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**The Passing Years**

Out from the midst of the mortal,
The shadows that compassed it here,
Par from time's mystical portal,
Pasheth the beautiful year;
And only is memory left us
Of all that we held so dear.

- Whence doth it flee with its burden
- Of blessings that brightened our night,
- Leaving behind the guard
- That pictures the past with delight?
- Whence doth it flee, as a captive
- That hastens away from our sight?

- Back to eternity's brightness,
- Where mortality of not seen,
- For dim is the past behind us,
- As the future that is to be;
- Back to the hand of the Giver
- The beautiful year doth flee.

- Of its bounties we took and were blessed,
- And we freighted it well again
- With the thoughts which our lips ex­pressed,
- And the deeds which there remain;
- This closing year till judgment day
- Will the record of all retain.

- What does it bear for thee, my friend,
- This year that is passing by?
- Will grace to it her glory lend,
- When it shall reach the sky?
- This year that is passing by?
- Has it brought thee many a trial?
- What does it bear for thee, my friend,
- This year that is passing by?
- Has it brought thee many a joy;
- And the deeds which there remain;
- This closing year till judgment day
- Will the record of all retain.

- Hath it brought thee many a trial?
- Hath it brought thee many a joy;
- And the deeds which there remain;
- This closing year till judgment day
- Will the record of all retain.

**New Year's Reverie**

- I leant down over the cavern
- Time dog for the Old Year's tomb
- And laid my dead beside it
- For the sexton gave me room.
- I saw the skeleton form of sorrow
- At last I buried away;
- It had stalked through my soul's castle,
- And haunted me many a day

- And then, as I peered down deeper,
- I saw there yet was space
- For a grudge that long had shadowed
- My heart's most sunny place;
- And I cast the blighting burden
- In the grave where it belonged.
- As I said: "There are fates more bitter
- Than to be the one who is wronged."

- And down on the lid of the coffin
- I laid a vain regret
- For a time and a pleasure vanished
- For a day whose sun was set;
- And just as the tomb was closing
- I flung in a selfish thought,
- To lie in the dark and molder,
- And perish as it ought.

- And when the wheels were ringing
- Their midnight chimes, I said:
- "Since good endureth forever,
- Let the dead year bury its dead;"
- And then, like a radiant angel
- Outlined in the skies above,
- With the glad New Year in his bosom,
- I saw the Spirit soar.

- And he spoke: "It is only sorrow
- And sin and folly that dies;
- Whatever was good in the Old Year
- In the soul of the New Year lies.
- As you stand on the grave of error,
- Look on, for the stars are true!
- Let go of the things despised,
- Reach out for the things that are new!"

- —Ella Wheeler Wilcox.

**The Closing Year**

- Early to bed and early to rise, makes
- A man healthy, wealthy and wise.
- Never leave till to-morrow that which you can do to-day.

- Three removes are as bad as a fire.
- A little neglect may breed mischief;
- For want of a nail the shoe was lost;
- For want of a shoe the horse was lost,
- And for want of a horse the rider was lost.

- Vessels large may venture more,
- But little boats should keep near shore.
- It is hard for an empty bag to stand upright.

- Experience teaches a dear school,
- But fools will learn in no other.

- Forget yourself. People cannot be happy who are constantly dwelling in
- thought upon themselves, their per­fections, their own shortcomings,
- what people think of them, and so on.

- The heaviest burden of life is often ourselves.—M. P. Wells.
EVANGELICAL VISITOR


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EDITORIAL.

The Passing Years.

As we prepare the matter for this issue of the Visitor we are anew reminded of the swift passing of time. The poet says,

"O time! how few thy value weigh! How few will estimate a day! Days, months and years are passing on, The soul neglected and undone."

The years are multiplying rapidly. It seems but as yesterday that we celebrated the beginning of a New Year and commenced to write 1905. Now its days have passed never to return again, and we date this paper January 1, 1906. It is the initial number of the new year. We hope to be able to send the VISITOR forth during the coming year from time to time, its pages filled with wholesome matter which may safely be read in the circle of the home, and we pray that the blessing of the Most High may rest on all the homes where the paper goes and that the individual readers may be helped and encouraged in that which is good.

Further we desire that all the readers will help us by their prayers, first, and further by helping to fill its pages with wholesome reading matter, original or selected, such as is intended to help both saint and sinner toward God. Let there be a revival among the writers so that we may not lack suitable matter for its columns. Further we desire to increase the subscription list. Such increase, to be permanent, must needs come from the members of the Brotherhood, and we have no doubt whatever if the mem-

Furthermore, we desire it to be true that God has been merciful toward us. We trust this is the testimony of our readers. He will not at any time deal thus with us; our sins; nor rewarded us according to our iniquities. For as the heavens are high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. (Psalm cii. 10-14.)

Again, "hitherto" he has blessed. His faithfulness in blessings has been as marked as in mercy. His promises have been fulfilled, he has not failed in any of them. Temporal, material blessings have been abundant. Sufficient physical health and strength has been given to enable us to attend to the labor that came to our hand to do. It has not been so with all. Some of our readers have passed through sickness, others have had heavy trials and severe tests; others have had experience of bereavement. When loved ones were removed from the home, but, "let not your heart be troubled," says Jesus. "All things work together for good to those who love God; who are the called according to his purpose." The Psalmist could exultingly exclaim, "Thou preparest a table before me in presence of mine enemies; thou anointest my head with oil, my cup runneth over." Then there has been the "hitherto" of help. When the Lord thundered on the Philistines with a great thunder and discomfited them and delivered Israel, Samuel set up a stone and called it "Ebenezer—the stone of help—saying, Hitherto hath the Lord helped us." So we praise God, and no doubt many of our readers can also testify as to God's faithfulness in that there has been the "hitherto of help." Help from sickness to health, from discouragement to encouragement, help in disappointment and possibly disaster when the Lord gave victory even in defeat. Help to a more child-like trust in God, and a greater confidence in the ability and willingness of Christ to save and keep: help to "looking to Jesus the author and finisher of faith:" help to "look not on the things which are seen, but on the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." Help to say with David, "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."
Brother I. O. Lehman and family are contemplating to leave the homeland for South Africa to resume mission work, sometime in April next. Brother Lehman is at present visiting relatives and friends in Pennsylvania, while sister Lehman and children are with her parents in Brown county, Kans., where brother Lehman will join them later and from there they will finally start to the coast, stopping only briefly at a few places as they pass through.

Brother and sister Eli Hoffman, of Kansas, who spent several months visiting friends in Pennsylvania among them sister Hoffman’s aged mother, left for their western home on December 13. Sister Pyke, of Abilene, Kans., who had come east to visit her aged mother at Mechanicsburg, Pa., also started homeward at the same time. Sister Fanny Barnes, who came east with sister Pyke, will visit in the east during the winter.

The second number of “Africa’s Golden Harvests” is on our table. It is published at New Primrose, Germiston, Transvaal, in the interest of the South African Compounds and Interior Mission. The paper is a quarterly, subscription price 60 cents per year. Its columns are full of interesting matter pertaining to mission work in general and South Africa in particular. Any one desiring to subscribe can do so through this office.

Too late for this issue a letter came from brother S. G. Engle, of Philadelphia, Pa., which gives an account of Christmas work at the Mission, how that boxes and packages and bundles, and letters with money came from different parts of the country, and how the workers gladly distributed them to the poor and needy, bringing to a goodly number of homes a taste of Christmas cheer. The letter will appear in next issue.

It will be of interest to the many friends of brother and sister Jesse R. Eyster, missionaries in Africa, that a little baby girl came to their home on September 6, 1905. In making note of this event the editor of “Africa’s Golden Harvests” says, “Little Anna Eyster, missionaries in Africa, that a son Evart, of Abilene, Kans., spent a portion of December, and later was engaged at Pequa in special meetings.

In order that those who have received the Vispron on trial, mostly paid for by friends, may have a little longer time to renew, we delay dropping their names from the list for this issue. But such as are not renewed before next issue will be dropped. We will make use of the blue mark as a reminder to all who should pay up now or notify us to discontinue the paper. If there is any mistake in any one’s credit we would like to be reminded of it without delay.

In preparing the copy of the Fire Relief Report in last issue for the compositor, a mistake was made in the item of damage to brother Levi Mummau’s house. The amount should read $75 and not $750. The mistake was made in copying from the original report, as sent in by the secretary.

We learn that the special meetings at Conoy, Lancaster county, which were conducted by brother Fred. Bowers of Souderton, Pa., closed December 17th. There were a number of conversions as will be seen in the report elsewhere in this issue.

A dainty wedding card received at this office notes the marriage, in India, on November 18, 1905, of Fannie L. Hoffman, daughter of brother and sister Eli Hoffman, of near Donegal, Kansas, to Reverend M. B. Puller, of the Missionary Alliance.

Brother Isaac Shockey and his son Evart, of Abilene, Kans., spent a day visiting in Harrisburg, leaving for home December 13. Their coming was very unexpected to us, but we enjoyed the short stay very much.

All goods intended for shipment to South Africa with brother Levi Doner early in March should be shipped to the Messiah Home, 118 S. Bailey street, not later than February 15. Rather send them before that date.

Special meetings were held in Lykens Valley during the first part of December. The brethren H. K. Kreider and Eli M. Engle assisted in the ministry.

Elder John Smith, of Ohio, labored at Strasburg, Pa., during the early part of December, and later was engaged at Pequa in special meetings.

Bro. S. R. Smith has received more Conference Minutes than he called for. Brethren will please not send any more.

It is not too late to secure one of the Scripture Text Wall Calendars for this year. Order at once.
OUR CONTRIBUTORS.

Never Mind, Go On.

In the fight, does your heart grow weary, Do you find your path is rough and weary And above the sky is dark and stormy, Never mind; go on.

Lay aside all fear and onward pressing, Bravely fight and God will give his blessing Though the war at times may prove distressing: Never mind, go on.

Chorus.

When the road we tread is rough Let us bear in mind In our Savior\'s strength enough We may always find, Though the fighting may be tough, Let our motto be Go on, go on, to victory.

Faithful be, delaying not to follow Where Christ leads, though it may be through sorrow. If the fight should fiercer grow to-morrow, Never mind, go on. 

Cheerful be: it will your burden lighten; One glad heart will always others brighten; Though the strife the coward soul may frighten. Never mind, go on.

When down-hearted, look away to Jesus; Whot for you did shed his blood most precious. Let us say, though all the world should hate us. Never mind, go on.

Do your best in fighting for your Savior, For his sake fear not to loose men\'s favor. If beseech you should a comrade waver, Never mind, go on.

For the Evangelical Visitor.

Some Thoughts on \"Resurrection.\"

I was somewhat surprised by a recent article in the Visitor, the orthodoxy of which I question. While I do not pretend to solve the problem myself, yet I will submit a few thoughts, and let the reader take them for what they are worth, which may not be much. If I properly understand the writer, there would be either two resurrections of the same person, or none of the body at all. This is even worse than \"soul-sleeping\" and that\'s bad enough. According to this theory, resurrection is of an individual character, and takes place immediately after death, instead of being simultaneous and collective, at the Lord\'s coming. This view would practically set aside nearly all the Scripture says on the subject. What a sacrifice to \"naked immortality\" I cannot understand. For myself I am convinced that man is of a triune character composed of body, soul and spirit. The first is visible material and destructible; the soul and spirit invisible (to mortal eyes) and immortal. The body is the outer shell, the soul the inner temple, containing the spirit, having form and feature, passing out of its earthly tabernacle in the article of death. That it retains its identity, witness the rich man, Abraham and Lazarus. This would have been impossible without form and feature, for it says \"He saw\" Abraham, and afar off at that. Here is perfect recognition by the usual medium, sight, followed by speech. It is evident however, that the scope and powers of sight and speech in that state are wonderfully enlarged.

Though you have laid the outward form of your loved ones in the grave, when you think of them in the spirit world, do you not imagine form and feature? or as a nameless shadowy something aimlessly floating in endless space? Few indeed could tolerate the latter idea when thinking of those who have crossed the river before them. What intelligent idea (and they are vague at best) could we get of a soul without personal form? When John saw the angel he fell at his feet thinking it was God, and yet it was one of his (John\'s) departed brethren clothed with heavenly beauty, and graceful personality, no soul-sleeping here, and no resurrected state either.

The state intervening between death and the resurrection is necessarily an incomplete condition as one-third is lacking. It is complete as fast as it goes; and, may I venture to say, as complete as angels ever will be. God\'s redeemed ones will have higher experiences than those who were always angels, in that they follow their Savior in the resurrection, and will be clothed upon with a glorious and immortal body like his own. This is never promised to angels, only to men. These glorified bodies are the \"many mansions\" Jesus spoke of, in which the reunited soul and spirit shall dwell in triune completeness, to all eternity. In striking contrast to the frail tent of mortality in which we live, he places a structure permanent in character, eternal as its builder. To explain these mansions as compartments in heaven is out of harmony with the nature of the place, and introduces a selfish and exclusive element that could have no existence there. Human relationships are all dissolved by death. Human love that found its scope, will give place to divine love that knows no limit, and reaches out to all without respect of persons.

The resurrection morning is the grand collective home-coming of the redeemed from all lands and climes. The dead arisen, the living changed, all earth marks of color, race, or climate, deformity or debility removed forever, for \"We shall be like him for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure.\"

\"There we shall see his face, And never, never sin; There from the rivers of his grace. Drink endless pleasures in. There clothed in glorious grace, Bright as the sun we\'ll shine. And every form and every face - Look heavenly and divine.\"

Richmond Hill, Ont. F. Elliott.

From Cape Town to Cairo, Egypt.

It was the dream of the late Cecil Rhodes to have a railroad extend the entire length of Africa from Cape Town to Cairo, thus opening up central Africa to civilization and commerce. As many of those readers know, about a thousand miles of railway was built south from Cairo several years ago. Eight years ago this month (October), it was completed north from Cape Town as far as our town of Bulawayo, and one year ago it was extended to Victoria Falls over two hundred miles north of this. The Bulawayo paper a few weeks ago stated that it has now been finished one hundred sixty-eight miles beyond Victoria Falls and the Zambesi River, and is being pushed on day by day as rapidly as the condition of the country will allow; so that a Cape to Cairo railway may be a realization within the lives of some who read this. It is true, the difficulties yet to be encountered in laying another two thousand miles of rail through the worst part of the country, are tremendous, but the feat is not impossible if money and lives are not held at too high a price.

What will it mean to see Africa traversed the entire length by rail? to see darkness of ignorance and superstition come into contact with civilization? to come into touch with cannibalism and many of the worst forms of heathendom? But what does this opening of Africa mean? Is it that the gold-seekers may come and procure the gold of Ophir? Is it that the production of Central Africa might be opened up to commerce? or that farmers may come and find a home for themselves and families? I may be mistaken, but from my limited knowledge of African life, I cannot think that any of these things will soon, if ever be realized to any great extent. It seems to me that the Lord is putting it into the heart of man to build this railroad so that his messengers may be enabled to penetrate farther into the interior of Africa with less
risk to their lives, and thus carry the Gospel into the "regions beyond." He is trying to get Africa ready for his coming.

Think of what it means to travel in Africa far away from the railroad. One missionary writes that he was carried for weeks on the shoulders of natives and as he approached the mission he went 175 miles without seeing a white person and had eight days yet to travel in that way before he would reach their station. Another missionary, wife and child had to travel a long distance in this way also. They encountered rain on the journey and on account of the exposure had the fever several times before they reached their destination. Their goods had to be carried in fifty pound boxes on the heads of natives. The exposure to the rain and sun on such trips often endangers the lives of missionaries to such an extent that they are unable to reach their station at all, or their health suffers so that they are unfit for work when they do reach their destination. Even if a Cape to Cairo railroad should be realized in our time, it does not signify that all parts of Africa would at once be accessible. Many hundreds and even thousands of weary miles would yet have to be traversed by other means of conveyance.

Notwithstanding all this the Lord wants these people to have the Gospel. The railroad is being built. Who is ready to come up to the work of the Lord in pushing the Gospel train through Africa? We, who are in the field, realize that it is a blessed privilege to be workers together with God in the redemption of Africa. We rejoice that we can let even a little of his light shine through us amid the darkness. That is what the Lord saves his people for, that they may pass it on to others, either by carrying the Gospel themselves or by enabling some one else to go.

It is said that the late Hudson Taylor on his return to China, just before his death used to imagine that 'all the passengers and crew upon the steamer from diamond and gold mines; and shiploads of miners to get the riches for the kingdom. The only real work is taking possession of these things for ourselves and seeking to extend the kingdom over the whole earth so that it may be ready for the real king when he comes to take possession. The ship on which we sailed had forty South African police and only five missionaries. Why need this be when it is acknowledged even by some who are not Christians that "missionaries are better than policemen," in maintaining the peace of a country? Nothing is too hard for God and we honor him by asking largely. The King has commanded us to pray the Lord of the harvest to send forth laborers. Is it then unreasonable that we should ask for a whole shipload of harvesters? We behold the sheaves waiting on the veldt. Who is ready not only to say that he will go but to step forth and go or come?

H. Francis Davidson.
Bulawayo, South Africa.

For the Evangelical Visitor.
An Exhortation.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The Apostle Paul in his appeal to the churches uses one of the strongest metaphorical expressions to show the condescension of our blessed Lord from his high and holy position in heaven to become like one of us, yet without sin. Though he was rich, yet for your sakes he became poor that he might enrich his enemies. Oh wonderful love! Oh wonderful grace! Oh wonderful gift! Oh wonderful grace bestowed upon the churches of Macedonia (II. Cor. viii. 1) as well as upon us! "That in a great trial of affliction the abundance of their joy and deep poverty abounded unto the riches of their liberality.

The Grace of God.

had a wonderful effect on the churches of Macedonia. Though poor themselves, and probably would have had good excuse to withhold their contribution, as many do in that condition, that they have nothing to spare. But here we see that by the grace of God the poor saints of Macedonia were used as an instrument to remind the church at Corinth of their privilege to also partake of the blessings of the gospel. The grace of God makes men liberal. Though they were afflicted and poor themselves, yet they were willing to share with those who were in still greater distress than they, not only so as they had to spare and could do without, "but beyond their power." This was sacrifice indeed, which is comparable only to that made by our Lord himself. They did not only give of their much needed supplies for the poor saints at Jerusalem, "but first gave themselves to the Lord and unto us by the will of God." THIS IS TRUE CONSECRATION to give ourselves with all that we have and are to the Lord for sacrifice or service as he wills.

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." We must be faithful stewards of that the Lord hath committed to our trust.

The Thanksgiving Days of 1905, both in Canada and the United States, are again in the past. The people of both nations feasted (instead of fasted) and enjoyed their family reunions with much luxury and pleasure and in many cases in revelry and excess, possibly without even remembering those who were in less fortunate circumstances than they. Have we as Christians remembered those who were less fortunate than we? Again the Lord has permitted us to pass through another fruitful season. Have harvested abundantly of the fruits of the soil. Should we not in some way acknowledge the giver of these blessings by remembering those who were less fortunate than we? The Lord demands it. "Therefore, as ye abound in every thing, in faith and utterance and knowledge, and in all diligence, and in your love to us, SEE THAT YE ABOUND IN THIS GRACE ALSO." III. Cor. vii. 7.

But this I say, he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. God loveth a cheerful giver.

The Winter season with its cold and piercing winds is at hand, and we know our dear mission workers in the different cities where they have been stationed by the church, as well as those in foreign lands, have not been able to sow and reap or earn wages as we who are not so occupied. Their time has been largely taken up in caring for the needy, rousing up the fallen and helping them to a better life, and we believe their labor has been largely successful. But they need food and raiment as well as we and it must be supplied by our hand. The Missions have been liberally provided for during the year. Our faith-
ful workers do not appropriate the Mission funds for their personal needs, shoes, clothing, etc. You know they need good, warm clothing to go out to meet their appointments in all sorts of weather. Therefore let me kindly urge every one to come to their assistance with an offering for their personal needs as God hath prospered you. Remembering that the Lord's portion is not of the little you may have left after deducting all you think you may need for the year's supply, but from that with which he hath blessed you in your basket and in your store. That is, if you expect him to continue his blessings in the future as he has in the past. May the richest blessings of heaven rest upon all of his dear children, both small and great. (II. Cor. viii. 11, 12.)

Clarence Center, N. Y.
D. V. Heise.

For the Evangelical Visitor.
Thoughts on the Master and Servant Problem.

(The writer of the following article seems to have knowledge of what he writes, but we are doubtful whether the condition he describes obtains to any degree among the patrons of the Visitor; at least we trust not. Editor.)

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ." (Eph. vi. 51.)

I observe to my sorrow that the masters of servants are rather hard on their servants, at least quite a few of them, and especially at this time of the year, Winter, the boss is quite apt to get rather bossy. They will make their servants do most anything, and I hear them say in their heart, "I'll make you work, oh, yes, I've got you. If you don't do as I say why you just can get; I can hire plenty of help; there are lots of men who are glad to get work for their board."

Then, I see too, how they will not give their servants as good food to eat in the Winter as in the Summer. In the Summer they will give their servants meat and butter three times a day; but in the Winter the poor servants will get meat, perhaps once a day, and butter once a day—sometimes no butter at all. In the Summer they will put sugar and sweets on the table; in the Winter they will put pepper and bitter on the table. Now these things ought not to be so; shame on you, you cruel taskmasters. I hear and see these things and know whereof I speak. Then you get on your knees and pray and you will tell your servants they should do better, but your servants will only hate you the more, and will say, with fear and trembling behind your back, that you are a hypocrite. And let me say right here, that is what you are; you are very bad in the sight of God; you had better repent of your wicked way at once. Me thinks sometimes that God has a special place of torment for such as you are. You may think I am rather sarcastic in my expression, but let me assure you I write in love. I appeal to you for Jesus' sake and your own soul's sake, repent of this, your evil doing; if you don't, hell will be an awful place for you. Oh the pangs that await you in hell! Flee, flee from the wrath to come. Already in this life you have to suffer for your inconsistency.

When Spring comes your servant wants more wages and you will be scheming how you may be able to hold him. You abused him all Winter and now in order that he may stay with you, you order the wife to set a better table, supply the servants with butter and meat three times a day, besides such other extras as sugar, pie and so forth, so they will remain with you. You will even tempt them with beer and cider. Yes, I know you will, for I have seen it. Had you treated your servant good all Winter you would have no trouble with him in the Summer.

Perhaps when you first read this scripture you even said in your heart, that you have a right to make your servant fear and tremble, for the Bible says he shall do so. Let me tell you a better way to make your servant "fear and tremble." The Scripture reads: "Masters give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." Read Colossians, iv. 1-6.

If you follow out that scripture and be good to your servant all the year round he will respect you and serve you in love and fear, because he knows he has a good master, or boss. He don't want to work any where else because he knows he can get no better place to work.

Now, I would say to both masters and servants, read the whole of Ephesians vi. and live it. I fear my article may be too long, and if the Lord permits I will write again, and may have something to say to the servants. My prayer is that God may bless this message, and that it may bring conviction on them that are guilty, and if it brings conviction to you, dear reader, don't get mad, but ask God to forgive you and begin at once to do better and I assure you your home will be happy and God can use you in winning souls for Christ. Pray for your brother.

The Last South African Potentate, Gungunhana: His Court and National Rites.

Africa as it was once known, is gradually disappearing. Native customs, especially those intimately connected with the prestige of the chiefs, have fallen into abeyance with the fall of the ancient dynasties. It is now the role of history to collect and hand down the records of African traditions and customs. Having labored as medical missionary near the residence of Gungunhana, during the last two years of his reign, we had the opportunity of witnessing many curious and most interesting national rites. It is these ceremonial events that should be narrated as briefly as possible.

Gungunhana was the grandson of Manukosi. His policy, like that of his Zulu ancestors, was one of cruel despotism. How was it possible for him to keep in check the tribes greatly superior in numbers and who might easily have managed to shake off their tyrannical invaders? The reason may be found in the able diplomacy of the a-Ngoni (name given to the invaders of those regions, who were of Zulu origin.) They acted on the ancient maxim, "Divide, in order to reign securely."

Each tribe, as it was conquered, was dispersed and the various divisions placed under the jurisdiction of chiefs, whose personal interest it was to remain loyal to the king, etc., etc., etc. National Festivals and Royal Dances Called Nkwaya.

These took place in the month of February at Mandhlakazi, the capital. The opening day of the Nkwaya was proclaimed far and wide throughout the country, and, from that day on, every song and every dance, except those in praise of the king, were strictly forbidden. For this occasion every part of the festival followed a pre-conceived plan. The return of the king's heralds, each one carrying with him a small quantity of the water of each river in the country, was the signal for the beginning of the festival. This water was used in the preparation of the medicine with which, as we shall see, the king used to purify himself on the last day of the festival in January 1, 1906.
the sacred enclosure, the "Hlawbelo."

Early on the morning of the first day, one of the principal advisers of the king, executes the royal dance before the "Hlawbelo." The king accompanied by his wives there performs the opening dances before his mother's hut. Then begins the general dance. Troops of men, women and children, etc.

Presently the king, accompanied by one or two acolytes, enters the "Nlowbelo." Soon he reappears entirely divested of his clothing, with only a slender rush in the shape of a girdle. Custom requires him to show himself thus to his people who acclaim him with frantic joy. A stirring war-song resounds, etc., etc., etc.

War Medicine.

Toward the end of 1894, on the outbreak of the disturbances in the province of Lourenzo-Marques, Gungunhane called out an army 40,000 strong to go through the ritual at Mandokazi. On that occasion we witnessed scenes of the crudest paganism. The army ranged itself in a circle several men deep. The greatest number were armed with assagais or rifles of all sorts. All were in full war attire. The above are extracts from one of the many interesting articles which were published in the Africa's Golden Harvest, an international missionary paper. We shall be glad to solicit your subscription to this valuable paper for only 60 cents a year.

Yours for the lost,
J. O. Lehman.
New Primrose P. O., Germiston, South Africa.

For the Evangelical Visitor.

"And the Jews marvelled, saying, How knowest this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John vii. 15, 16, 17.)

The Jews marvelled at the wisdom of Jesus, because he taught the people as one having authority, and not as the scribes. However the scribes also taught the people (only by the learned letters) without the Spirit. "The letter killeth, but the Spirit giveth life." If any man will do his will, he shall know of the doctrine. The doctrine that the scribes advocated, was to make an outward show, making long prayers, standing at the corners of the streets, desiring to be greeted at market, and be called of men rabbi, etc., leaving a form of godliness, but denying the power.

Dear ones, I know you to have a little forbearance with me, and I will comment some on the seventh of Matthew. "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (God's two witnesses.) I presume till we get through with this chapter, we shall understand some of the nature of God's doctrine.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." We notice in this narrative that even the law and the prophets were teaching the human race to enter in at this "strait gate." Notice, "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Note the injunction of Jesus, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. And to me ye will not come, that you may have life." This proves it beyond a doubt, that this strait gate, and narrow way, is not the life itself, but it leadeth unto life, Jesus the only source of life.

"Beware of false prophets, which come to you in sheep's clothing, but invariably they are ravening wolves." How do we know the false prophets from the true ones? Well, let us see what Jesus says. "By their fruits we shall know them." "When ye fast (or pray) be not as the hypocrites (false prophets) of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward." "But thou, when thou fastest (or prayest) anoint thine head, and wash thy face (and comb thy hair) that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly."

Dear ones, let us notice a few of the many spurious doctrines of the Pharisees and of the Sadducees in that age of the world. "Then Jesus said unto his disciples, Take heed and beware of the leaven of the Pharisees and of the Sadducees." (Matt. xvi. 6.) "And the disciples reasoned among themselves, saying, It is because we have taken no bread?" "Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?" "How is it that ye do not understand that I spake it to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?" (Matt. xvi. 7, 8, 11, 12.) "And as Jesus spake, a certain Pharisee besought him to dine with him: and he (Jesus) went in and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is within make that which is within also? But woe unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them." (Luke xi. 37-44.)

We notice that those awful woes were pronounced upon those scribes and Pharisees, the most complete hypocrites. The reason that Jesus
called them thus was because they thought that the kingdom of God came by observation, and thought that they were righteous by keeping those outward ceremonies of the law and passed over judgment and the love of God, etc.

Well, dear ones, let us come back and finish out our important chapter. "Jesus says, Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, will I profess unto them? I never knew you: depart from me, ye that do evil. Wherefore by your fruits will I judge you; and by your fruits shall ye be judged. Therefore every tree that bringeth forth good fruit is made to abide; but every tree that bringeth forth evil fruit is hewn down and cast into the fire. Wherefore bring forth good fruit, and be ye steadfast and constant in your works, and I will set you up a name in my house, as a sign and token for the peoples of all the earth, saith the Lord. —Pope.

Wells.

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday. —Pope.

Others Can! You Cannot.

If God has called you to be really like Jesus in all your spirit, he will draw you into a life of crucifixion and humility, and put on you such demands of obedience that he will not allow you to follow other people, or measure yourselves by other Christians, and in many ways he will seem to let other good people do things which he will not let you do.

Other Christians and ministers who seem very religious and useful, may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it: and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent. Others can brag on themselves, on their work, on their success, on their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, he will lead you into some deep mortification that will make you despise yourself and all your good works. Others will be allowed to succeed in making money, or in having a legacy left to them, or in having luxuries, but it is likely God will keep you poor, because he wants you to have something far better than gold, and that is a helpless dependence on him, that he may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord will let others be honored and put forward, and keep you hid away in obscurity, because he wants to produce some choice, fragrant fruit for his coming glory, which can only be produced in the shade. He will let others be great but keep you small. He will let others do a work for him and get the credit for it, but he will make you work and toil on without knowing how much you are doing; and then to make your work still more precious he will let others get the credit for the work which you have done, and this will make your reward ten times greater when Jesus comes. The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings, or for wasting your time, which other Christians never seem distresscd over. So make up your mind that God is an infinite Sovereign, and has a right to do as he pleases with his own, and he will not explain to you a thousand things which may puzzle your reason in his dealings with you. He will take you at your word; and if you absolutely sell yourself to be his love slave, he will wrap you up in a jealous love and let other people say and do—many things that you cannot do or say. Settle it forever that you are to deal directly with the Holy Spirit, and that he is to have the privilege of trying your tongue, or chaining your hand, or closing your eyes, in ways that he does not deal with others. Now, when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of heaven.—From Living Word.

"This Thing is From Me."

I. Kings xii. 24.

Rehoboam was arrogant: Israel were independent. He undertook to play the tyrant, and they raised the cry, "To your tents O Israel," and departed. Their secession seemed a calamity, the breaking up of the nation, which was none too strong at the best. Rehoboam assembled the forces of Judah and Benjamin, one hundred and eighty thousand warriors, to fight against the house of Israel and bring back the kingdom to Rehoboam. Then came the word of God to Shemariah the man of God, saying to the people, "Ye shall not go up nor fight against your brethren the children of Israel; return every man to his house for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord." The Lord took the responsibility of this division. Calamitous as it might seem, it was better than oriental despotism, better than arrogancy, impudence, and apostasy. A monarchial form of government, against which Samuel had warned the people, had been tested, and the results were proving his warning true. It ended in the breaking up of the nation, but under the circumstances the breaking up was a necessity. "This thing," said the Lord, "is from me."

So to-day there may be divisions, secessions, and separations, which though they may seem calamitous are a choice between two evils, and of the two are to be preferred to the worse alternative. There are worse things than poverty, divisions, and secessions; and the worst of all things is sin. And when persons, communities, or associations, have gone wrong and persist in their wrongful courses, they may expect calamities and trials of ordinary character. And when some trouble of unusual bitterness provokes
During Prayer.

Paul in the eleventh chapter of First Corinthians says that holy women, when praying, should have their heads covered. The Revised Version says they should have their heads veiled, as was the custom for devout women in that age of the Christian church. It was a custom about which there was not much controversy, though in some sections there may have been a little neglect. But whatever this may have been, it was doubtless remedied by Paul's timely letter.

The early Christians in Greece read the letter with care. Most of them read it, or heard it read, in their mother tongue and had no trouble about understanding it. When Paul said that the sisters should have their heads veiled while at prayer, they understood him to mean that when engaged in a religious service they should place the appropriate covering on their heads. They might go with the veil at other times, but during the hour of prayer the custom was not to be disregarded.

From the first century down to the present generation sainted women have observed the custom in some form. They have not always worn the same kind of a prayer veil, or prayer-covering, as we sometimes designate it, but the same spirit has characterized them in the use of the covering employed. In early times they wore the veil, which to them seemed suitable for the occasion, and more than likely they associated with it the idea of holiness. We know not what was worn by all of the praying women of the succeeding centuries. In the East the early custom was doubtless retained, but in the West, the land of changes, there was some deviation from the veil of the apostolic period.

Among the reformers in Europe the cap took the place of the eastern veil. Just how this came about history does not say, nor do we regard it as a matter of special importance, for it belongs to methods rather than principles. When the Brethren commenced their reformatory movement in Germany the sisters of the church adopted the cap as their prayer-covering and by them it is still retained. The same custom prevailed less than a century ago among the devout women of several other churches. Later, most of the churches discouraged the custom, and now the cap, as a prayer-covering, is found only in the Brethren church and a few others.

We have always admired the neatly-made cap worn by our sisters. It has a purpose, and that purpose is in perfect accord with the teachings of Paul on the subject. The same spirit that prompted the holy sisters of apostolic times to cover their heads during religious services, in these days prompts our sisters to make use of their prayer-covering. As it was with the ancient prayer veil, so it is with the prayer-covering of our sisters; there is an air of sacredness about it. Wherever a sister is seen wearing the cap, she is looked upon as a praying woman, and as a rule she is respected as such by both saint and sinner.

The perpetuity of the custom in the Brethren church is a matter of no small consideration. Some sisters have laid the cap entirely aside. They may wear it to the love feast, but they do not make use of it in the regular services. Then there are others who wear the covering in a discreditable manner. They make it exceedingly small and wear it mainly on the back of the head. The worldly people look upon it as an imitation of what was observed in the past, and not the thing that Paul meant to encourage in I. Cor. xi. There is nothing about this very small cap, if we are allowed to call it such, that resembles what should be looked upon as a prayer covering.

In ancient times the sisters had their heads well covered. No one could for a moment question the sufficiency of their prayer veil. This was also true of the prayer-covering generally worn by our sisters. When the cap is properly made it is a most appropriate prayer covering and easily commands respect. But when it is made so very small that it covers only a little of the head it fails to carry with it the spiritual idea, and of course does not impress people favorably.

The church ought not to have to say how a prayer covering should be made. The sense of propriety, the sense of fitness, as well as the idea and spirit of sacredness ought to regulate a matter of that sort. We believe that one who studies what Paul wrote on the subject, and will enter into the spirit of his teaching, cannot fail to see the importance of a covering for sisters on religious occasions, in keeping with the letter as well as in keeping with the spirit of the apostolic injunction. While the letter may permit considerable variation regarding the form, suited to different ages and conditions, without in any manner interfering with the spirit, the cutting of it down until it becomes a mere semblance of what has all along been regarded as a suitable prayer cover-
The Holy Spirit and Regeneration.

"Regeneration is that work of the Holy Spirit by which we experience a change of heart."—Binney. This work is the foundation of all real Christianity. All else, without regeneration, is a failure. It is a change of nature.

Paul describes it as follows: "If any man be in Christ, he is a new creature; old things have passed away; behold, all things have become new." All who have been regenerated have this Scripture written on their hearts by the Holy Spirit, so that they know just what it means. Some one said, "We have two Bibles, one written with ink in a book, and the other written with the finger of God on the individual heart. The latter is the smaller, but the more precious." So everything that is really ours, that God has promised in his word, is also written on our hearts. If you find some description of a work of grace that you are not conscious of having had written on your heart, you will know by this time that it is not yet experienced.

All that is thus written on our hearts is written by the Holy Spirit himself. We must insist that of all experiential salvation he is the sole author. His business is to make us holy, and the beginning of experiential holiness is the work of regeneration.

Let us look at Paul's definition: "Old things have passed away; behold all things have become new." Is it true in your heart? Is the power of all the old habits of sin broken over you? If you have been an indulger in the habits so common among sinners, drink, tobacco, gaming, novel-reading, lustfulness, or sporting, did all these pass out of your life when you professed religion? If you were fond of unscriptural adornments, operatic or dance music, theater-going moving in the society of worldlings, whether "high" or "low," has the desire to do so still hold of you? Then you have not certainly become a new creature. Old things have not passed away. All things have not become new with you. Let not the worldly church deceive you. God has still to mark you his own. He has done this for countless individuals, and in no other way can you live for him. If every unholy desire is not, as Wesley puts it, "strangled in birth," put out of the mind just as soon as discovered, sin lieth at your door, for "As a man thinketh in his heart, so is he."

When the Holy Spirit regenerates a man or woman, that one is moved by new motives. The old motive at the basis of every action was self-gratification or self-seeking. Now the only motive is to please the Lord that bought us. That one is engaged in the service of a new master, even Jesus Christ. The old master and his ways are all ignored and spurned. Such an one is "made partaker of the divine nature, having escaped the corruption that is in the world through lust." This is a tremendous thing. It takes place in the twinkling of an eye, and is a new revelation to the one who experiences it. It cannot be grown into, nor thought out. It must be brought by the Spirit of God and none other. We cannot obtain it by being catechised, confirmed or baptized. Joining the church will not bring it. There is only one way, and that is the way laid down by God and recorded in the Bible.

Modern revivals seldom produce many examples of it, and those who obtain it in them do so in spite of what they are taught there. When one is regenerated, he is "sealed with the Holy Spirit of promise unto the day of redemption." The mark of God is on him, and the world does not understand him. But he understands God and has no care for the worldly things that were the most delightful to him before.

Paul experienced it. In the seventh of Romans he tells us how, under the law, he struggled to be good, but found "another law in his members warring against the law of his mind, and bringing him into captivity to the law of sin which was in his members." But as soon as he strikes the eighth chapter he breaks out in a new strain: "There is therefore now no condemnation to them that are in Christ Jesus * * * for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Hallelujah!

The Holy Spirit not only sets us free, but his indwelling keeps us free from day to day. He certainly is more able to keep than he was to conquer us in the first place. It is easier to hold a fog than it was to capture it. "If any man, have not the Spirit of Christ he is none of his." But if we are sons, then: "Because ye are sons, God hath sent forth the Spirit of his son into our hearts, crying Abba, Father." All that is implied in the relation which the word "Father." All it indicates is ours, just as fast as we find it out.

John knew from experience all about regeneration. Hear his testimony: "Whosoever is born of God does not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God." Unless this has taken place, you will try in vain to live without prevailing sin, but if it has, then you "are kept by the power of God," the indwelling "Seed," the Holy Spirit himself, from the practice of all known sin. Is this your experience? It may be.—M. L. Schooley, in Free Methodism.

Grasp the Rope.

A young man of good reputation, but unsaved, passed through a revival meeting without yielding to God. "Not now" was his answer to all entreaties. He was brought low by typhoid fever. In his partially conscious moments he said, "Why did you not ask just once more?" and thus he passed into eternity. Just once more! What immortal interests are implied in these words? The last opportunity for an immortal soul to get ready for a never-ending eternity. It is the last swing of the rope to one hanging over the dark unfathomable abyss of eternal woe. Oh, sinner, it may seem a trifling matter when the Spirit comes with entreaties or warnings and offers salvation and an eternity of bliss to your soul if you will but turn and be saved. But you hold your eternal destiny in your choice in that critical moment. If the young man had said, "Yes," to God, how easily he might have been saved. But he merely said, "Not now," and that was his last opportunity. Unsaved, judgment-bound reader, go to your knees at once, pour out your heart to God in confession of sin and he will save your soul. Some other time may be too late.—Tract.

Money is meant to be a means, not an end. There is a suggestive phrase which speaks of a man having "means."
Evangelical Visitor.

Week of United and Universal Prayer.

The Evangelical Alliance for the United States has selected a list of topics for the coming Week of Prayer. The date is January 7-14, 1906. The Alliance appropriately insists that never was the call to earnest, united prayer more inspiring and urgent than it is at this time. The present tokens of God’s gracious power are manifold and impressive. The recent awakenings in various countries have been of an exceptional character. There is also in all lands a strong movement towards Christian co-operation, and God’s people are realizing the folly of needless separations into sects and parties. The struggles of oppressed peoples, in answer to prayer, for justice and religious and political freedom are being guided toward good results. For these, as well as many other reasons, the hope is entertained that more than ordinary interest will attach to the services during the Week of Prayer for 1906.

The following is a list of the topics for the week:

**Sermsons.**

**Sunday, Jan. 7th.**—The Spirit and the Fire.

He shall baptize you in the Holy Spirit and in fire; whose fan is in his hand; and he will thoroughly cleanse his threshing floor; and he will gather his wheat into the garner, but the chaff will he burn up with unquenchable fire (Matt. iii. 11, 12). By their fruits ye shall know them (Matt. vii. 16).

**Monday, Jan. 8th.**—Believers Purified and Quickened.

Prayer: For a genuine and great revival through the promised power of God’s Spirit: a revival which shall make the churches seeking churches whose accepted and supreme mission is to aid in saving the lost. And when the day of Pentecost was now come, they were all together in one place. And they were all filled with the Holy Spirit. And there were added unto them in that day about three thousand souls (Acts ii. 1, 41). And all the churches shall know that I am he that searcheth the reins and hearts: and I will give unto each one of you according to your works (Rev. ii. 23).

**Wednesday, Jan. 10th.**—The Unsawed Arouse to Seek Salvation.

Prayer: For a genuine and great revival through the promised power of God’s Spirit: a revival which shall convince and convict the unsaved, making impossible their indifference to the Cross of Christ, and moving them to flee from both the hateful sin and the impending wrath: a revival in which sinners shall see the Savior in his atoning glory, and his freely offered salvation be everywhere welcomed, as the endangered welcome safety, and the dying welcome life; a revival in which souls shall be new-born to veritable Christian living, to the true and abounding fruits of the Spirit.

And he (the Spirit of truth), when he is come, will convict the world in respect of sin, and of righteousness, and of judgment (John xvi. 8). He that believeth on the Son hath eternal life; but he that believeth not the Son shall not have life; but the wrath of God abideth on him (John iii. 36).

Knowing therefore of the fear of the Lord we persuade men (II. Cor. v. 2).

**Thursday, Jan. 11th.**

Prayer: For a genuine and great revival through the promised power of God’s Spirit: a revival which shall exalt anew the world-wide fatherhood of God and the world-wide brotherhood of men as revealed in Christ the Lord; a revival which shall awaken, deepen, an intelligent, practical sympathy with all the oppressed and degraded; which shall be an effort to love, all national selfishness, and give international application to the one Royal Law; a revival from on high which shall mightily hasten the coming of God’s kingdom on earth with the reign of righteous, universal peace.

And the Spirit of God moved upon the face of the waters (Gen. i. 2). For he giveth not the Spirit by measure (John iii. 34). And he made of one every nation of men to dwell on all the face of the earth (Acts xvii. 26). Howbeit if ye fulfill the royal law, according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well (James ii. 8). Thy will be done, as in heaven, so on earth (Matt. vi. 10).

**Saturday, Jan. 13th.**—All Mankind Redeemed, Restored.

Prayer: For a genuine and great revival through the promised power of God’s Spirit: a revival which shall fill each Christian heart with a missionary devotion like that which filled the Savior’s heart: a revival which shall revivify the truth that while “in every nation he that feareth God and worketh righteousness is acceptable to him,” a crucified and risen Christ, made known to all the world, is still the “power of God” for the world’s salvation, the only “name under heaven, that is given among men, wherein we must be saved;” a revival which shall fill each renewed soul with a holy passion for the Christianizing of the home-land and all lands.

And the Spirit and the bride say, Come. And he that heareth, let him say, Come (Rev. xxii. 17). But I hold not my life for me, no; I hold not it that I may accomplish my course, and the ministry which I have received from the Lord Jesus, to testify the gospel of the grace of God (Acts xx. 24). Go ye into all the world, and preach the gospel to the whole creation (Mark xvi. 15).

**Sunday, Jan. 14th.**—Conditions of Blessing.

Bring ye the whole tithe into the store-house, that there may be food in your houses, and prove me now herewith, saith Jehovah of hosts, if I will not open you the window of heaven and pour you out a blessing, that there shall not be room enough to receive it (Mal. iii. 10).
EVANGELICAL VISITOR.

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

5. Send money by Post-office Money Order, Register'd Letter, or Bank Draft, to G. Detwiler, 36 N. Cameron St., Harrisburg, Pa. Canadian Currency is discounted with us.

6. Registered Letter, or Bank Draft, to G. Detwiler, 36 N. Cameron St., Harrisburg, Pa., January 1, 1906.

Our City Missions.


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

Chicago, 3460 Peoria street. In charge of Sister Sarah Bert, Bro. B. L. Brubaker and Sister Nancy Shirk.


Ethereal Work.

Another Year.

Another year is dawning! 
Dear Master, let it be In the morning of thy face. 
Another year of leaning 
Upon thy loving breast. 
Of ever deepening trustfulness, 
Of quiet, happy rest.

Another year of mercies, 
Of faithfulness and grace; 
Another year of gladness, 
In the shining of thy face.

Another year of progress, 
Another year of praise; 
Another year of proving 
Thy presence "all the days." 

Another year of service. 
Of witness for thy love; 
Another year of training 
For holier work above.

Another year is dawning 
Dear Master, let it be. 
On earth, or else in heaven, 
Another year for thee.

Selected for the Evangelical Visitor by Minnie E. Tippy, Dec. 22. 

Philadelphia Mission.

Philadelphia Mission.

Report from November 15, to December 15.

Balance on hand last report, $205.45.

Receipts.

Duncanson, $5; Garrison, Iowa, $5; Boiling Springs, Pa., $2; Wainfleet, Ont., $1; Bainbridge, Ont., Peter Stover. $5.50; Stevinson, Ont., 1 box clothing.

Expenditures.

For mission, $25; Baptist expenses, $2; Mission work, $3; shoes, provisions and coal for poor, $8.66.

Dear brethren and sisters: 
I greet you all in the name of him who never sleeps nor slumbers, but whose watchful eye is always over his children. Jesus knows our thoughts, wherefore think we evil in our hearts for there is nothing which shall not be made manifest, neither was anything kept secret but that it should come abroad, and said unto him, ye are they which justify yourselves before men. But God knoweth our hearts for that which is highly esteemed among men is an abomination in the sight of God.

Well, we praise God for what he is doing for us. Truly he is wonderful. If he should deal with us as we sometimes deal with one another or as we have deserved it the majority of us would not be here. So I praise his name for the wonderful love which he has bestowed on children of men. The cold winds are now blowing and the snow has been falling and the poor are seeking shelter, coming and pleading for coal to keep warm, also for clothes and shoes and provision. But somebody says, "Let them help themselves; if they would have done as I did they would have something too." Oh, no, no, no. Jesus said the poor you always have with you and if ye will you can do them good. Now how much love have we got for the poor? Let us examine ourselves and then we know just where we stand.

I truly thank the dear saints who have so wonderfully helped to supply the poor, knowing that God will reward you at that day. If we only gave him of cold water in his name, we shall not lose our reward. God looks on loving hearts and therefore upon your prayers.

From your unworthy brother, 
Peter Stover. 

Dear Brethren, Greeting in Jesus Name:

Let the hallelujah roll! 
Oh glory be to Jesus!

Oh this beautiful sunshining morning I am sitting in his love, and, blessed be all, I am so thankful for this wonderful salvation. He paid the price; he set me free and now I have the victory.

Following is my report:

Ramona, Kansas, $3; Hesperol, Ont., $1; Marinette, Pa., $1; and $3. 
Clarence Centre, N. Y., 1 box; wardsville, Ont., $1; Florin, Pa., $1; Harrisburg, Pa., $3; Shikellamus, Pa.; Silver Point, Ont., $2; Ramona, Kansas, $8; Elizabethtown, Pa., $2.

Charity and brethren, for the above I am truly thankful. I am happily engaged in preparing a few baskets for the very poorest, for their Christmas. Oh, I know their hearts will bound with joy. Oh, glory, glory, glory! Jesus saved and sanctified me. No, I am no longer a holiness fighter, oh, won't you pray for me for still more knowledge.

Oh, I am so glad I ever found them. For they led me to Jesus. And I mean to stay among them, daily walking in the light.

There some day I'1l join their number, over on the other shore. It is settled, hallelujah.

I am a pilgrim, evermore.

To-day I am going out in the country, back in the pine forests, with some clothes for some needy one. Oh, I need your prayers—pray for me as I go about doing the little that I can. Some day, I believe, we will see the results.

Soon another year will be gone forever. Oh how sad, the close of the old year is to me; and then, how beautiful the break of the new year! Oh, I want to be better, and do better in the coming year. May the God of peace be very near you all, it is my prayer.

Your sister, 
BETHIA Boulter.

P. O.—Address Wachapreague, Va.

Freight, Melfa, Va.

Meetings in Elkhart, Ind., Dist.

Bro. J. W. Hoover, accompanied by sister Hoover, met with us October 20, 1905, to begin a series of meetings. They came filled with the Holy Spirit and a desire to do the Master's will. Brother Hoover gave an interesting address to the saints at the first meeting, for which they praised the Lord. The class had seemed somewhat, not to say cold, but fattigued from manual labor and the services were more or less impaired during the past Summer by the repair of the church, which was necessary for comfort and convenience. It had required considerable labor, and now they needed a revival from the table of the Lord. And his promises were verified through his servant, who declared the whole truth. He talked mostly along the line of regeneration and restoration, also upon the important knowledge of our acceptance with God. With the aid of the Holy Spirit, convicting grace was carried to some hearts; some who were believers had a deeper sense of grace for the poor which might be strengthened. Two who were once identified with the church again started anew. The one was made happy by the accompaniment of her husband in his conversion; the other received the benefit of his experience. Another brother who long has been stifling the Spirit of grace surrounded to Christ. He is the father of grown children. I ask the saints to
pray that he may seek and find and remain in his Lord. 

The meetings were most of the time well attended, being somewhat hindered at first by the busy fall work. After four weeks’ duration all the special meetings were by request held in Nappanne. Then on Thanksgiving Day a meeting was held at the church as a thanksgiving meeting and harvest meeting, which had been postponed for above stated reasons. In the evening of same day a commemorative service of our Lord and Master’s redemptive work was held. This meeting seemed to be the climax—a day of giving and a day of receiving. Some of the Dekalp brethren were present; also brother Levi Cassel from Ohio.

From this place brother Hoovers will hold meeting at Yellow Creek and a few services at the Bethel, thence to Dekalp county. May God’s richest blessing be at their disposal and souls saved. Dear saints, pray that your word might dwell in us richly.

HARLEY STUMP.

Meetings at Montgomery M. H. 

Special meetings were held at the Montgomery M. H. in Franklin county beginning December 2 and closing on the evening of the 7th. These meetings were conducted by brother Noah Hess, of Lancaster, Pa., who came filled with the Spirit and preached to a large and attentive audience. Five started for the kingdom who, they are faithful, will make bright and shining lights for Jesus. Brother Hess returned home on the 15th and Elder John Wingert, of Fayetteville, preached four evenings, concluding these very interesting and profitable meetings. To God be all the glory.

H. H. MERCESBURG, PA.

Meetings at Bella Springs, Kan.

Our meeting at Bella Springs of two weeks’ duration closed December 10, 1905, with a crowded house. Two started in the Christian life, one of whom professes to have found peace with God. May He prove faithful. While only these few steps were here, there are yet many more of our young people who ought to be in the service of the Master. The church was benefited and we trust the seed sown by the faithful labors of brother Noah and sister Mary Zook will bring forth fruit in due season.

JACOB N. ENGLE.

Meetings at Conoy, Pa.

The meeting which just closed at Conoy consisted of nearly two weeks with good suits spiritually. The interest was good from start to close. Brother Fred. Bowers, of Souderton, with the home brethren broke the bread of life to us. About a dozen souls turned to the Lord—some fathers and mothers and a number of school boys. (God bless the boys and keep them is our prayer.) Some had enjoyed peace and joy in the Lord. The brethren and sisters were greatly encouraged and made to greater efforts for the cause of Christ. The excellent order which prevailed throughout the meetings was pleasing and a credit to the neighborhood. It eloquently testifies of the young people’s respect for the house of God. May God bless them for it.

Elizabethtown, Pa. A BROTHER.

A Letter of Explanation.

For some time I have not written for the VISITOR nor sent my mission money. Some may wonder why I do not send my money, so I want to tell the people why. My papa is working on the railroad, and he is trying to build a little house for us. My mamma being sick so much, I failed to raise many chickens and I gave the money towards the house. But I have gathered up about five pounds or more of S. S. Lesson Leaves and papers, and my brother and sister have saved all the papers and cards and books possible and want to send them as missionary books if they will be accepted. I am still trying to be a good boy and learn more about Jesus.

JONATHAN W. HAMAKER.

Logania, Pa.

In His Service.

On November 8th, sister Hess and myself left home to engage in evangelistic work. We stopped over for a day at Har risburg to attend the lovefeast where we had blessed fellowship with the saints of that and surrounding districts. On November 9th we started for Clarence Centre, N. Y., stopping at Lebanon, Pa., on the way for a Buffalo Mission over night, where we met brother D. V. Heise ready to escort us to his comfortable home on the 10th. We held twenty-two services at Clarence Centre, three of which were led by brother Thomas Dooly of Gormley, Ont. As in most places, we found some faithful servants of the Master, while others evidenced by their walk and conversation that his yoke had not become easy and his burden not light.

Some of the old people could relate how their parents had moved to those parts about 100 years ago from S. E. Pennsylvania in the Conestoga wagons. Some of the older members of the church brought complaint against the Pennsylvania brethren for not continuing the visits which had formerly been of nearly annual occurrence. They told us it was nothing unusual to have six to eight pilgrims drop in at an unexcpected moment. It was a time of refreshing and spiritual uplift to them and they wished that it would have been kept up. If I may whisper a secret I heard it intimated that inasmuch as the means of travel was much improved and cheapened since then we in S. E. Pennsylvania must either be getting poorer or more worldly. Which is it brethren? The rather inhar monious feeling which seems to exist between us and the Canadian brethren could no doubt be alleviated by more intercourse one with another.

During the services two girls had the courage to "stand up for Jesus" and later testify of his power in them. Others older in years admitted in a private way their need of a Savior, but why did not get the victory to make open confession. (Rom. x. 10.) May God speed the day when they shall be loosed from Satan’s power, and come out victorious in the Lord’s side.

We came to Buffalo on December 1, beginning services on the 3rd. and expect to continue until the 24th. There are about 25 members living in the city, six or eight having moved in from Canada as members, while the balance have been converted through the influence of the Mission. There are those of us who would prefer to see more conformity to the time-honored customs of plainness with some of the class and a more reverential attitude toward the rules and regulations of the church. We have a general conference index. What is it for?

As we continued to work here we noted a very good working condition among the members, and the one idea of the salvation of the sinner the uppermost in their minds. There is not as much violation of I. Cor. xii. 6—8 as I have noted in the settled and established districts. May God speed the day when we shall as a church body form a solid front against Satan and his host and forever stop the petty jitters and be heard saying that a revival cannot take place as long as such a one — is elder, minister, deacon, member or what not. Brother and sister Whisler have charge of the work, assisted by sister Small, all of whom are from Ohio. They have been giving their entire time to the work without any stated compensation. The trustees allow them to use the general fund for personal needs being beyond the church. One individual has given more for their individual needs than all the church put together. As the Lord prospers us let us remember them as individuals as well as a brother and sister. Some of the members and sympathizers from Clarence Centre and Bertie district come to the Mission betimes with well filled baskets. Would that more might follow their example. Not that there has been any real want; but by comparison to the overcrowded Sunday dinner table of Lancaster county, Pa., they could be adjudged as living an abstemious life.

The greatest need of the place at present is a larger building. The trustees have not as yet decided on a plan, but when they do, and the plea is made, let us come up nobly to the work of the Lord as did the Israelites. (Ex. xxxv. 21-25; I. Cor. xxix. 6—9.)

The Sunday-school last Sunday numbered 91. To provide comfortable room for the different classes the small boy’s were taken to the kitchen where enough sitting room was made by placing the table leaves between the chairs. The Bible class met in the sitting room and the young men’s class in one of the sleeping rooms on the second floor. The Sunday-school is the only means of reaching many of the town’s people. There are those who will allow their children to attend a Sunday-school who would not come to the service themselves. Thus the truth is spread and gradually permeates the hardened hearts of sinners.

At the present writing mine have asked for prayer; but in most of them there is not a clear evidence of acceptance with the Father.

Yours in I. THESS. v. 16—22.

ENOS H. HESS AND WIFE.

Helpers of Christ are helped by Christ.

Praise the Lord because he deserves praise. He is God.

Have intelligent knowledge of the general affairs of the world, and the inter-relations of nations.
Testimony.

While my heart is overflowing with the love of Jesus, I am reminded of glad tidings while it is so near Christmas, of the great and wonderful gift of God's Son. Oh, what, what gladness, what glad tidings went out! We all know the Christmas Scripture. No wonder his name is Wonderful! "Peace on earth good will toward men." I often wonder, do we get the meaning out of this great Christmas? Do we wish all men good will? It is sometimes said if man does only one bad deed and ninety-nine good deeds, the one bad is repeated over and over again, and about the ninety-nine good deeds nothing will be said. If we are not that sort of people, we had better repent at once and learn the Christmas Scripture and presents and of bringing glad tidings, and publishing glad tidings which will bring great joy to many sad and sorrowful hearts. It is wonderful how, when we get out away from home how many good dear people we meet who not only give gifts to us, but who have in all abundance, but search their house all through to find garments to clothe the poor. I was wonderfully impressed to go from house to house, and it was wonderful how kindly the dear people took me in, and, I tell you reader, my heart was filled with more love for everybody than ever before, and I truly got section farther away from me than ever I had. The many things the people gave to or for the mountain poor in Tennessee will bring glad tidings of great joy. It is not I, no, no, for many brothers and sisters are at work for the Lord. He also sent to be also to Philadelpia Mission, where much good work is being done, to gladden poor hearts. May God bless all Israel everywhere. Happy Christmas.

AMANDA SNYDER.

By the help of the Lord I will write a little for the "Evangelical Visitor." I have been impressed to do this while past. I have great reason to thank and praise the Lord, for he has done much for me, in that he ever answered prayer and some of the lost are found. We got back six of our girls and two boys from the Mission in Ranagourge. The Lord wonderfully undertook for us, and helped us to get them. The day we got them back was one of the best days of my life. The missionary that held them seemed beat as one after another, "I'll go" until there was not one left. The Lord helped us to hold that man to the line, to let the girls decide what they want to do. We had all agreed to abide by the children's decision. The girls were so glad to come, and even though they had been incensed by others for months against us, and though they had been promised each new savies (dresses) If they would say they wouldn't go with us, and the missionary in charge was there, the Lord just helped the girls to say they 'll go. The girls said today we have gotten the answer to our prayers. We prayed and asked daily that you might come quickly. They had tried to come home, some of them, and were caught each time by the police and returned to that Mission. Then a wall was built around take place they were in and they were kept locked in. When we hadn't left the place yet, one of the girls said "quickly, quickly, I want to go quickly. They are happy and contented to be home again. This week Josiah and I went to our dear boy behind the bars. He has been sentenced for only three months, because he frankly confessed to his deeds (stealing). We prayed as we were that God would prepare the way before us, and truly he did. As soon as he came in to us the tears began to flow, and he cried and cried. He said, "I wouldn't have done it, but was influenced by an evil person to do it." We wept together, and I told him he was still our boy, and told him Jesus could make him all over new. He said he would do so no more. We asked him if we should get a place for him when he gets out. He said yes. We had a touching visit with him. When we were about to leave, and were exhorting him to seek the Lord, he said "you pray for me." We asked permission to pray right there. It was granted, and we there knelt together and prayed and asked God to make Uma over new. Poor, dear boy.

Uma said she would, another of our runaway boys, who tried to stone David and Josiah, cried and said he too was influenced by the same person and said he would not have done as he did when they tried to get him to God, work if it had not been for the evil influence of that person. Poor children!

Oh, help us pray for our prodigal sons. I believe God is going to give them back to us; of course the big boys we cannot take back into the Orphanage but perhaps we will be able to get them work somewhere, where we can also keep in touch with them.

And now rejoice with me. I have just received a letter that we can have our remaining two girls that had been sent elsewhere; so now we will have them all back again. One of the girls remarked, "Who could say, God doesn't hear and answer prayers? Who could say God forsakens Premandava?" He didn't, nor will he. Oh, hallelujah! Yes, orphanage work does pay after all. I wish you could see our loving children. See how they help each other. Men some of them are becoming. Do you know these children do love us, even the naughty boys that acted so badly. They know we are their friends and they love us.

I expect to have other good news to write, for I feel that God has turned our captivity, Glory, glory to Jesus! Help us praise him. Tell the people of Kansas of God's faithfulness to us. How I would love to see you face to face to-day to tell you many things in detail, but time and strength do not permit it. Please follow our love to inquiring friends in Kansas.

As ever, your loving children, 
RHEDA AND JOSIAH MARTIN.

The Home Above.

There is a home where all is bright, Far away; far away; There is no dark and stormy night, Far away; far away; For Jesus said I will prepare The child of God a mansion fair, Oh may I have a dwelling there, Far away; far away; Then let the storm be wild and long Jesus loves; Jesus loves, And this shall be my daily song, Jesus loves; Jesus loves; For tears of grief are never known In that bright world I call my own; No more ready for to-morrow; Only look your soul shall live; Free salvation God will give.

--Selected--

In-taking and out-giving—getting good and giving good; that is our main business.—Rev. C. G. Ames.
WE have this time a continuation of the history of Israel under a king. Though Saul at first gave promise of good, yet in this lesson we find that Samuel's prophecy concerning him is being fulfilled. Oh, what a contrast between what Saul was and what he might have been. There are many valuable lessons in the book of Samuel. Let us notice a few.

In chapter xiv. how truly Jonathan says, There is no restraint with the Lord to save by many or by few. And he and his armor-bearer were used of the Lord to turn every man's sword against his fellow in the army of the Philistines, thus gaining the victory. How is the power of the church measured in the eyes of the Lord to-day? Not by numbers, as many suppose,—God measures the church by the amount of purity of heart, humility of spirit, and courage for God found there. May we as God's church, be filled with these attributes. Then we can be overcomers, and gain victories for our God.

Again, after Jonathan had overcome the Philistines, then the Hebrews who had gone with the Philistines when Israel were despised, now turned also to be with Israel. How like many people to-day. They will turn to the Lord during a revival meeting, when it is popular to be religious, but when the tide turns, and it is popular with the world, then they are on the popular side again. At the next revival, perhaps they will make a new start. Yes, people would like to have salvation without the cross, but it cannot be had. We preach Jesus Christ and him crucified.

Then in choosing a King, the people would have thought Eliab the right man, because of his outward stature, but God choose David and said, "Man looketh on the outward appearance, but God looketh on the heart." That God knew whom he was choosing is shown in Chapter xvii. when Eliab, like the rest of Israel was terrified because of Goliath, and even chode with David for meddling in what he supposed was the business of some older man. But David took his shepherd's sling and slew the giant.

Thus seek out other practical lessons. It is of great help to me, and I know it will be to others.

QUESTIONS.
Who came against Jabesh Gilead? What did Saul do when he heard of it? In chapter xiv. how truly Jonathan says, There is no restraint with the Lord to save by many or by few. And he and his armor-bearer were used of the Lord to turn every man's sword against his fellow in the army of the Philistines, thus gaining the victory. How is the power of the church measured in the eyes of the Lord to-day? Not by numbers, as many suppose,—God measures the church by the amount of purity of heart, humility of spirit, and courage for God found there. May we as God's church, be filled with these attributes. Then we can be overcomers, and gain victories for our God.

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Thus seek out other practical lessons. It is of great help to me, and I know it will be to others.
The Lord Is My Shepherd: I Shall Give Me

The Lord Is My Shepherd: I Shall Give Me ten thousand pounds, and one reverse of fortune may scatter it all away, but let me have a spiritual-hold of this divine assurance, "The Lord is my Shepherd: I shall not want," then I am all right, I am set up for life. I cannot break with such stock as this in hand. I never can be a bankrupt, for I hold this security, "The Lord is my Shepherd: I shall not want." Do not give me ready money now; give me a cheque book and let me draw what I like. This is what God does with the believer. He does not immediately transfer his inheritance to him, but lets him draw what he needs out of the riches of his fullness in Christ Jesus.—Rev. C. H. Spurgeon, Q. C.

Illustration: "That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ."

MARRIAGES.


HEISEY—CONNER.—Married, at Gormley, Ont., Dec. 20, 1905, by Bro. F. Elliott, of Richmond Hill, brother Joseph Heisey and sister Almeda Conner, eldest daughter of brother James Conner, all of Gormley, Ont.

REAMAN—BYER.—William James Reaman, of Ringwood, Ont., and Sister Adeline Byer, of Mount Joy, Ont., were married Dec. 6, 1905, at the home of the bride's mother, brother Peter Steckley officiating.

HEISEY—HOFFMAN.—Bro. Jacob M. Heisey, of near Florin, Pa., and Miss Elizabeth Hoffman, of West Donegal township, Pa., were united in marriage Dec. 10, 1905, by and at the home of Bishop Aaron Martin.

EBY—GINGERICH.—Married on Wednesday, December 6, 1905, at the home of Brother and Sister Solomon Gingerich, near Preston, Waterloo county, Ont., to B. F. Eby, of Newcomer, was born in Franklin county, Pa., December 23, 1845, and died at her home of her daughter, Mrs. Henry Brubaker, Mount Morris, Ill., December 3, 1905, aged 60 years, 6 months and 7 days. Her husband who officiated as deacon in the church for many years, was Abraham Miller, to whom she was married in 1863. She was the mother of eleven children, five sons and six daughters. Three of the daughters died in young womanhood. Sister Miller was a faithful member of the Brethren in Christ for many years and will be missed. Funeral services were held in College chapel, conducted by Bro. H. L. Toops. Interment in West Branch cemetery.

GEORGE.—Bro. Jacob George was born in Franklin county, Pa., May 23, 1835, and died December 3, 1905, aged 70 years, 6 months and 25 days. He was a good citizen and brother George was a faithful member of the Brethren in Christ church for many years and will be missed. The funeral services were conducted by Bro. D. Martin and H. L. Trumo, assisted by Rev. John Neise, of the Menno­nite church, being held at Franklin Corners and interment in cemetery nearby.

MUSSEr.—Bro. B. B. Musser, one of the ministering brethren of North Franklin district, Pa., Dec. 15, 1905, at his home at Greenville, Franklin county, Pa. Deceased was born in Lancaster county, Pa., December 10, 1905, at the home of her daughter, Mrs. Leah Books, of near Preston, Ont., were united in holy wedlock, Edward John Wildfong, officiating.

MARTIN—HEISEY.—Brother Aaron H. Martin and Sister Lottie N. Heisey, both of Elizabethville, Pa., were united in holy wedlock, November 29, 1905, by Bro. Jacob N. Martin officiating. The ceremony took place in West Donegal township, Lan­caster county, Pa., at the home of the bridegroom's uncle.

OBITUARIES.

ENGLE.—Jacob W. Engle, of near Shoek's Mills, Lancaster county, Pa., was born February 5, 1844, died December 8, 1905, aged 61 years, 10 months and 3 days. He leaves a brother and two sisters, Abra­ham W. Engle and Barbara W. Engle, of the same place, also two nieces, Annie W. Musser, of Harrisburg, Pa. Funeral services, conducted by Elder Aaron Martin, Rev. John M. Wolgemuth and A. Z. Hess, were held at Reich's M. H. Interment in adjoining cemetery. Text, Revelations i. 17, 18.

JOHNSON.—Enoch Johnson was born January 13, 1842, and died at Hope, Kansas, December 3, 1905, aged 63 years, 10 months and 25 days. He was sick only a few days. Leaves his widowed wife, their son and only child born dying about five years ago. A sister, Mrs. Studebaker, of Illi­nois, was present at the funeral which was held at the Belle Springs church. Inter­ment in the family lot in adjoining ceme­tery. Services were conducted by J. H. Engle, assisted by the brethren, Samuel Wingler and T. A. Long.

MILLER.—Sister Barbara Miller, nee Newcomer, was born in Franklin county, Pa., December 25, 1844, and died at her home of her daughter, Mrs. Henry Bru­baker, Mount Morris, Ill., December 3, 1905, aged 60 years, 6 months and 7 days. Her husband who officiated as deacon in the church for many years, was Abraham Miller, to whom she was married in 1863. She was the mother of eleven children, five sons and six daughters. Three of the daughters died in young womanhood. Sister Miller was a faithful member of the Brethren in Christ church for many years and will be missed. Funeral services were held in College chapel, conducted by Bro. H. L. Toops. Interment in West Branch cemetery.

PALM.—Died, near Mastersonville, Lancaster county, Pa., December 6, 1905, Mrs. Elizabeth Palm, aged 54 years, 7 months and 25 days. Funeral services were held near Mastersonville M. H., conducted by Joseph Boll, of the Mennonite brethren, and Bishop Henry B. Hoffer. Text, Rom. vii. 1, 2. "Let the children of God rejoice in the Lord."

BAKER.—Died, at Gormley, Ont., Dec. 15, 1905, Christena, beloved wife of Elder Samuel Baker, aged 81 years, 6 months and 17 days. Sister Baker had been poorly and failing in strength for some months. She could not know the present state of her health, for the present she was resting and expected an answer to her prayers. "The way of the meek is elevate; God does with the believer. He does not immediately transfer his inheritance to him, but lets him draw what he needs out of the riches of his fullness in Christ Jesus.—Rev. C. H. Spurgeon, Q. C.

Illustration: "That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ."