came to Stark co., Ohio, in 1854, and was married to Reuben Karper, November 24, 1859. There was born to this union six children: Aaron, Mary Ann, Isaiah, Jacob, Maria Catherine and Emma Ellen, of which Aaron and Isaiah have preceded her in death. She is survived by her husband, four children, two grand-children, one sister and three brothers and many relatives and friends who mourn her loss. She was the sister of Bro. Saxton Bower, Treasurer of Home Mission Funds, and well known throughout the church. She was received into church fellowship in 1883, hence was a member about forty-two years. Service by the home brethren.

MYERS.—John L. Myers, son of John B. and Elizabeth Myers, was born in Lancaster county, Pa., August 26, 1850, died Tuesday, October 10, 1905, aged 55 years, 9 months and 14 days. He was a member of the church for about twenty-eight years. He was conducted by B. F. Hoover.


HOUGHT.—David Hout died July 2, 1905, aged 75 years, 7 months and 15 days. Deceased was a resident of Richland county, Ohio, for many years. He leaves a wife, W. M. Hout and Sister Katie S. Hoffman, all of near Mount Joy, Pa. The event took place at the home of the bride's parents in East Donegal township, Lancaster county, Pa.

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WINGER.—Died, on the 17th of October, near Stevinson, Ont., of cholera infantum, Leslie Winger, son of Bro. and Sister Darius Winger, of the Black Creek church, aged six months. Funeral on the afternoon of the 19th at the Brethren's M. H. Obsequies improved by A. Bearss, from Lutheran, W. M. Hout and Sister Katie S. Hoffman, all of near Mount Joy, Pa. The event took place at the home of the bride's parents in East Donegal township, Lancaster county, Pa.


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