Evangelical Visitor- December 1, 1905. Vol. XIX. No. 23.

Brethren in Christ Church
Missionary Work Among the Mountain Poor

Will you please send me from this time on, all literature and clothing for the poor, or whatever you may wish to donate to help in this Mountain Work to CLEVELAND, TENN.

We need a large amount of clothing immediately. We have given out to the poor, during the past two weeks, hundreds of garments and now have but little left. Numbers come to our office nearly every day and want to know when more is coming.

Oh beloved, Winter is here. These mountain poor must be helped or many of them will suffer, especially the children.

One poor old woman said to me, "Oh brother, God sent you from heaven to help us poor with this good warm clothing."

Send anything that will keep them warm even if there are some holes in the garments. Oh my, those poor little feet! Send all the shoes that you have or can get.

We are sending them out by the hundreds as missionaries in these poor communities.

We are now beginning to see some results coming from this work. One brother came fifty miles a few days ago to see me to tell me of the good that has been accomplished with the literature sent out in the back mountains two and three years ago. He stated that the Bibles and Testaments were not so many yielded and made a profession of faith. Some of the people in the church had united with us the past eighteen months.

"Oh, beloved, will you not send me at once, a box of Bibles, Testaments, clothing, dolls or any other little thing that will bring joy and sunshine to these poor little hearts as a Christmas gift for the Master. By so doing you will bring joy and gladness to your own heart and have a sweet consciousness that you have been blessing and helping others." [This work is interdenominational. Send prepaid to J. B. Mitchell, Cleveland, Bradley county, Tenn.]

Meetings at Sippo, Ohio.

The meeting was commenced at this place on October 17 and continued until November 12. Our dear Bro. J. R. Zook labored earnestly for the salvation of souls. He was not content to only labor in a public way but spent all his leisure time in visiting the people in their homes, pleading for the unsaved to accept Christ; praying for the sick and encouraging the weak in faith.

We are real thankful for his services and we know God is going to reward him abundantly for his earnest, faithful service. It is encouraging to report that these efforts were not in vain. There was deep conviction among the unsaved through the entire neighborhood and while there were not so many yielded and made a complete surrender to God, yet when we consider the peculiar difficult circumstances under which we labor at this place, we must exclaim that the Lord has done marvellous things for us.

There were eleven who started for the kingdom. Six came forward in the public service and the rest sought the Lord at their homes. Three followed the Lord in baptism and were received with the right hand of fellowship. This makes ten dear souls who have united with us the past eighteen months.

O, brethren, let us be real earnest, active workers in the Master's vineyard. Jesus said, "I must work the works of him that sent me, while it is day; the night cometh when no man can work." (John ix. 4.)

If he was so much concerned about his Father's business, why should we be not also concerned? We crave an interest in the prayers of all.

W. J. MYERS.

Better be hated for energy than despised for lukewarmness.

He who fears unpopularity is not feared by Satan.
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.

To Foreign Countries, $1.25 a Year.

GEORGE DETWILER, Harrisburg, Pa., Editor.

EMLN W. O. BAKER, Louis­ville, Ohio; ELMER M. H. OBERKOLSTER, Calabash, Pa.

GEO. DETWILER, Office Manager.

All communications and letters of business should be addressed to Geo. Detwiler, 1290 Forster street, Harrisburg, Pa.

Entered at the Postoffice at Harrisburg, Pa., as second class mail matter.

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

EDITORIAL.

Thoughts on the Thanksgiving Proclamation.

President Roosevelt, in his Thanksgiving proclamation (now past) says some things of more than passing interest and importance. He refers to the Giver of all good and calls on the people of the land to remember, with thankfulness, the multitude of blessings which he has again bestowed on this nation, saying that the material well being of this nation exceeds that of all other peoples, that we are not at present threatened by any foes from without. But he recognizes that there are inward foes from which we ought to pray to be delivered. These foes, he says, are "our own passions, appetites and follies; and against these there is always need that we should war." And further that "in rendering thanks unto the Most High for the manifold blessings of the past year, consecrate yourselves to a life of cleanliness, honor and wisdom, so that this nation may do its allotted work on the earth in a manner worthy of those who founded it and of those who preserved it."

These words of the President indicate the recognition of man's sinful condition, and that in this condition his passions, appetites and follies, if uncurbed, will control him, and, in many, many cases lead him on to ruin. To overcome these and to live clean, honorable and wise lives, is in the estimation of the President, of supreme importance. He regards it as a warfare to be carried on strenuously.

Here is a recognition of the truthfulness of the Scripture declaration that "Righteousness exalteth a nation; but sin is a reproach to any people" (German translation, "Sin is the destruction of the people"). This nation is called a Christian nation and its President is regarded as one of earth's most noble and excellent men, especially so, since he is regarded mainly as having been instrumental in bringing to an end the awful war waged between Russia and Japan for nearly a year. But the nation is only Christian in so far as individuals are really Christian. Tilled is what is called a public conscience, and the principles of the Holy Scriptures are largely instrumental in creating and shaping that conscience. The laws of the land are presumable in the interest of righteousness. But we see that public righteousness, like the tide, ebbs and flows. Anyone that took notice of the course of public events in the recent past could not fail to notice that the tide of public righteousness rose to high water mark, and there has been a wonderful upsetting and overturning of things politically.

No doubt President Roosevelt's conception of a "life of cleanliness, honor and wisdom" resolves itself into one of his trite sayings that every man is to have a "square deal," that the law is to be carried out against every lawbreaker, the rich and powerful as well as the poor. This, of course, is righteousness, civic righteousness, and there is much reason for rejoicing that in the President and also in some of the States, governors and other men in high office, are earnestly striving to exalt righteousness and truth. May the good work go on.

But as regards the individual, in order that he may have the better righteousness of which Jesus speaks, Matt. v. 25, there is more needed than reformation. Well and truly does the poet say:

"No reformation will suffice, 'Tis life poor sinners need."

And it is only in the incoming of this new life that there is real deliverance from the inward foes "our own passions, appetites and follies." It is of course possible by a sufficient self-control for the individual to wage successful warfare against these and outwardly live clean, and honorable and wise, yet fail of real deliverance or of being made partaker of the "better righteousness" of Jesus.

Civic righteousness, or righteousness between man and man is very good, but can never deliver from the foes within; but the "better righteousness" of Jesus is the one, all-sufficient remedy to bring about the deliverance from the power of evil, and not only that but makes able to live and enjoy the clean, honorable and wise life. This because being newly created, not by "works of righteousness which we have done, but by his (God's) mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost."

The Apostle Paul in I. Corinthians ix. speaks of his concern for the salvation of those under the law and of those without law, stating that he is not under law, but hastens to say that he is not without law unto God, but (is) under the law to Christ. This is where every true believer in Jesus Christ is placed and comes under the especial care and guidance of the Holy Spirit who enables with a divine enablement to overcome that which is evil and do that which is right and good. Thus delivered and enabled God's people become called-out ones, his peculiar people who are then "in the world but not of the world," and who are here to "shew forth the excellencies of him (Jesus) who called them out of darkness into his marvelous light, who were not a people but are now the people of God, who had not obtained mercy but have now obtained mercy." (I. Peter ii. 10.) Thus is formed the Church which is made all glorious from the fact that its members become identified with Jesus Christ of whose preciousness (I. Peter ii. 6) they become partakers, and become partakers of the divine nature, having escaped from the corruption that is in the world through lust." (II. Peter i. 4.)

Now while we may well rejoice over a measure of civic reformation, and thank God for the President's noble words and good advice, we will not forget that Satan is not bound yet, that he rules in the hearts and lives of the multitudes and only as the strong arm of the law is wielded is there security and peace and only eternal vigilance can keep the tides of evil under control, and only as God (Jehovah) is permitted to establish in the hearts of the people his righteousness, will the nation become permanently better. May he send a revival of that better righteousness speedily.

Do not forget to order a Gospel Text Calendar for your home.

[December 1, 1905.]
The editor is thankful for expressions of kindness and appreciation of the Visitor, of which we receive a goodly number. We do not, as a rule, refer to these, nor make a display of them, but there is one on our desk, which is of special interest. The writer says he is not a member of our church and is yet a constant subscriber to our church paper. He says: "Years ago when I was but a child, my parents (who have now gone to their home beyond), united with your church, and remained faithful to the end. Father took it from the time it was first published until he died. Mother and I took it. And now since she has passed away I want to continue to take it from the respect in which I hold my parents and their church. Tonight I do thank God for kind and loving parents and their Christian influence. I believe I can truthfully say that the godly Christian influence of my dear parents through the help of God, has moulded my life and made me the Christian man that I am. Then too, I bless God for the Visitor. I think it has had its part in the moulding of my life. I love it because it is a pure, clean paper, full of real soul food." We appreciate greatly the hearty tribute of this brother to his departed parents. Happy the parents whose children rise up and call them blessed. Would to God that there were more children who would yield to the influence of godly parents, and whose lives would also become godly through that influence! Then there arises a question in the mind of the editor. How is it that this Christian man, and he is only one of many, is not a member of the church of which his godly parents were faithful members? We notice that others of what are known as plain churches are asking the same question and are trying to get an answer from the parties themselves. Lately at a funeral, a man, apparently an assistant to the undertaker, introduced himself as Mr. H——, saying, "my parents were members of your church." Is the church at fault in some way in that it fails to gather in her own children? Who will answer? The kind words spoken for the Visitor are also much appreciated.

During ten days intervening between our last issue and the current issue, the editor visited friends and relatives in Montgomery county, Pa., in the vicinity of Grater's Ford, where meetings were held nightly in the Brethren's M. H. The meetings, with the exception of a few evenings, were not largely attended, even by the members. It was a very busy week among the farming community which likely, in part, accounted for the small attendance. The district is pretty well churched and unsaved people are attracted elsewhere. We visited pretty freely among the people, in many cases renewing old acquaintances, since thirty-two years ago we so-journed in the vicinity for six months. Many whom we then knew have passed away and a new generation is now in occupation. Everywhere there are evidences of new conditions, seemingly more strenuous in the present day rush and hurry than in the former days. There is need of a genuine revival of religion there as well as elsewhere, and there is need of earnest prayer that God may by his Spirit quicken his people and bring them into closer touch with himself in the work of soul-saving.

The action of the Board of Publication several years ago, allowing ten cents on each subscription any one, as agent, may send in was not intended to apply to renewals, but to serve as an incentive to procure new subscribers. But those who act as agents for a district to work in the interest of the Visitor, are entitled to have their Visitor free. Some of those who act in this capacity take advantage of this offer (to which they are quite welcome) while others do the work and still pay for their own subscription. If proportionately as many new subscriptions had been sent from other districts as were sent in from Buffalo, N. Y., the issuing of the paper as a bi-weekly would not be in doubt as it is now. We still hope for a larger increase.

After the note in reference to Bro. J. B. Leaman and his work was in type, we learned that he was kept at Air Hill a week longer than was anticipated, made necessary by the awakening there—thirty-two having responded to God—and that he will not be able to give Harrisburg any meetings at all excepting one service on Monday evening, Dec. 4th.

A card from Bro. Levi Doner informs us that he is now visiting the churches in the different States and expects to get as far West as Kansas. Until further notice his address will be Salona, Clinton county, Pa. Care of B. F. Long, instead of Duntoon, Ont.

A private note from Stevensville, Ont., states that the Lord is blessing the labors of Bro. J. R. Zook at the Bertie meeting and a number have yielded to the convictions of the spirit, and more are expected to do so.
OUR CONTRIBUTORS.

Sunshine Song.

Would you make some saddened heart
Just a little lighter?
Would you make some burdened life,
Just a little brighter?
Drop a word of hope and cheer,
Set the echoes ringing,
With your notes of endless joy,
As you go a-singing.

Would you smooth the rugged path,
Down along life's highway?
Would you plant the rose of love,
In some poor sinner's way?
Just a deed of kindness done,
Clears the path before us;
And the lilies of God's love,
Bloom and blossom o'er us.

Just a smile will often show,
Faces wreathed in beauty,
Just a little word of cheer,
Lightens every duty.
Sprinkle sunshine as you go:
Comfort the distressing,
And your glad reward shall be,
Heaven's choicest blessing.

For the Evangelical Visitor.

Doing the Commandments.

(Continued.)

"Blessed are they that do his commandments, that they may have right to the tree of life and may enter through the gates into the city."

Holiness has two sides or two gates to it. The Holy Spirit, or Holy Ghost, will lead us into all truth; he will lead us away from all sin; he will expose all false doctrines. Any custom or faith that is not scriptural is flat against the doctrine of Christ and should be preached down.

By obeying the Holy Ghost and the word of God we sanctify ourselves. We cannot do any good thing of ourselves. We must follow the Holy Ghost who will lead us into obeying the truth. That is the way we sanctify ourselves through the truth; as Peter said we purify our hearts by obeying the truth. The servant of God must be holy.

The two sides of holiness are the sins of commission and the sins of omission. It is hard to tell which is the worst sin: to do something that God tells us not to do or to leave undone something that he told us to do. Both are sins grievous in the sight of God. Therefore the professor that tells lies is not holy. All liars have their part in the lake that burns with fire and brimstone. So we see that the liar is classed with the worst of sinners. It becomes us to be very truthful or God will send us to the lake. That professor that has wronged his neighbor and will not make it right will find that he will have to suffer for it. That professor that will lie in wait to disgrace his neighbor's daughter or his wife, as the case may be, is far from being holy. All fornicators and liars and whore mongers have their part in the lake that burns with fire and brimstone—awful punishment. The professor that commits adultery is by no means holy. The command of God is, "Thou shalt not commit adultery." The minister that preaches that men shall not commit adultery and then marries them into adultery is not as holy as he ought to be. I do not know of any in our church that are guilty of this sin, but I know of some in another church who have done so. Ministers should be very careful in this matter. These are some of the sins of commission—one side.

"Blessed are they that do his commandments that they may have right to the tree of life and may enter through the gates into the city."

The next gate through which we enter is to search the Scriptures to find out what God would have us do. Many do not do this but take the preacher or the church to go by and fail to grow in grace. He should read what Bunyan says, until he gets it by heart. That professor that will not follow Christ into the rolling stream is not as holy as he ought to be. Baptism is very little understood outside of our church. We must enter through this gate according to God's word which is very plain. To prove that we must be baptized in the water we will take our Master for our example. As he entered the water so must we go down.

Our Savior came up out of the water. That proves that he was in the water. So much gained. Now he says to Nicodemus, "That except a man is born of water and of the Spirit, he cannot enter into the kingdom of heaven." Now there are two births; a birth of water, and a birth of Spirit. I have heard some preachers say that the water birth means to be born of the word of God; but if we examine closely we find that it does not mean that. The Savior says the word I speak are Spirit and life. So we find that it does not read right. It would read of the Spirit and of the Spirit; so we see that it means a real birth of water.

Again we see that anything born must first be covered. You will now go with me to St. Paul where he says that we must be buried with Christ in baptism. Go with me to Philip and the eunuch. If Christ had not been buried in baptism how could we be buried with him? I think this proves it very plainly. But some find an objection in the jailor, claiming that he was baptized in the prison. But if we examine closely we find that they were outside. The jailor brought them out and said, "What must I do to be saved?" Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved." Paul preached to him and all that were in his house, showing that they were in the jailor's house. After this was done the jailor took them and washed their stripes and was baptized. After this he brought them into his house and set meat before them showing that he was in the jailor's house. I believe that the jailor took them to the water where he was baptized. It seems to point to immersion. We will go to the day of Pentecost where there were a great company baptized. There is nothing to show how—only Christ says to Peter, "Follow thou me." If Peter had baptized any other way he would not have followed Christ. "Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gate into the city."

Thank God. I. John iii. 8. "He that committeth sin is of the devil." Hence if you yield you commit sin; and if you commit sin and are thrown out of the kingdom. Again another excuse is, people say we don't profess sanctification, as though that would let them out, but it catches the justified just as hard as the sanctified. Others excuse themselves for weakness or their not professing to be perfect or some other excuse. Excuses never freed any man from guilt. All must measure up completely to the Bible standard as shown
in the text and overcome, have it under foot, in subjection, conquered, or all profession amounts to nothing. Some people testify that they have victory sometimes and again that the enemy gets the better of them. That is not victory, that is not overcoming, that is not being even a conqueror. God wants us to be more than a conqueror in all things. Rom. viii. 37.

So all our excuses for our lives not measuring up to the word of God will avail us nothing at the judgment.

John xii. 48. "The word that I have spoken, the same shall judge you in that day—the judgment. So if our experience lacks let us examine, or rather let God examine, and see if we ever had salvation or if we had, see if we did not disobey God and lose it. "Whatever is born of God over­cometh the world." I. John v. 4.

Oh, Lord; if there is anything that is not uncovered, let thy Spirit now reveal. Or when at the judgment I shall discover, that mine is to hear that sad, sad and awful sentence, "Depart, I know you not." Arthur M. Bossler.

For the Evangelical Visitor.

Resurrection.

"That I may know him, and the power of his resurrection, and the fellow­ship of his sufferings, being made conformable unto his death." (Phil. iii. 10).

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness, which is of God by faith." (Phil. iii. 9.)

"If by any means I might attain unto the resurrection of the dead." (Phil. iii. 11).

Dear ones, let us notice that Paul, in this chapter, refers to the past, present and future, of a believing Christian. In relation to the past, he says, "But this one thing I do, forgetting those things which are behind." In relation to the present, Paul says, "Let us therefore, as many as be perfect, be thus minded. * * * Neverthe­less, whereto we have already attained, let us walk by the same rule." (Phil. iii. 15-16).

In relation to the future, Paul states "Not as though I had already attained, (i. e. Paul alludes to the attaining unto the resurrection of the dead), either were already perfect; but I fol­low after, if that I may apprehend that for which also I am apprehended of Christ Jesus." "I press towards the mark for the prize of the high call­
ing of God in Christ Jesus." (Phil. iii. 12-14).

This injunction of Paul, invariably alludes to the resurrection of the dead to a glorified state of a glorified body like unto Je­sus, that can appear and disappear at will, and is also able (by the glory of the Father) to go through stone walls and locked doors Hallelujah! Paul further states, II. Cor. v. 1, 2, 3. "For we know that, if our earthly house of this tabernacle were dissolv­ed, we have a building of God, an house not made with hands, eternal in the heavens." "For in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven: If so be that being clothed, we shall not be found naked." "For we for that it is in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swal­lowed up of life." This assertion of Paul is strong, and is undeniable evi­dence, that Paul did not belief in a soul-sleeping doctrine, and neither did he believe in a naked immortality, and neither did he believe in a disembodied spirit. See Rom. vi. 5.

"For if we have been planted to­gether in likeness of his (Jesus) death, we shall be also in the likeness of his resurrection." See I. Cor. xv. 35-36.

"But some man will say, How are the dead raised? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. * * * It is sown a natural body, it is raised a spiritual body. There is a natural body and ther is a spiritual body."

"Who (Jesus) shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Phil. iii. 21).

Dear ones, right here many thou­sands of the human race are making a serious mistake with regard to the resurrection of the dead. However they are building on false theories of so-called Christian professors. Let us see what Jesus says about this impor­tant subject. John xi. 23, 24, 25, 26. "Jesus saith unto her (Martha), Thy brother shall rise again. Martha saith unto him (Jesus), I know that he shall rise again in the resurrection at the last day. Jesus said unto Martha, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And if Christ be raised, as I know he is raised, then is Christ not raised: And if Christ be (present tense) not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep, in
Christ are perished." "But now is Christ risen from the dead, and become the first fruits of them that slept." To make this statement of Paul an infallible proof, see Matt. xxvii. 52, 53. "And the graves were opened, and many bodies (glorified bodies) of the saints which slept, arose, * * * after his (Jesus) resurrection, and went into the holy city, and appeared unto many."

J. S. LEEMAN.

Pride.

BY BISHOP J. WEAVER.

And now abideth pride, fashion, extravagance, these three; but the greatest of these is pride—simply because it is the root of the whole matter. Destroy the root and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive. Most persons say that it does not matter how people dress, pride is in the heart. Very true, but straw shows which way the wind blows. Plain exterior may cover up a proud heart, but, depend upon it, a fashionable exterior seldom, if ever, covers up a plain heart. Some rules work two ways, but some will not. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud? He replied, "When you see the fox's tail peeping out of the hole you may be sure the fox is within." Jewelry, and costly and fashionable clothing, may all be innocent things in their places, but when hung upon a human form they give most conclusive evidence of a proud heart.

But is it possible that a man can be found at this advanced age of refinement that dares to write or speak a word against pride, and its consequences? The large majority of that class of men died and were handsome­ly buried some time ago. The pulpits have nearly all shut down on that subject. It seems that nearly all creators have ceased to rebuke this soul-de­stroying, heaven-provoking spirit. But why? First for a living, then for pop­ularity. Esau sold his birthright for a dinner of greens. This was a cost­ly morsel for him. But now, men sell out "cheap for cash or produce." Churches that were once powerful for good are now well nigh lost in forms and fashions. We may shut our eyes and wink and whine, and cry old fogy, and grandfather and Moses and Aaron, and all that, but the fact is before us—pride, fashion, and extrav­agance are eating the very life out of many of the heretofore best congre­gations in the land. The world is run­ning crazy. The rich lead the way, because they can, while the poor strain every nerve to keep in sight; and the devil laughs to see them rush on. Pride—thrust Nehuchadnezzar—into the men's society. Saul out of his king­dom, Adam out of paradise, and Lu­cifer out of heaven." And it will shut many more out of heaven, who are now prominent in the church. Nei­ther death nor the grave will change the moral character of any one. The same spirit that controlled in life will cling to the soul in death, and enter with it into eternity. The angels of God would shrink from the society of many a fashionable Christian of this day. A few such souls in heaven would ruin everything. Among the first things they would propose would be a change of fashion. Those pure white robes that the saints wear would not suit their tastes at all. In life they care but little about Christ and spir­itual things, and they would care no more for them in heaven than they do on earth. "If there were two heavens;
one where Jesus is all and in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians.

"Ma," said a little girl, "if I die and go to heaven should I wear my moire antique dress?" "No, my love, we can scarcely suppose we shall wear the same attire of this world in the next." "Then tell me ma, how the angels would know I belonged to the best society?" In the views of that little girl we have illustrated the spirit of many would-be Christian of this day. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on the things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."—Published by request.

[Editor's Note. This article on Pride has appeared in the columns of the Visitor several times before, but as it is several years since, we now give it place again at the request of a brother.]

**How to Grow in Grace.**

This is a very great burden to some earnest people. They go from convention to convention; one speaker to another, note-book in hand, so eager to get the blessing (as they term it) and often thinking more of the rapture of the gift than of the person of the giver. And because they hear of others having experiences which they know not, they carry heavy burdens of disappointments and self-reproach. Equally well might a child fret because he is not entered in the higher classes of the school.

But why should he worry about his future progress?

His one business is to acquire the lessons set him by his teacher. When these are learned it will be for him to teach his pupils more, and advance him to positions where quicker progress may be made. And it is for us to learn the lesson which the Lord Jesus sets before us day by day, leaving him to lead us into the fuller knowledge and love of God.

Thomas was one of the dull pupils of our Master's but instead of chiding him, and leaving him to grope in the dark, the Master paid him a special visit, and made the glad fact of his resurrection so simple that the doubter was able to rejoice with the rest.—Selected from the Secret of Guidance.

**By Annie Eshelman.**

They greatly dare who greatly trust.

**Burdens, and What to Do With Them.**

Do you keep the Sabbath? Not indeed the literal seventh day rest, but the inner rest of which that day is a blessed type. The pause in the outward business of life is but a parable of that inner hush, which is not for one day, but for all days; not for one race but for all men; not for the hereafter only, but for now. The Sabbath-keeping which awaits the people of God, undiminished in a single atom by the storms which have swept around it, is for all faithful souls who may take it, if they will; and carry it with them.

The secret of the Sabbath-keeping is in the absence of burden-bearing.

**Burden-bearing** sadly dishonors God. As men of the world look into the face of those who profess to be God's children, and see them dark with the same shadows as are flung athwart their own, they may well wonder what sort of a Father he is. Whatever be a man's profession, we cannot help judging him by the faces of his children. And if God be judged by the unconscious report made of him by some of his children, the hardest things ever said against him by his foes are not far off the truth. Under such circumstances the unbeliever may well argue, "Either there is no God, or he is powerless, or he does not really love, or he is careless of the needs of his children, of what good will religion be to me?"

We are either libels or Bibles, harbingers of warning signals, magnetic or repellant; and which very much depends on how we treat our burdens.

Of course there is a difference between bearing the self-made care and burden of anxieties, and suffering according to the will of God. We must not make light sufferings sent by our Father to teach lessons which could only be learned in the school in the forms of which our Lord has set before us to learn obedience. The chastised soul must go softly, and withdraw itself to suffer, but this is very different from burden-bearing. Treat the burden of care as once the burden of sin, kneel down and deliberately hand it over to Jesus. Say to him: "Lord, I entrust to thee this, and this, and that, I definitely commit them all to thee to manage, and adjust and arrange. Thou hast taken my sins, take my cares, and in exchange give me thy peace, thy rest."

Of course there are one or two conditions which we must fill before we shall be able to hand over our burdens to the Lord Jesus and leave them with him with perfect confidence.

We must have cast our sins on him before we can cast our cares. We must be at peace with God through the work of our Savior before we can have the peace of God through faith in his gracious interposition on our behalf.

We must be living God's plan tarrying under the cloud, obeying his laws, and executing his plans, as far as we know them.

We must feed faith with promise. This food is essential to make it thrive, and when we have done all this we shall find it easy to cast all our cares on him, for he careth for us.—Selected.

**The Attractive Power of the Cross.**

There are no bridges from world to world. But the interspaces are filled with threads finer than silk and mightier than bars of steel. By these magnetic and electrical forces concert reigns and a great brotherhood of worlds is kept from dissolution. Thus the material world is a note in the wondrous harmony.

The cross is the world's magnetic center. It is the solar center of the spiritual universe, governing by its heavenly attraction and gravitation the ebb and flow of human society.

In other words, Christ is the world's great attraction. It is not creeds, it is not systems, not dogmas but the person of Christ that draws men towards salvation and a life of purity and holiness.

It is said that the largest, and strongest magnet in the world is at Willet's Point, N. Y. It is a cannon ten feet high, eighteen feet long, and has eight miles of cable wrapped around it. It takes a force of twenty-five thousand pounds to pull off the armature. By actual test it required the combined strength of four men to tear away a crowbar applied to the magnet. It possesses enormous magnetic power. And yet the physical magnet is insignificant compared to the one referred to by Christ's words when he said: "If I be lifted up from the earth, will draw all men unto me."

Wherein consists this attractive power of Christ? One element of his the spirit of the truest heroism. He has illustrated in his life and death the spirit of the truest heroism. He courageously undertook the enormous task of introducing into the world the scheme of human redemption; and he heroically executed the plan in the face
of all forms of opposition, conspiracy, insult and ignominy. His was heroism of the highest type. Men are always attracted to such a leader.

Another element in Christ's attractive power is his self-sacrificing, forgiving love. It was as our substitute he died on the cross. It was out of his definite desire for our salvation, all unworthy as we are. Love is the mightiest force in the world. Who can describe the magnetism and conquering power of love? Some time ago, in one of our cities, a lady of exquisite culture, queenly presence and benignant face went to see a girl, disowned, in a house of shame. Others had reported the condition of the girl as being hopeless, her heart utterly hard and her conscience seared. Into her presence walked this Christian woman. With a touch that cooled and healed, and words like strains of soft music, she smoothed her hair with her hand. For a moment the dying girl thought of her early life when she was pure and innocent. Then looking up into the face of the visitor, so Christlike in its pity, she ventured to ask: "Would you kiss me?" In a moment the kiss was given, and in such a way that the dying girl sobbed out her penitence, and God whispered peace to her troubled soul.

No one was ever so pure as Jesus, and yet he stooped down and to kiss us. He identified himself with us at the cross. Ever since, men have been thrilled by the magnetism and power of his love. It is love, the mightiest force in the world, that all-penetrating, persuasive and pervasive force, which the cross brings to bear upon our hearts. "We love him because he first loved us."

Another element in the attractive power of Christ is the hope of immortality and blessedness beyond the tomb. Jesus answers the questions and cravings of the human soul with the hope of life eternal. "If I have eaten my morsel alone,"—Job xxi. 17.

This is classed by Job amongst some of the basest and most abominable offences against God and humanity. He gives us a catalogue of seven different crimes of which men are guilty, and solemnly asserates his innocence of all. The first of these respects the law of purity: the second, of honesty; the third, of charity towards the poor and helpless; the fourth, greed and avarice; the fifth, pride and vainglory; the sixth, idolatry; and the seventh, vindictiveness and malice toward his fellow-men. To have eaten his morsel alone is placed in the same category with all these gross and glaring vices, and to his lofty sense of right it is just as odious and abominable as licentiousness, idolatry or greed of gain.

The expression here stands for selfishness in all its forms. It represents the heartless and self-centered spirit that absorbs all the blessings of life to itself, and neither thinks nor cares about the needs and sufferings of others. Our Lord has given us his estimate of the spirit in the parable of the rich farmer, who lived only for his wealth, and who is described as saying to his soul, "Soul, thou hast much goods laid up for many years, eat, drink and be merry." The parable has told the story of this moral, "So is he that layeth up treasure for himself and is not rich toward God."

Selfishness has a thousand forms, but no matter what its aspect, it is always the deep fountain of all human sin and the worst foe every one of us has to face. Archbishop Whately said, "If you ask me to tell you who it is that causes you the greatest trouble and threatens you with the direst danger, I can only say that if you look in the glass you will see an excellent picture of him." The sin of selfishness puts you in the place of God, and is high treason against the King of kings and Lord of lords.

Let us look at this monster who has become the rival of heaven and the idol of every human heart.

1. Selfishness is contrary to the very law of nature itself.

The scientist will tell you that every plant and animal is adjusted according to a law of mutual dependence and helpfulness. It takes two flowers to produce the seed that will reproduce and perpetuate the blossom. They must meet in the exchange of the fertilizing pollen which gives life to the plant and in the distribution of the pollen every element of nature and multitudes of living creatures are made to minister to future generations. The honey bee, as he sucks the sweet nutrition from flower to flower, deposits the fertilizing pollen of some other flower in the cup that he visits, and thus ministers to others while satisfying his own industry and appetite. The very life of the plant is built on the principle of its death in order to give life to the next generation. The beautiful blossom withers and dies, but out of its sepulchre comes the little seed pod which is to create a new summer of radiant blossoms. The wild creatures of the wilderness and the birds of the air band together in herds and flocks for mutual protection, and the instinct of motherhood leads them to provide for the next generation with the most self-sacrificing care, and even lose their very lives for their young.

All nature is full of interdependence and helpfulness. The philosopher calls this altruism. It is just a little foreshadowing of divine love. Emerson has well expressed it:

"All are needed by each one; Nothing is fair or good alone;"

and Burns has put it still more strongly:

"God never made an independent man, 'Twould mar the general concord of His plan."

A missionary surgeon in Madras one day set the broken limb of a little dog that he had found upon his doorstep. The next morning he heard a scratching and whining at the door, and when he went, lo! there was the little dog which he had healed with another dog with a broken limb. The grateful little animal had brought him to the friend that had helped him in his distress.

Oh, ye, who are eating your morsel alone, who are hoarding the gold of earth or the gospel of heaven while others are perishing, the very creatures that you despise will some day rise in
judgment and condemn you for a selfishness which is worse than inhuman, nay, worse than brutal, because the very brutes themselves would be ashamed of it.

2. Selfishness is contrary to every true instinct of humanity. God has put into the heart of a man an intuitive feeling of consideration for others and appreciation of benevolence and self-sacrifice. There is nothing more wonderful than the social law which binds humanity together in families and communities.

True, we find everywhere, even in human nature, exceptions to this law —the coarse and brutal natures that can prey upon a famine-stricken land and put up the price of corn to fill their coffers just because the poor are starving. The capitalists who can keep back the coal from the perishings, and with fiendish delight rejoice in its rise in value, caring nothing for the helpless; the ruffians that fight for life in the burning ship or flaming building and trample down the weak in their struggle for escape; the boors that can monopolize the best seat and look out for the main chance and laugh at their shrewdness while they get the better of duller minds around them; these are abnormal types. But this is not true human nature. Public opinion and humanity condemn it and denounce it, and all the heroisms of history are made out of the very opposite material. The noble captain standing upon the deck till the last of the passengers is saved; the brave swimmer plunging into the surf to rescue the drowning victims, these are the types of character that win the admiration of the world; these are the heroes that illumine the pages of human history. In contrast with such, the selfish wretch who has no higher object than his appetites and his pocket, has been well described by Scott:

"Living, he'll forfeit just renown,
And doubly dying, shall go down
To the vile dust from whence he sprung.
Unwept, unhonored and unsung."

3. Selfishness is contrary to divine law. God's law is a law of love. His very nature is beneficence. All-sufficient in himself and needing no creature to minister to his happiness, yet he called into being this glorious universe and surrounded himself with the happy beings on whom he poured out the riches of his goodness. Every ray of sunshine, every radiant star, every tinted blossom, every song of warbling bird or holy angel speaks of his love. He might have made this earth a torture to its inhabitants, but he has fitted every color to every sense, and but for sin it would have been a paradise of happiness. God's blessedness consists in blessing others, and therefore he has put a curse on selfishness in every form.

In an English churchyard you may read this epilath and epigram:

"What I gave, that I have;
What I kept, that I lost."

God's law is a law of love. Even his commandments to his people were "for thy good alway." The denunciations of the prophets of Israel were chiefly brought against the selfishness of their luxurious age. Listen to Amos as he cries, "Woe to them that are at ease in Zion, that lie upon beds of ivory and stretch themselves upon their couches and eat the lambs out of the flock and the calves out of the stalls; that chant to the sound of the violin, that drink wine in bowls and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph."

4. Selfishness is in defiance of the law of Christ. "The Son of Man came not to be ministered unto but to minister and to give his life a ransom for many." He gave to his disciples a law of love higher even than that of the Old Testament. It is no longer "Thou shalt love thy neighbor as thyself," but it is "Love one another as I have loved you." His birth in Bethlehem, his toiling youth, his life of constant self-surrender, sacrifice and privation, his ministry of benevolence and unceasing blessing, and his death of voluntary shame and agony; all these have lifted up a flaming protest against the selfishness of man that make it mockery and blasphemy for any man or woman to call themselves the followers of the Lamb, who are living for gain, aggudrazement or pleasure.

5. Selfishness is high treason against the throne of God. It sets up another God instead of him. The one you seek to please, the one whose will you uniformly obey, the one whose interest you supremely seek; that is your god. Selfishness is the worship of man and worse than the worship of humanity; it is self-worship, it is blasphemy. It is rebellion against the throne of God, and it will bring upon your head the damning curse of a God of love. You that want your way about things, that think the universe was made for your convenience and comfort, and that fret and fly into a passion because things go contrary to you, you are arch rebels against the king of love and will go down with Satan, your king, to the rebel's doom.

6. The followers of Jesus Christ are called to a life of self-sacrifice. Discipleship means learning of him, following him, and being disciplined by him. Only those who walk in his steps of self-denial and self-sacrifice dare call themselves his disciples, and the one badge evermore of true discipleship is the cross mark of the Lord Jesus. As Whittier has sung so truly and so grandly:

"Wherever through the ages rise
The altars of self-sacrifice;
Where love its arms has opened wide
Or man for man has nobly died;
I see the same white wings outspread
That hovered o'er the Master's head."

Dear friend, have you these cross marks on your life? Are you welcoming the glory of partnership in his love and sacrifices and saying day by day:

"The cross of Christ I'll cherish,
Its crucifixion bear;
And sail reproach and sorrow,
If Jesus leads me there."

—Selected.

Lincoln's Plea.

Lincoln, when pleading for some women who had been arrested for saloon smashing, said:

May it please the court, I will say a few words in behalf of the women who are arraigned before your honor and the jury. I would suggest, first, that there be a change in the indictment, so as to have it read, "The State against Mr. Whiskey," instead of "The State against the Women." It would be far more appropriate. Touching the question there are three laws: First, the law of self-protection; second, the law of the statute; third, the law of God. The law of self-protection is the law of necessity, as shown when our fathers threw the tea into the Boston harbor, and in asserting their right to life, liberty, and the pursuit of happiness. This is the defense of these women. The man who has persisted in selling whisky has had no regard for their well-being or the welfare of their husbands and sons. He has had no fear of God or regard for man; neither has he had any regard for the laws of the statute. No jury can fix any damages or punishment for any violation of the moral law. The course pursued by this liquor-dealer has been for the demoralization of society. His groggeries have been a nuisance. These women, finding all moral suasion of no avail with this fellow, oblivious to all tender appeal, alike regardless of their prayers and tears, in order to protect their house-holds and promote the welfare of the community, united to suppress
the nuisance. The good of society demands its suppression. They accomplished what otherwise could not have been done.—Selected.

An Answer to Prayer.

Some months ago I wrote to many of the persons who help support our Marathi work in Poona, and asked them to have special prayer for our Poona Marathi work. I have never seen Satan more manifest than he has been in the past few months in the whole of our work—boarding school, city schools and evangelistic work. Last Monday, at my workers' meeting I saw a most wonderful change, and the workers seemed burdened for the souls of the people. About the middle of the week many of the boarding-school boys were convicted of sin, and to-day many of them are calling on God for themselves and the other boys in the school. All is quiet, but some of the boys have come out so clearly and look happy. On Sunday evening some of the workers and some of Miss Parker's girls met in front of one of our city school buildings and the Hindu people gathered about and we had a most wonderful time. We were out of doors and the singing, testifying, and praying were all going on at the same time. One Bible woman would have a little group of Hindoo women to whom she was explaining the plan of salvation; a young man would have a group to whom he was singing a hymn and explaining what it meant. There were several other groups; in the midst of these groups there would be someone praying for them. I think that there were about twenty persons who were either leading in prayer or doing personal work. All this would seem like confusion, but it was not; it all seemed in order and led by the Spirit. No one felt it their duty to lead the meeting. I came home and found the boarding-school boys in the prayer room praying, and one boy had been praying for hours, and the light came to him about midnight, and now he is very happy and praying for others.—Christian Advocate.

Romaine has well said: “Gratitude to God makes even a temporal blessing a taste of heaven.”

All lesser problems are settled in settling the problem of accepting or rejecting Christ.

Rev. W. S. Jacoby said: “I do not see how an intelligent, consecrated Christian can belong to a secret order.

The book of Judges is one of war and bloodshed, sometimes called the book of failure. But the cause was disobedience. If the Children of Israel had been faithful to God as they had been commanded to be, they could have enjoyed the fat of the land in peace and safety. But it is the same old story of disobedience. During the earlier years of Joshua's reign, Israel enjoyed a season of obedience and victory. But the indifference and lukewarmness that seemed to be breeding in the latter part of Joshua's reign now becomes such idolatry and wickedness that God allows kings to punish his people. Time and again, he raises up a true man as ruler or judge, but scarcely is the judge passed away till the people become as bad as before; and even worse. Notice specially what seems to be the climax in the last five chapters, when the people did what was right in their own eyes. Some people to-day, even in the church, desire to do what is right in their own important eyes, and try even to force others to do the same, it brings disorder and selfishness and confusion into the church.

As we study these lessons we cannot help but rejoice for the better way, the way of “Peace on Earth, Goodwill to men.” This would have been for them, to an extent at least, if they had been obedient, but in a much fuller sense it is for us to-day, made possible by the coming of Jesus into the world. For although these individual judges had the Holy Spirit, yet he was not poured out in a general way until after Jesus was glorified.

Still in this lesson, in the midst of darkness and terrors and fightings and awful backslidings, we have some of the brightest examples of faith in the whole Bible. Here we have Gideon and Barak, and Jephtha, and Samson, also others notable for God. It meant something to be true to God in those evil days. But obedience always brought its reward, even as it does today.

Notice carefully the chronology of this lesson. The last five chapters, instead of following the rest of the book in time, really precede. The events of these chapters begin, I think, soon after Joshua's reign, when the people forgot the Lord, and reach to the time when Othniel became judge.

As we study these lessons, let us put our lives up aside of the word of God, and see if we, too, are filled with backslidings and disobedience, or whether we are filled with loyalty to God and the fruits of righteousness.

Questions.

Again choose chapter names.
Who first after Joshua's death went up against the Canaanites? What did he do? By what means did he win? How was the victory achieved?

Who comes next in the list of judges? What was the cause of his death? What remarks are made about him? What was the cause of Barak's death?

Who is the next judge? What is his trouble? How was the victory gained?

Who is the next judge? What was the cause of his death? What saying of his is quoted?

Who is the next judge? What happened while he was on the throne? What was the result of the fight?

What is said of Samson? What is said of the Samsonites? What did Samson do after his death?

An Answer to Prayer.

Some months ago I wrote to many of the persons who help support our Marathi work in Poona, and asked them to have special prayer for our Poona Marathi work. I have never seen Satan more manifest than he has been in the past few months in the whole of our work—boarding school, city schools and evangelistic work. Last Monday, at my workers' meeting I saw a most wonderful change, and the workers seemed burdened for the souls of the people. About the middle of the week many of the boarding-school boys were convicted of sin, and to-day many of them are calling on God for themselves and the other boys in the school. All is quiet, but some of the boys have come out so clearly and look happy. On Sunday evening some of the workers and some of Miss Parker's girls met in front of one of our city school buildings and the Hindu people gathered about and we had a most wonderful time. We were out of doors and the singing, testifying, and praying were all going on at the same time. One Bible woman would have a little group of Hindoo women to whom she was explaining the plan of salvation; a young man would have a group to whom he was singing a hymn and explaining what it meant. There were several other groups; in the midst of these groups there would be someone praying for them. I think that there were about twenty persons who were either leading in prayer or doing personal work. All this would seem like confusion, but it was not; it all seemed in order and led by the Spirit. No one felt it their duty to lead the meeting. I came home and found the boarding-school boys in the prayer room praying, and one boy had been praying for hours, and the light came to him about midnight, and now he is very happy and praying for others.—Christian Advocate.

Romaine has well said: “Gratitude to God makes even a temporal blessing a taste of heaven.”

All lesser problems are settled in settling the problem of accepting or rejecting Christ.

Rev. W. S. Jacoby said: “I do not see how an intelligent, consecrated Christian can belong to a secret order.
OUR YOUTH.

Buying a Paper.

"Here, boy, let me have a paper."

"Can't."

"Why not? I heard you crying them loud enough to be heard at the City Hall."

"Yes, but that was down 'ther block, ye know, where I holered."

"What does that matter? Come, now, no fooling. I'm in a hurry."

" Couldn't sell you a paper on this here block, mister, cos it b'longs to Limpy. He's just up the furthest end now. You'll meet him."

"And who is Limpy? And why does he have this block?"

"Cos us other kids agreed to let him have it. Ye see it's a good run, 'count of the offices all along, and the poor chap is that lame he can't git around lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be thrashed. See?"

"Yes, I see. You have a sort of brotherhood among yourselves?"

"Well, we're goin' to look out for a little cove what's lame anyhow."

"There comes Limpy now. He's a fortunate boy to have such friends."

The gentleman bought two papers of him, and went on his way down town, wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance in the field.—Exchange.

A Word of Courage.

One of the common ways in which Satan accomplishes his purpose to render inactive and unfruitful the life of a Christian, is one in which he is not usually recognized; and failing to perceive him and his methods, there is an unconscious submission to his purpose. Telling the gospel story to some unsaved soul, and then feeling that no good or more harm than good has been done, is no unusual experience. Testifying in public as a faithful witness for Jesus Christ, and then thinking that what was said was not just the right thing, and that silence would have been better, is not a rare experience. It is no uncommon occurrence for a Christian to speak some loving word, or do some kindly act, or practice some self-denial or offer helpful sympathy, and afterward endure days of discouragement because it seems as if the loving words were misunderstood, the kindly act not appreciated, the self-denial useless, or the sympathy not acceptable. Satan is called the accuser of the brethren. The Syriac translation calls him the Calum-
PUBLISHERS' NOTICE.

To Subscribers:—Our terms are cash in advance.

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

2. The date on the printed label shall be given to subscribers when their subscription expires.

3. If you do not receive the Vis tourist with the date of issue, write us at once and we will send the number called for.

To Tenants,—who are unable to pay, we will send the paper free on the recommendation of the agent or upon their individual request. Individual requests must be renewed every six months as a matter of grace.

To 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.

Communications for the Vis tourist 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. L. Detwiler, 36 N. Cameron St., Harrisburg, Pa. Canadian Currency is discounted 50c.

HARRISBURG, PA., December 1, 1905.

OUR BIBLE OFFER.

We are able to offer our subscribers a good COMBINATION BIBLE with the EVANGELICAL VISITOR at a small cost. For $3.25 (INDEX FIFTY CENTS EXTRA), we will send the Bible prepaid to any address in the United States or Canada, and the EVANGELICAL VISITOR for one year. This offer holds good for renewals as well as new subscribers.

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 two versions differ, giving the Revised Version of each at foot of page, together with a Very Full Concordance, containing over 40,000 References; History and Summary of the Books of the Bible; Historical, Chronological Tables; New Subject Index to the Bible; a Dictionary of Scripture Proper Names, with their Pronunciation and meaning; Tables of Miracles, Parables, etc.

The binding is Extra French Seal, Devinity Circuit, Round Corners, Red under street, N.

We heartily thank the dear saints for remembering our physical needs. Not only so, but many heart broken, ailing souls, such as once we were, are partakers of these blessings. It is one of the means which Jesus used to draw the multitude to himself, so that he might point them to God his Father. It is one of the strong crowns we wear in the presence of our Lord, whom we love.

So, dear ones, God would have you know that in these things you are leading souls to Christ. Not through words, but deeds. And yet we have this assurance that your prayers do follow, and thus he has made us all workers together with him. We are under the promise that "God will be unmerciful of you all before the throne, with this assurance following that his blessing shall rest upon you. Amen." In him, SARAH BERT AND WORKERS.

3956 Peoria St., Englewood, Ill.

CHICAGO MISSION.

Dear readers of the Vis tourist, we would again refer you to the report of the Chicago Mission Building Fund, of September 1st, 1905, where there was the full amount given of money received up to that time; and would again at the close of this article, according to number of receipt, give amount given up to date. Time is rapidly going by and the close of the year is soon here, and I wish to stir up all the saints to be fervent in prayer about this matter and all that have the soliciting paper shall bring to light the hidden things of darkness and will make manifest the counsels of the hearts and then shall every man have praise of God. Furthermore, if we haven't got that love it will amount to nothing. It suffers long, is kind, enminds itself to do good, is busy about work. It is not puffed up, does not bear its own vain and unseemly pride; but, being unselfish, works and prays, has the desire of every man to be saved, and, working with the Lord, is not unfruitful in the Lord. We are not giving this love of God and the prayers of the saints to be used only to the benefit of the poor. The Apostle James says, "If a brother or sister be naked and destitute of daily food, you say unto them, depart in peace be ye warmed, and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?" So I am glad that some of my brethren and sisters have learned the lesson that the prayer will not amount to much unless we do both. Now, I will let you know that God helps us to remember the poor for to do so is mission work indeed; also to visit the sick and to give them a helping hand in time of trouble.

Oh, when I think what God gave for us we have his love; then here is what we are giving to rescue the perishing and lift up the fallen. We read in God's word about faith and hope and charity which is love. It makes no difference what we do, if we haven't got that love it will amount to nothing. It suffers long, is kind, enminds itself to do good, is busy about work. It is not puffed up, does not bear its own vain and unseemly pride; but, being unselfish, works and prays, has the desire of every man to be saved, and, working with the Lord, is not unfruitful in the Lord. We are not giving this love of God and the prayers of the saints to be used only to the benefit of the poor. The Apostle James says, "If a brother or sister be naked and destitute of daily food, you say unto them, depart in peace be ye warmed, and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?" So I am glad that some of my brethren and sisters have learned the lesson that the prayer will not amount to much unless we do both. Now, I will let you know that God helps us to remember the poor for to do so is mission work indeed; also to visit the sick and to give them a helping hand in time of trouble.

CHURCH WORK.

Chicago Mission.

Report for Month Ending Nov. 15, 1905.

Receipts.

Balance on hand, $13.65. Henry Brubaker, Mt. Morris, Ill.; Mrs. Miller, Mt. Morris, Ill.; $1; Elizabeth Book, Mt. Carmel Home, $1; Brethren, Polo, Ill., $29.50; Noah Hershey, Ks., $2.50; John Spahr, Chicago, $2.50; Jesse Wolfe, Mt. Carmel, $1; Jacob Schaff, Chicago, $1; offering box, $2.15; John Engel, Abene, $2; Samuel Grove, Chicago, $2; Dr. Shirk, Sharon, Ill.; D. W. Heise, Ont., $5; Jessie Powell, Moos Point, Miss., $2; B. Byer, kitsch, $2; brother, Chicago, $2. Rent, $2; David Hostetter, Ks., $2; Young People, Chicago, $1.60. Total, 47.95.

PROVISIONS.

J. B. Wenger, Ohio, by express, dried and canned fruit; Bell Springs Cream Co., ten lbs. butter; J. H. Byer, Mich., five lbs. potatoes, one of vegetables; Benjamin Byer, four quarts honey.

EXPENSES.

Groceries, $4.60; groceries and express, $45; gas and oil, $2.10; rent, $25; total, $45.85; balance, $16.98.

We heartily thank the dear saints for remembering our physical needs. Not only so, but many heart broken, ailing souls, such as once we were, are partakers of these blessings. It is one of the means which Jesus used to draw the multitude to himself, so that he might point them to God his Father. It is one of the strong crowns we wear in the presence of our Lord, whom we love.

So, dear ones, God would have you know that in these things you are leading souls to Christ. Not through words, but deeds. And yet we have this assurance that your prayers do follow, and thus he has made us all workers together with him. We are under the promise that "God will be unmerciful of you all before the throne, with this assurance following that his blessing shall rest upon you. Amen." In him, SARAH BERT AND WORKERS.

3956 Peoria St., Englewood, Ill.

Our City Missions.

Philadelphia Mission.

Report for November, 1905.

Balance on hand last report, $162.30.

RECEIPTS.

Freestone, Pa., $5; Martinsburg, Pa., $3; Stouffville, Ont., $5; York, Pa., $2; Abene, Kans., $2; Fordsburg, South Africa, $7; Clarence Corin, Cal., $10; Derry Church, Pa., $5; Total, $162.30.

B. L. BRUBAKER.
Our love feast was held in the Brethren's meeting-house at Souderton on November 4-5. It was indeed a good feast, as was everything that is not pleasing in his sight. And I came and settled, and settled long ago.

From Sister Boulter.

My dear brethren and sisters, I greet you all in the precious name of our Redeemer, Jesus. First of all, I want to tell you all what the Lord is doing for me. He gives me grace enough to overcome. Oh, praise the Lord forever. The world laughs at us when we talk in this strain, but we have the witness within. I sometimes think that if we were angels, if we were robed in snow-white garments and flying over head, some one of the doubters would be ready to shout us for a blackbird. But the world's opinion of the Bible and its truths does not alter the fact that it is true.

"Oh yes, it is true, God's wonderful promise is true; I trusted and tested and tried it, and I know God's promise is true."

From a harvest meeting and love feast in Harvey county, Kansas, I received $7.20. From Kohler, Ontario, $2. From Abilene, Kansas, two pair hand-knit stockings. The stockings and one dollar's worth of groceries will be given this week to a very poor family close by, and $2.60 to a very poor family. From a sister at Marietta, Pa. I shall be from a sister at Chambersburg, and still another from a sister at Wellington, Mo.

**Our Home Coming.**

We arrived at Southampton, England, October 19, at 9 a.m. and passed our baggage through the customs and at 10 o'clock we left for London, arriving at Waterloo station at 11.30. There we hastily took a cab for King's Cross, where we were again hurried to the train, having booked for Billingsboro, Lincolnshire, England, a distance of about 120 miles, where we arrived at 4.30 the same day. We were received very kindly at the home of William Stennett, whose son we met in Africa. He served at Fort Usher, about ten miles from Matopo Mission, as a policeman. But while in service he was converted and then he had much pleasure to come to our meetings. His time having expired, he returned home in May, and by his solicitation we came into his family. We found this family very courteous. Father Stennett, in his good humored English way, said to us, "Now, if you do not make yourselves at home it is your own fault." And we found it so. Mr. Stennett is a very devoted Christian woman, and the daughter, a dear young Christian lady, and we were much pleased to meet four of the sons in the family. We had the pleasure to hold up Christ on Sunday night at the Wesleyan chapel.

Having met a missionary while in Africa by the name of Reed, he said, "My mother lives in London, England, and I am an invalid. Do you know God is listening. He will answer in his own good time I know. He knows best."

I have the promise of a box from a dear sister in Philadelphia, and still another from a sister at Marietta, Pa. I shall be happy when they come, for there are many I can help. Oh, my whole heart is in the helping of the less fortunate ones. So I will beg for the poor, I plead as you who can spare. Remember when you hear the bleak winds blowing, and you sit comfortably at your own bright fireside, that so many in this world are not so fortunate. Oh, let us be about our Father's business, let us be wide awake workers, let us do the best we can at all times.

"There was a time, on earth when in the book of heaven An old account was standing of sins yet unforgiven, My name was at the top and many things below, So I went to the keeper and I settled long ago.

Chorus.

Long ago, long ago, Yes, the old account was settled long ago; And the record's clear to-day, For he washed my sins away, And the old account was settled long ago.

"The old account grew larger and larger every day, For I was always, always sinning, and never tried to pay; But when I looked ahead and saw such pain and woe, I said that I would settle, and I settled long ago."

"When at the judgment bar I stand before my king, And he the book will open and cannot find a thing; Then will my heart be glad and tears of joy will flow, Because I came and settled, and settled long ago."

"Oh sinner seek the Lord, repent of all your sins, For thus has he commanded if you would enter in; And then if you should live but a hundred years below, Up there you're not repent it, you settled long ago."

Pray for me.

Yours, yet his, BERTHA BOULTER.

P. O. address, Wachapreague, Va.

Freight address, Melfa, Va.; also Keller, Va.

An Invalid's Letter.

Dear Readers of the Visitor: May I have just a word with you? I won't de­tain you long. Next Christmas day will be the twentieth anniversary of my com­mitment to a "mattress grave." I want you to study about my condition just a lit­tle and then contrast it with your own, and see how much you have to thank God for. As many of you know I haven't changed my position in twenty years. Every joint in my body, even my jaws, is solid and motionless. I never expect to walk or sit up any more in this world. I am awaiting my death as calmly as I can and I hope I will be ready when it comes. I am looking forward to heaven with great joy and expectation. I will see my friends and relatives there, and, best of all, I will see Jesus, the blessed Christ who died for me. I would know him without the nail prints in his hand Those who love Jesus could never fail to recognize him among countless millions. While I am waiting for the call, won't you, reader, do some­thing to cheer my lonely heart? Write a letter to me and I will be glad to answer it. In the name of our Redeemer, Jesus, I say again, Write a letter to me and I will be glad to answer it. In the name of our Redeemer, Jesus, I say again, Write a letter to me and I will be glad to answer it. In the name of our Redeemer, Jesus, I say again, Write a letter to me and I will be glad to answer it. In the name of our Redeemer, Jesus, I say again, Write a letter to me and I will be glad to answer it.
boarding place. Mr. Wareham is a tourist and a very kind man. He guided us to the various places. We arrived at the British Museum, where we saw much of interest, among them the Egyptian pyramids, also brick said to have been made by the children of Israel, of the columns and epeles, etc., where Paul preached. At another place we saw the embalmed bodies (mummies) of Egyptians who lived about two thousand or more years before Christ. We saw the body of a mummy that have lived in the tomb of Adam. We visited many other places, of which we will not speak. We were at St. Paul’s cathedral, said to be the largest protestant building in the world. Here many noted men are entombed. This place does not command the largest assemblies. We were to Westminster Abbey, the oldest place. It dates back to the year thirteen hundred. Here we stood by the place where David Livingstone, the great African explorer, is buried and many other noted men. Here we walked the wards that the Roman Catholic monks used to walk and forth. Where the Catholics now hold the government of England. We also were to the parliament house, the place where the king and queen sit, and then through the House of Lords and the House of Commons.

We were much interested on Saturday afternoon to visit the Stockwell Orphanage Institution, founded by Charles Spurgeon, now deceased. We found it in a very good condition, sheltering five hundred children, boys and girls. Our next place of interest was the Bunhill Burning Field, on City Road. Here we stood by the mound where John Bunyan, the author of Pilgrim’s Progress, is buried. He died in 1688, aged 60 years. The place is marked by a raised marble mound, the statue of the man on top, and on the side the statue of the man with the bundle on his back. He was always to be found by the place where the noted poet, Isaac Watts, is buried. A number of his hymns are in our Hymnal. Next we were to the church that John Wesley established as the founder of the Methodists. We stood on the pulpit that he stood on to proclaim the gospel and we stood by the monument that marks the place where he is buried.

On Sunday morning, the 29th, we were to the services at the tabernacle, where Charles Spurgeon, deceased, preached. His son, Thomas, preached a very common gospel sermon. It seemed quite home like. No instrumental music, but splendid congregational singing. Charles Spurgeon never allowed musical instruments in his service. This is the largest place of worship in London. On Sunday night we attended service at City Temple, where we listened to a very common but practical sermon by R. J. Campbell. Paul rejoiced that Christ was preached, and so we were to prove all things and hold fast that which is good. We are very thankful for Mrs. Reed’s kind offer in bearing our lodging expenses and we are very glad to have had Mr. Wareham as our guide and his home with his sister. We left their place Monday forenoon for King’s Cross, where we again booked for Billingsboro. We were met at the station by our young friend, Miss Emelie Stennett, and her cousin, Miss —. We spent another evening and night at the old homestead and farm house where we were so kindly helped to get ready for our voyage to our homeland. We certainly enjoyed all of our visit among English friends, and their kindness to us we will not forget. Oh the dear Christian mothers, and their prayers, how they have followed that wayward son, yes, and that daughter!

On October 31, at 9:30 a.m., we left the dear ones with many good wishes as we boarded the train and started for Liverpool, where we arrived about 3 p.m. We were met by the White Star Steamer agent and our baggage arranged and we directed to a third class hotel for the night. Next morning, November 1, we walked to the time street station and we were taken quite a ways on the train, then we had a ways to walk, and at 10:30 we boarded the large vessel, the Baltic, and arrived safely at New York harbor on the 20th. We took the vessel at 11:30, got our baggage through custom and then came to Philadelphia, arriving at 3 p.m. We then came to the Brethren’s Mission where we were received so kindly by dear brother and sister Stover. They rejoiced that the dear Lord brought us safely to them, and we rejoiced that we were there safely. Here we had the pleasure to meet our dear son, Amos. Oh, how glad we were. We thank God that we had blessed fellowship with the saints at Philadelphia. Oh, what a joy to meet those of like precious faith. We had a very enjoyable day on Sunday, November 2nd, went left on Monday the 3rd, and came to Harrisburg and then another change of cars to our home, Mechanicsburg, where we arrived at 7 p.m. and were greeted by our loved ones.

Dear readers, we are very conscious of the fact that it was God’s will for us to go on this long visit of over nineteen months, and that it was God’s purpose to bring us safe to home. Glory to his name for evermore. We purpose to be used of God in the spread of the gospel where God would have us to labor, and as we were so conscious of your answered prayers we knew God was on for us that God’s will may be done through us. Yours in the service till Jesus comes,

John H. Myers and Wife,
Mechanicsburg, Pa., Nov. 20, 1905.

A Letter from Brother and Sister Lehman.

BUFFALO, N. Y., Nov. 25, 1905.

Dear Editor and readers of the EVANGELICAL VISITOR:

We praise God for his unbounded love to us all along the line. We left Brown county, Kansa., October 18th, stopping several places in Iowa, including Des Moines, where we found precious fellowship. In Illinois we also knocked on doors and helped among the brethren with whom we stopped at Polo and Morrison. We also spent one week at Clarence Center, N. Y., visiting amongst Sister Lehman’s relatives and a special meeting on missions was arranged for, and also at Buffalo Mission. Our visit was also extended to Canada, where we found interest in the missionary work, having the privilege to speak at Markham, and also in Ottawa, Ont. We may also go to Winchester, Ont. That the missionary cause is being taken up more and more by the brethren in the various places there can be no doubt and their liberality in the work is put to their account. There is yet much to be done to stir up an interest of the necessity of more fully consecrated workers, especially young brethren. Who will say here am I, send me! Yours for souls,

Isaac and Alice Lehman.

MISSIONARY.

A Letter from India.

Dear Editor and readers of the EVANGELICAL VISITOR:

Grace and peace be multiplied unto you dear readers. I hope this letter will meet with your approval, and that you will consider it as a reasonable proposition. There are people who seemingly have no reasoning faculties, making it impossible to reason with them. Let us all pray that God may give us the faculty to reason and that we may be reasonably disposed in regard to this letter.

First, I wish to say that our desire is to do good wherever we can, and endeavor to help the poor class of people. This we could do if we could start an industrial school, where both manual and intellectual instruction could be imparted. This we cannot do without some means. We are trusting the Lord to open the way for us to do good in this way while we are in India.

Again, India has sufficient money to help the poor if it would be rightly distributed. We also wish to know whether God can educate the poor class of people, so they remain uneducated, and who will sacrifice himself or herself to take this work in hand without any means? For we cannot do it. We cannot build a house unless we have the means and the materials first. It seems to be very necessary to start a rescue home for those who forsake father, mother, brethren, houses, and lands for Jesus’ sake. God has already given us three dear souls. The first one was a Brahman, the second was a Mohammedan priest and his daughter of nine years. He is a man of reason. He wanted to know whether he was God or man. We turned to Tim. iii. 16, and explained it to him. Then he said, if Jesus was God, why did he (Jesus) say that “None is good, save one, that is God?” We opened God’s teaching to him and his doubt was removed, but again he asked, why the apostles at the day of Pentecost received the Holy Ghost as of cloven tongues, and on Jesus as a dove? As we were enabled to open the Scriptures to him seemingly his doubts were all removed, and he said he was now ready to be baptized in his name. We said, “If thou believest with all thine heart, and soul and strength; then and now we could not forbid water. So he was baptized upon the confession of his faith and we received him as a brother. He needs much teaching, and the best teaching that we can give him is the life that we live through Christ. He is preaching against his former religion, and holds up Jesus Christ. If he stands true, he will be persecuted.
So we ask your prayers for him. These people must have a place to flee to for safety, and if we do not have a place of this kind they will not believe our report. And this is my parting word; I feel to say in the words of the poet:

"I only covet more and more;
The clear and single eye,
To see my duty face to face
And trust the Lord for daily grace.'

My heart has been made to rejoice since here, to see that a few are willing to forsake their sins and follow the Lord. On the other hand we feel sad to see how many are not willing to take the way. When we see how these people have been steeped in superstition and sin for generation after generation, we cannot wonder that it takes time and grace to get them to grasp the truths of the gospel.

When we see how much there is to do on all sides, and when the plea comes from the people at other places, to come and open new stations, our hearts feel sad to send them away without their request granted. Then we feel to pray the prayer our Lord commanded his disciples to pray, when he said, "Pray ye therefore the Lord of the harvest; that he would send forth laborers into his harvest." I do pray that God will raise up Spirit-filled workers and send them forth into his vineyard.

We have been out visiting several times since we are here. In this way we have the opportunity of telling those who do not come to services; of the blessed plan of salvation and of God's love to them. One Saturday we made a trip of about eight miles, visited eight homes, and spoke to about seventy-five people. They usually are very attentive while we have worship with them; and some seem very glad to have us come. But the story of Jesus is so new to them that they need to hear it over and over again before they can comprehend the meaning and reason for Jesus coming into the world. Although we may not see the result of these visits as we might wish; but we know that God's word says in Isaiah lv. 11, "So shall my word be that which I please, and it shall prosper in the mouths of the heathen." We have been out visiting several times since we are here. In this way we have the opportunity of telling those who do not come to services; of the blessed plan of salvation and of God's love to them. One Saturday we made a trip of about eight miles, visited eight homes, and spoke to about seventy-five people. They usually are very attentive while we have worship with them; and some seem very glad to have us come. But the story of Jesus is so new to them that they need to hear it over and over again before they can comprehend the meaning and reason for Jesus coming into the world. Although we may not see the result of these visits as we might wish; but we know that God's word says in Isaiah lv. 11, "So shall my word be that which I please, and it shall prosper in the mouths of the heathen." We have been out visiting several times since we are here. In this way we have the opportunity of telling those who do not come to services; of the blessed plan of salvation and of God's love to them. One Saturday we made a trip of about eight miles, visited eight homes, and spoke to about seventy-five people. They usually are very attentive while we have worship with them; and some seem very glad to have us come. But the story of Jesus is so new to them that they need to hear it over and over again before they can comprehend the meaning and reason for Jesus coming into the world. Although we may not see the result of these visits as we might wish; but we know that God's word says in Isaiah lv. 11, "So shall my word be that which I please, and it shall prosper in the mouths of the heathen." We have been out visiting several times since we are here. In this way we have the opportunity of telling those who do not come to services; of the blessed plan of salvation and of God's love to them. One Saturday we made a trip of about eight miles, visited eight homes, and spoke to about seventy-five people. They usually are very attentive while we have worship with them; and some seem very glad to have us come. But the story of Jesus is so new to them that they need to hear it over and over again before they can comprehend the meaning and reason for Jesus coming into the world. Although we may not see the result of these visits as we might wish; but we know that God's word says in Isaiah lv. 11, "So shall my word be that which I please, and it shall prosper in the mouths of the heathen." We have been out visiting several times since we are here. In this way we have the opportunity of telling those who do not come to services; of the blessed plan of salvation and of God's love to them. One Saturday we made a trip of about eight miles, visited eight homes, and spoke to about seventy-five people. They usually are very attentive while we have worship with them; and some seem very glad to have us come. But the story of Jesus is so new to them that they need to hear it over and over again before they can comprehend the meaning and reason for Jesus coming into the world. Although we may not see the result of these visits as we might wish; but we know that God's word says in Isaiah lv. 11, "So shall my word be that which I please, and it shall prosper in the mouths of the heathen." We have been out visiting several times since we are here. In this way we have the opportunity of telling those who do not come to services; of the blessed plan of salvation and of God's love to them. One Saturday we made a trip of about eight miles, visited eight homes, and spoke to about seventy-five people. They usually are very attentive while we have worship with them; and some seem very glad to have us come. But the story of Jesus is so new to them that they need to hear it over and over again before they can comprehend the meaning and reason for Jesus coming into the world. Although we may not see the result of these visits as we might wish; but we know that God's word says in Isaiah lv. 11, "So shall my word be that which I please, and it shall prosper in the mouths of the heathen." We have been out visiting several times since we are here. In this way we have the opportunity of telling those who do not come to services; of the blessed plan of salvation and of God's love to them. One Saturday we made a trip of about eight miles, visited eight homes, and spoke to about seventy-five people. They usually are very attentive while we have worship with them; and some seem very glad to have us come. But the story of Jesus is so new to them that they need to hear it over and over again before they can comprehend the meaning and reason for Jesus coming into the world. Although we may not see the result of these visits as we might wish; but we know that God's word says in Isaiah lv. 11, "So shall my word be that which I please, and it shall prosper in the mouths of the heathen." We have been out visiting several times since we are here. In this way we have the opportunity of telling those who do not come to services; of the blessed plan of salvation and of God's love to them. One Saturday we made a trip of about eight miles, visited eight homes, and spoke to about seventy-five people. They usually are very attentive while we have worship with them; and some seem very glad to have us come. But the story of Jesus is so new to them that they need to hear it over and over again before they can comprehend the meaning and reason for Jesus coming into the world. Although we may not see the result of these visits as we might wish; but we know that God's word says in Isaiah lv. 11, "So shall my word be that which I please, and it shall prosper in the mouths of the heathen." We have been out visiting several times since we are here. In this way we have the opportunity of telling those who do not come to services; of the blessed plan of salvation and of God's love to them. One Saturday we made a trip of about eight miles, visited eight homes, and spoke to about seventy-five people. They usually are very attentive while we have worship with them; and some seem very glad to have us come. But the story of Jesus is so new to them that they need to hear it over and over again before they can comprehend the meaning and reason for Jesus coming into the world. Although we may not see the result of these visits as we might wish; but we know that God's word says in Isaiah lv. 11, "So shall my word be that which I please, and it shall prosper in the mouths of the heathen." We have been out visiting several times since we are here. In this way we have the opportunity of telling those who do not come to services; of the blessed plan of salvation and of God's love to them. One Saturday we made a trip of about eight miles, visited eight homes, and spoke to about seventy-five people. They usually are very attentive while we have worship with them; and some seem very glad to have us come. But the story of Jesus is so new to them that they need to hear it over and over again before they can comprehend the meaning and reason for Jesus coming into the world. Although we may not see the result of these visits as we might wish; but we know that God's word says in Isaiah lv. 11, "So shall my word be that which I please, and it shall prosper in the mouths of the heathen."
where our books were? N'dhlabambi had them. We stepped outside, our sister saying to Bro. Ndhlalambi, "They want us to sing, but I fear they have drunk too much to listen." Sister David/s/o, too. The chief's son, a boy of probably fourteen years of age, was standing by and heard it. He also said they would hardly listen. (This boy attends school and came to us as a small child.) The chief's son, another brother, was probably ten or twelve years of age, was standing by and heard it. He also said they would hardly listen. (This boy attends school and came to us as a small child.)

But although they are silent, there good works will follow. Their holy example, yes, every good work. Their writings, their teachings, their words kindly spoken, will all be on us, to us, if we take heed. When I think of the loved ones, now gone o'er the river, of those that have faithfully walked in the light; when I think of their crowns and their dashing splendor, their angelic garments, so spotless and white. When I think of that house in that heavenly mansion.

To the supper, where Christ shall be girded, with his angels, and be exalted to his throne, I'll go with joy and with gladness. Let us spend and be spent in the work of God, for to do. Not slothful in spirit, but zealous and faithful. Let us follow the example of the brethren and sisters, fight on and be faithful, for the past eight months with consumption, realized that his acceptance with the Lord, that time on, he was reconciled to the will of God concerning him. Just before his departure from this life, he said, "I thank God for the privilege of meeting so many kind neighbors and friends, I want to tell you all about the good works that shall follow for the past eight months with consumption, realized that his acceptance with the Lord, that time on, he was reconciled to the will of God concerning him. Just before his departure from this life, he said, "I thank God for the privilege of meeting so many kind neighbors and friends, I want to tell you all about the good works that shall follow. But although they are silent, there good works will follow. Their holy example, yes, every good work. Their writings, their teachings, their words kindly spoken, will all be on us, to us, if we take heed. When I think of the loved ones, now gone o'er the river, of those that have faithfully walked in the light; when I think of their crowns and their dashing splendor, their angelic garments, so spotless and white. When I think of that house in that heavenly mansion.

MARRIAGES.

HENDERSON—COBER.—Bro. Walter B. Henderson, of near Cherrywood, Ont., and Sister Emma Cober, daughter of Bro. and Sister John Cober, of Gormley, Ont., formerly of Cherrywood, Ont., were married at the home of the bride's parents on Nov. 15, 1905. Bro. Peter Steckley officiating.

RIDER—STOECKER.—On Nov. 8, 1905, there occurred the marriage of George Rider, to Estella Stoecker, all of near Moonlight, Kans. The ceremony took place at the home of the bride's parents, Bro. D. H. Brechbill officiating.


ABBE—BROOKS.—Married November 13th, at the home of Edward Brooks, the bride's parents, Elmer J. Aibe, son of Mr. and Mrs. Stella Aibe, and Mary Charlotte Brooks, J. H. Byer officiating. All of Lake Ann, Mich.