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The Safety Switch.

Some years ago the writer had occasion to travel frequently over a narrow-gauge railroad connecting a mining camp of Mt. Sicker, B. C., with a smelter, situated eleven miles distant, along the shore of Vancouver Island.

The train was made up of engine—one of the geared-wheel, mountain-climbing type—and two ore cars of twenty tons' capacity each. The train crew consisted of engineer, fireman, and a brakeman on each car.

The mines are located at an elevation of two thousand feet above sea level; and, as nearly the whole ascent is made within the last three miles, the grades are necessarily steep in places, with many sharp curves, where the roadbed closely hugs the mountain-side.

To insure safety to rolling stock and crew, in the event of the brakes refusing to hold and the train getting beyond control, a switch is constructed some distance below each of the most dangerous places. It was the duty of the brakeman to throw each of these switches after the train had passed on its upward way; then, in event of a runaway, the engine and cars, by leaving the main track, would run the length of the switch and their flight would be terminated by plowing into a heap of sand and thus obviate a more serious disaster.

This mode of operating, while it insured safety, also involved considerable time and labor to execute. The train crew fully appreciated the risk they invited should they neglect this duty, and for several months it was faithfully performed; but, as week after week passed uneventfully, this task was gradually looked upon as an adjunct to unnecessary labor by the brakeman. By continuing to exercise due care in handling the train, they felt that no harm would be likely to befall them through this dereliction to duty. Every trip thus far had been safely made, then why not the next? they reasoned, with the result that two of the switches below the less dangerous places were thenceforth passed by as though they were not there, and the duty was finally neglected altogether, excepting at rare intervals, when it was expected that one or more of the mine officials would ride over the line.

For several weeks nothing occurred to mar the even tenor of this easy-going method; then, one day, a brakebeam snapped, and the train shot forward with a jerk, and in another moment was pounding over the rails with fearfully increasing momentum. The men could do nothing to stay this wild flight, and, realizing that there was not one chance in a thousand of the train keeping to the rails, they jumped from the wildly-swaying cars.

The train left the track while rounding a sharp curve, after having passed two of the neglected safety switches, and crashed into a monster fir growing alongside the track. As may be surmised, only a mass of splintered planks and battered, twisted iron remained of what, a few moments before, composed a train valued at several thousands of dollars.

Not only were the engine, and the cars with their contents, nearly a total loss, but the mines had to be shut down in consequence, resulting in one hundred and fifty men being thrown out of employment for a month, before another engine could be procured. The train crew paid dearly for their neglect; one brakeman, in jumping from the train, broke an arm, the other fractured his leg at the knee, and the engineer and fireman each suffered injuries which confined them in a hospital for several weeks.

All this misery brought upon themselves and their associates, the loss of property to their employers, the lack of employment to their fellow-men—all this brought about by the act of one or two men who, trusting blindly to luck, willfully neglected to perform an obligatory duty.

But is not this ever the result of trusting to chance to carry us safely along the journey of life? Every day we behold wrecks along our pathway—men and women broken down in mind and body and spirit, caused by indulging small errors and vices; by little sins of omission and commission, which, they fondly hoped, would pass unnoticed by their fellow-men and be overlooked by nature; only to one day awaken to the fact that they are on the down grade, their passions having broken loose, and are now beyond their control as they go tearing down the road to perdition, with no safety switches of faith, hope and assurance having been set, to stay their downward course and mitigate the horror of their fate.—Sel. by Sister Vandevere.

Prayer is the key to open the day, and the bolt to shut it at night. But as the clouds drop the early dew and the evening dew upon the grass, yet it would not spring and grow green by that constant double falling of the dew, unless some great shower at certain seasons did supply the rest; so the customary devotions of prayer twice a day is the falling of the early and latter dew. But if you will increase and flourish in works of grace, empty the great clouds sometimes, and let them fall in a full shower of prayer. Choose out seasons when prayer shall overflow like Jordan in time of harvest.—Bishop Taylor.
“Ye are the temple of the living God” (11. Cor. vi. 16). When Solomon’s temple was completed it was dedicated to God. The important part of the dedication was the bringing in of the Ark of the covenant. This ark was the most comprehensive type of Christ. It was brought into the completed temple and finally permanently placed in the most holy place. It signified that the temple was now God’s possession. The ark was carried by the priests into the outer court of the temple, into the holy place, and finally into the holiest of all where it was placed in its place and the staves drawn out. Then the priests went out, and the glory of God filled the place.

The priests were consecrated for service, the temple was consecrated for a possession. Both of these types apply to believers. But the temple type is of first importance. Consecrated for a possession of God then consecrated for service, or rather, consecrated for a possession in order to serve.

“Peculiar people” in Titus ii. 14 and I. Peter ii. 9, is rendered “people for his own possession,” and “A people for God’s own possession” in the Revised Version which also agrees with the German text. Paul has it thus when he says (Acts xxvii. 23) “(God) whose I am, whom also I serve,” first possession, then service. Mary had gotten hold of it rightly and found it more profitable to sit at Jesus’ feet than did her sister, Martha, who was “cumbered about much serving.” Believers need to get hold of this thought more fully. Testimonies, as we listen to them, have much of service doing—and little of the thought of being God’s possession. The poet sings:

“Consecrate me now to thy service, Lord,” but he had previously sung:

“I am thine, O Lord, I have heard thy voice,”

and so “Ye are the temple of the living God,” God’s possession.

“The temple of God is holy.” God took possession of the temple, his glory filled the house, it was the place of blessing; here God met his people, “a house of prayer for all nations,” but Christ found that its glory had departed, it had been made a “den of thieves.” How sad the picture! Twice did Jesus drive out of its sacred precincts those who had made it a place of merchandise, and a den of thieves.

“Which temple ye are.” How important that Christ remains enthroned in the heart of the believer! But it too may be defiled. Its glory may depart; worldliness, the cares of this life, the deceitfulness of riches and the lust of other things may choke out the good and the king cannot remain there. He needs to come again and drive out the buyers and sellers, and take possession. It is not a matter of reconsecration when the heart becomes defiled by worldliness and sin, but of repentance and confession of sin. “If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (I. John i. 9).

How important is the fact of separation in order that there may be the highest enjoyment in the relation with God as his people! Righteousness has no fellowship with unrighteousness, and light has no communion with darkness; Christ and Belial are not in accord nor are the believer and the infidel in agreement. An idol is out of place in the God’s temple, and a Christian can only suffer loss by being unequally yoked together with the unbeliever. But he that separates himself and refuses to touch the unclean thing comes into touch with God. “I will dwell in them, and walk in them: I will be their God, and they shall be my people: I will receive you and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty.” What wonderful promises! And he who has made them is abundantly able to perform, and will not fail in any word he has spoken.

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all defilements of the flesh and spirit, perfecting holiness in the fear of God.”

“Look to Jesus! Christian, look! Thy dear name is in his book; Read it there and with delight, Humbly seek perfection’s height.

“Look to Jesus!” joy in life,
Cure for sin, and end of strife;
Life in death, and endless bliss
Where the blessed Savior is.”

Let a child be lost or be kidnapped as was recently the case in Philadelphia, and the whole community, city and State are at once interested and everything is done to bring about the recovery of the child, but the sadder loss of boy and girl victims that is going on daily in every city and community of the land is not noticed. The tobacco store with its gambling attachments, the drinking places, not alone the saloon, the soda fountains are not without danger, the theater, the baseball gambling institution and large factors in demoralizing and destroying the young. All this is going on under sanction of the community and no one is stirred up, and the world jogs along little caring for the many sons and daughters that are ruined for time and eternity. We venture to say that no one institution is so productive of wide-spread harm, in lowering the moral standard, and reverence for God and the sacredness of his institutions among young and old as the Sunday paper. It is almost universally bought and takes the place of worship and Bible study with the majority of the people. That Sunday school teacher who has to till the heart-soil of a class of boys who study the comic sections of the Sunday paper, is apt to find it, discouraging work, possibly finding them ready to practice some of the tricks suggested to them by the comic pictures.

“Weep for the lost! The lost will weep.
In that long night of woe,
On which no star of hope will rise,
And tears in vain will flow.”

“Weep for the lost! Lord make us weep,
And toll with ceaseless care,
To save our friends, ere yet they pass
That point of deep despair.”

July 16, 1906.
Evangelical Visitor.

Our Bible Reading Circle.

Bible Study.

Again we study the Psalms. Part of this lesson is historical. The Psalmist vividly describes the unfaithfulness of Israel, and says that though God gave them their selfish request, yet he sent leanness into their souls. If people to-day lust after selfish things, they may get them, but like Israel, they will become lean spiritually. On the other hand, if people will deny themselves for Jesus’ sake, their souls will grow fat.

How the Psalmist regarded God’s law. Nearly every verse in Psalm cxix. has something to say about law, testimonies, statutes, or some other name referring to the word of God.

How tenderly and beautifully he refers to family life and the children. “Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants around thy table.” And indeed, whoever saw a prettier sight than a large family of obedient children with father and mother sitting around the family board enjoying the evening meal! See them joyfully to their work; see them enter heartily into play; see them at family prayers, where the children also enter heartily into play; see them at family prayers, where the children also join with father and mother in making their petitions to God. God give us goodness and gentleness, kindness and true love and devotion in the home; then we need not worry about the nation and the church.

Questions.

How many kinds of wicked persons mentioned in Psalm cxlv.?
How many times in the last Psalm are there free.

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Questions.

How many kinds of wicked persons mentioned in Psalm cxlv.?
What shall happen to them?
What is the difference in the time between the life of God and man?
Name six things from Psalm ciii. that lack the life-giving power and joy.
What promise to God did he make in Ps. cxlix.?
Though we sow in tears, how shall we reap?
What is the principal topic of Psalm cxlv.?
What is the condition of the people whose heritage?
Where were they at the time?
What is the first verse of Psalm cxxxvii.?
What promise to God did the Psalmist make in the latter part?
How did David deal with his people Israel?
Did he give Israel their justful desires?
What did it bring to their souls?
What is the condition of the people whose God is the Lord?
What is the difference in the time between the life of God and man?
Name six things from Psalm ciii. that lack the life-giving power and joy.

We have now finished the study of the Psalms. Who can read them with an honest heart and not be filled with praises to God; or else, if he is not free, not be brought into condemnation because he has no praise in his heart?

The Psalmist has much to say about happiness. The Christian religion is one of joy. The law of Confucius, the founder of the Chinese religion, has many good things in it; but it lacks the life-giving power and joy. Therefore Confucius was a very sad man. His theology had no Psalms. It is fitting therefore, that right in the middle of the Holy Bible, it pleased God to place the book of Psalms—the book of song. Let us, like the psalmist says, come before his presence with singing. But we cannot do this from a pure heart unless we have fully taken our place before God and he has made us free.
The next "all" is the all of "All prayer." The Apostle undoubtedly would have prayer include the spiritual and formal. The prayer that is formal and public and the prayer that is private and alone and the prayer that is more an ejaculation, a sigh, and emotion felt, even when hardly having taken shape in thought in which the soul reaches out to God.

The third "all" is the "All perseverance." More soldiers doing battle for God fail here than anywhere else. If the church could be kept in the attitude she is keyed up to during the week of prayer, during revival seasons, under special stress of religious fervor, the battle would long since have been won, the church of Jesus Christ completed and the Lord would have set up his glorious reign on earth. This statement is made with a deep conviction as a result of careful study of prophetic truth. Who of us is here that must not confess that we have failed again and again in continuing to pray. Probably no man who lived during the wonderful nineteenth century we have recently passed stood as a more marked monument of what God can do through a man that will meet the conditions than George Mueller. It is said that Geo. Mueller had one object in life, the glory of God; one resort in every difficulty and condition, believing prayer; one oracle, the word of God; one teacher, the Holy Spirit. Geo. Mueller knew how to persevere in prayer. As we shall take up the reasons for constant, persistent, sleepless overcoming prayer in a few moments we shall see the importance in perseverance. Spurgeon said, "Prayer pulls the rope below and the great bell rings in the ears of God. Some scarcely stir the bell for they pray so languidly; others give an occasional pull at the rope; but he who wins with heaven is the man who grasps the rope boldly and pulls continuously with all his might."

The fourth "all" in this wonderful verse is the inclusive "all." "All saints' means that prayer is not only for ourselves but for our fellow soldiers. When the Greek soldiers went into battle after being fully armed, (see context) the Apostle is using a figure that the Ephesians would fully understand, they prayed to their gods. "No soldier" says Hodge, "prays for himself alone, but for all his fellow soldiers also. They form one army and the success of one is the success of all." Is it possible that heathen soldiers had more wisdom than the church of Christ, in her battle with sin and Satan? It must be so or we would not see the spectacle of church quarrels, factions, quarrelings, bickerings, back-bettings, jealousies, evil surmising and evil speaking over each other. People who pray for each other do not do these things. When the church is awake to the necessity of constant, persistent, sleepless, overcoming prayer she will present a united front against the enemy and she will be victorious. Nor need we wait until all the others who call themselves the church do this. If you and I begin there will be a united front of two that both God and Satan will be quick to recognize as they both dwell in the spirit world and those around us in the material world will also soon note it and the company will grow.

Why should we be contented thus always to be constant, persistently, sleeplessly, overcomingly pray? What reasons are there, therefor? Why should Paul close this most delightful Epistle with words so comprehensive and so strong as this?

First. Because there is a devil. The very mention of that name drives prayer. Only those ignorant of his devilish hatred towards all God's people, and of his deceitful devices for their ensnarement and of his mighty satanic power know of no fear of him. I was present at an examination of graduates at one of our theological seminaries when the question of a personal devil came up. The candidate said that he had not yet met with him. In the seminary to some of the professors taught that there was a personal devil and others taught that there was none. He said he had not yet had time to settle the question. The moderator answered for the brother, saying he would come out all right, for when he became a pastor and came into contact with men he would speedily realize the power of the devil. It was only the professors of the seminary who did not come in contact with the men of the world who held this theory. I hope the moderator was right, but I wish our professors who are in the mazes could be sent down into the slums or up, for it is not always down into slumdom as the past week's revelations in New York City have shown until some of their musty, bookish theories were tested. It would be a good thing for them and their students.

The pictures of world power, of satanic hate, of hellish deceit, and of
determined antagonism in the context are powerful incentives to constant, persistent, sleepless, overcoming prayer. Others have found safety in the “Rock that is higher than I,” and if we are wise we shall often be found upon our knees and often in the spirit and attitude of prayer. For “Satan trembles when he sees the weakest saint upon his knees.”

A second reason for constant, persistent, sleepless, overcoming prayer is that prayer is the God-given method of receiving that which man needs. The Bible is a book of prayer. If you will attempt to make a thorough study of the subject of prayer and read all the texts and passages upon prayer you will find that it is not a matter for a half hour or a few minutes. Prayer and its co-related and synonymous words pervade the whole of it. James writes iv. 2, “Ye have not because ye ask not.”

Matt vii. 7, 8, “Ask and ye shall receive, seek and ye shall find, knock and it shall be opened, for every one that asketh receiveth, and he that seeketh findeth and to him that knocketh it shall be opened.”

“Ye have not —” Ah, how many things we have not because we do not pray. Persisting, persistently, overcomingly. We have not joy, we have not power over sin. When Jesus was tempted he prayed. Peter did not. You know the result. Peter was not the last disciple that in word or act denied his Lord because he did not pray. May God forgive us. God help us to be true in constant, persistent, sleepless, overcoming, prayer, and victory shall more often crown our brow than it has in the past.

A third reason for constant, persistent, sleepless, overcoming prayer is Jesus’ own example. “Rising a great while before day.” “All night in prayer.” “And every man went into his own house. Jesus went unto the mount of Olives.” “He went up into a mountain apart to pray.” “And as he prayed—” “Being in agony he prayed more earnestly.” Prayer is mentioned about twenty-five times in the several gospels in connection with the life of Jesus. Can anything appeal more strongly to the disciples of Jesus, to us as his followers to constant, persistent, sleepless, overcoming prayer than the example of our divine Lord as it is recorded for us in the gospel story?

A further reason for constant persistent, sleepless overcoming prayer is the present ministry of our Lord.

“What,” says some one, “Is Jesus now ministering in behalf of his church? I thought his work was finished.” Yes his work of redemption is finished. Thank God it is completed. There is nothing to be added thereto. Not a tittle or letter is missing. Not a flaw can be found. The righteousness of God is revealed in the story of redemption through our crucified, risen Lord, but the work of gathering out of this sin-cursed world a body meet for our Lord to be his in all the coming ages is a matter of vital concern to him.

Two passages distinctively state that Jesus is even now, and through this gospel age engaged in just such prayer as the Apostle is by the Holy Spirit pleading for in the church of Jesus Christ.

Romans viii. 34. “Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

Hebrews vii. 25. “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.”

These words need no comment. Jesus lives to make intercession for us. If intercession is of such importance shall we not pray with constant, persistent, sleepless, overcoming prayer? A last reason I shall mention why constant, persistent, sleepless, overcoming prayer should engage the Christian is because those who have learned most of Jesus in all ages have made prayer a prominent feature in their work. In reading the Acts of the Apostles with this thought in mind you will be impressed with the large place of prayer. In chapters, i., ii., iii., iv., v., vi., vii., viii., ix., x., xii., xiii., xiv., xvi. and so on through the book the resort of the early church was prayer. It depended upon prayer. It overcame difficulties externally and internally by prayer. It met its enemies by prayer. It grew and multiplied in prayer. It was born in prayer and is lived in prayer.

In the twenty-one epistles that form so large and so important a portion of the New Testament the teaching of prayer, the place of prayer is wonderfully large. In the closing prophetic book we find the prayers of the saints filling golden vials and mingling with the incense offered up before God on the throne.

It has been so in all ages. The history of the Church of God is the history of prayer. The history of the revivals that have stirred the church in all the ages of her history, is but the story of how men and women prayed and coming out from prayer closets wrought with God in winning great victories for God. Sometimes prayer seems to be answered at once, even while we are yet speaking. At other times long intervals between the beginning of prayer and the consummation of our desire are manifested, but the lesson God would have us learn is the lesson of prayer, constant, persistent, sleepless, overcoming prayer.

Let me close with the following brief, beautiful figurative prayer of the late Mr. Spurgeon in which the soul is lost in abandonment at the feet of Jesus.

“Come in, O strong and deep love of Jesus, like the sea at flood tide; cover all my powers, drown all my sins, sweep away all my cares, lift up my earth-bound soul and float it right up to my Lord’s feet and there let it lie, a poor broken shell washed up by his love, having no virtue or value and only venturing to whisper to him, that if he will put his ear to me, he will hear within faint echoes of the vast waves of his love, which have brought me where it is my delight to lie, even at his feet forever.”

A. Z. MYERS.

June 30, 1906.

For the Evangelical Visitor.

An Exhortation and Warning.

To the readers of the Visitor, greeting:

Gen. xiii. 10-11: “And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere.”

The history of Lot is given us, as is all other Bible history, in its reality. As we see in nature, the lofty pine towering at a distance over all other trees, the cedar, oak, elm and others, in their effort to compete with the pine push up their top to such an extent, tapering to a point that at a telephone pole of thirty or more feet, we see very little difference in the diameter of bottom or top.

We also see the sand bank with fine clear sand mixed with nice sea shells, and the gravel bank with infinite variety of pebbles untouched by man, yet all of use to man in its various ways. So with all Bible object lessons. From the so-called Noah’s ark, to the little ark that Moses was to make, giving all the dimensions, length, and breadth in detail. As we see those natural objects untouched by man and yet for his use, so all Bible
object lessons are for our instruction, and it seems that there is a Bible object or narrative for every condition and circumstance that fallen humanity may fall in; and if properly applied will be a word of warning or comfort as it is needed. Therefore may the Lord give us wisdom to properly apply the above text, every member for him or herself, and learn from the mistakes of poor Lot. He started to follow Abraham in his calling, and may have been all right in the start, but when he beheld all the plains, he lost sight or did not respect his aged uncle. We do not read that he said, "Uncle, you are the oldest; you take the choice." But he seemed glad for Abram's submission and took advantage of the same to his own sorrow, loss of all his property, incest of his two daughters, which stands as a disgrace to all the world, in sharp contrast to what Mary did, "having an alabaster box of ointment of spikenard very precious." "Verily I say unto you wheresoever this gospel shall be preached throughout the whole world, this also that she has done shall be spoken of for a memorial of her," not a disgrace. As another warning, the Savior said, "Remember Lot's wife." We cannot well remember the wife without remembering the husband also. May the above be a warning and introduction to what will be said further.

As we go through life, and specially when we visit, we learn new lessons and new responsibilities come on us. In our visits through the church we learned that quite a number of our members and others intended to go to the far west among strangers—yet will say that I never would have ventured like Lot and others did, forsake the "assembly of saints" and isolate myself and family from the brotherhood for the sake of a little earthly gain. Therefore, I give some of our experience which may not be known to those contemplating to leave their home community. When a number agreed to go West, we brought the matter before district and General Conference to have the colony fully organized and our petition granted. So we went as a branch church, with instructions from God's word, his Spirit and the church to adhere to the doctrine once delivered to the saints. We were for a season, as it were, under the shadow of his wings and blossomed as the rose of Sharon, so to say, until the wolves in sheep's clothing came among the flock not sparing the same. Our experience in the locality and community in which we settled, we believe, was above the average in morals as a far western community. And yet we came in contact with so many that confessed with a certain easterner who crossed the Allegheny Mountains, Mississippi and Missouri rivers, that he had lost his family altar. He said that on a certain time a stranger came to his place for entertainment and lodging. In the evening the host asked the stranger whether he was a minister, and confessed that when he crossed the Allegheny Mountains he lost his family altar and wondered if the stranger could assist him in re-establishing the same. The stranger was willing and glad to assist in the good work, and when it was again established children and all rejoiced for such a blessing.

Therefore, as above intimated, we come in contact with so many who confessed that they lost their religion, who were seemingly members of good standing in the church and community where they came from, but being isolated from church privileges, prayer-meetings, etc., and burdened with many cares and disadvantages and disappointments in building up an earthly home and being exposed to the money sharks and extortioners of all kinds, the evil one took advantage of the occasion. Another hardship was being exposed to the inclemency of the weather and change of climate which has an influence on body and mind, which perhaps few consider, nevertheless true, under such exposures and circumstances, sickness and death may come in the family. I do not mean to draw a dark picture to discourage any, but as a warning that none isolate themselves from the true worship that their end may not be like that of Lot.

It seems there is some misunderstanding as regards mission work in the North-west. We have been among the Canada members for nearly two months and believe they are honest in their undertaking, and cannot see that the different mission work can, or will conflict with each other, if one doctrine is preached or advanced. As we understand, having had a face to face talk with the brethren that have started from Nottawa, that they do not expect to hold protracted meeting at any one place. But the great object is to feed the lambs and sheep and keep them from scattering and becoming isolated, and, if possible, forming the members in one or more colonies. If the members and the church can see and understand the object, it is hoped they will all bid them God speed and all unite with one accord in fervent prayer and supplication for all. Therefore, "let us lay aside every weight and the sin which doth so easily beset us, "and have forbearance one with the other, is our prayer, and may the above named good work prosper.

The writer has found the temptation to be a great artist who can draw the nice and apparently real pictures, and the longer you look on them the more real they grow until you may be so hypnotized that you believe them to be true from the roaring of a lion to an angel of light.

Benj. Gish.

From Brother and Sister Myers.

"And he gave some Apostles; and some prophets, and some evangelists, and some pastors and teachers." Dear readers of the Visitor. After a considerable time we come again to report some of our labors of love. The Apostle in writing his epistles speaks of the different callings of the ministry yet all for one purpose for the Master whom we profess to love. All intelligent workers want to know the meaning of their calling. I feel some what sorry that we as a church have so few recognized evangelists among us who are out in the field as workers. Webster; says of an evangelist:

1. A writer of the history or doctrines, precepts, actions, life and death, of our blessed Savior, Jesus Christ; as the four evangelists, Matthew, Mark, Luke and John.

2. A preacher or publisher of the gospel of Jesus Christ, licensed to preach, but not having charge of a particular church. Evangelize to instruct in the gospel; to preach the gospel to, and convert to a belief of, the gospel; as to evangelize heathen nations; to evangelize the world (Millner Buchanan).

We do not, God knows, refer to this office that we may receive commendation from the readers of this writing, but we would like to stir up our people to active work. Paul speaks of five officers in church work. The evangelist comes third. If we were to choose we most likely would choose to be a pastor or teacher, as pastors or teachers generally are paid for their labors; they receive a salary.
paid yearly, as an income, and they need not exercise much faith in God. They have house and home provided and are at home in their families—have quite a good position.

But not so with the evangelist workers. They must leave home and home enjoyments and go, and if it goes against the tide. If he is welcome, good, and if not he must put up with what he meets. He needs food and clothing, and he must have money to pay his traveling expenses—a good opportunity to live in faith. Yes, and to be tried so that we can say, like the Apostle Paul, "I have coveted no man's silver or gold. Pretty hard test when the purse is nearly empty, and we feel as if that brother should help us and the Spirit bids go on and trust me. Oh, it is blessed to know our calling. Not only its relation as regards the temporal part but to be worthy of the office.

Oh, yes, my dear brethren, the calling is an important one—to go out to labor as an evangelist, but it means still more to disobey God when we know that the Lord has called us. Referring to a paid ministry, the brother that is favored with much of this world's goods and stays at home when he is called to go out in the outlying districts as an evangelist and don't go, is a dear isolated member; and our brethren, when they get victory. A dear Lord bless our brother and sister when they get victory. A dear isolated members have been scattered, and our brethren's children have been scattered. Oh, how our heart is grieved to see the works of the devil. We do so much sympathize with those dear isolated members; and our brethren's children have been scattered. Oh, what will the judgment be for such men who go about trying to destroy the church of the living God? May we accept the word of God as a lamp to our feet and a light to our pathway.

JOHN H. AND CATY A. MYERS.

Dysart, Iowa, June 30, 1906.

"The Everlasting Arms." I think of that whenever rest is sweet. How the whole earth and the strength of it, that is almightiness, is beneath every tired creature to give it rest; holding God knows who is there and theirs is the blessing. Praise his Holy name.

We have not written for quite a while about where we have labor. We came on April 20, from Hazleton, Pa., to Buffalo, N. Y. Visited the church at Clarence Center, and at Wainfleet, Ont., and also at Berrie. We certainly enjoyed our visits to these different places. Our stay was only a short time. We believe we were used to water the lillies, or plants newly planted in the vineyard (church). We had blessed fellowship with the saints. We found some more led out on different lines of obedience, some in church work; some are not ready, they want to go but they are not established in the faith, and they need, like, Saul, to go to school among the prophets. Some are yet much concerned about the temporal things, and are so glad for the joy we find with God's children when they get victory. A dear brother, in the church for over twenty years, yet a tobacco user, got saved, and oh, he is so happy in the Lord. Yes, it is pleasant to be about him now; he is clean and he smells better, and he has joy now. Yet there are other plants that our heavenly Father has not planted and they must all be rooted up.

We had the pleasure to attend a few meetings at the Buffalo mission and to meet so many of the dear ones we used to meet when there in that work. As they were not through with the work of rebuilding the mission house, we did not stop there long. May the dear Lord bless our brother and sister who have charge of the work, in setting a good example of a truly spirit filled life, and also to be an example in the humility in dress. We as a plain people need have concern for our city work.

On May 14, we came with the brethren from Buffalo to Des Moines, Iowa, and attended Conference. While that occasion is in the past there still remains a pleasant recollection with us of meeting so many of like precious faith. We attended a love-feast season on Saturday and Sunday after Conference, in Dallas county at Bro. H. H. Garwick's home. It was of Spiritual interest to many of the saints; yet there remains a burden with us that the unsaved are not reached or so few of them. My God, give us travail for souls! We remained there a week and held some meetings, and returned to Des Moines on May 28, and helped in the meetings. We accompanied our Bro. D. E. Weigle to the prison at Des Moines, as he has charge of the Wednesday afternoon services. We trust the labor rendered there by these dear Christian workers will not be in vain. Our acquaintance with the Des Moines work has encouraged us. We are sure if work in our cities is handled in the right way it will prosper. Praise God for what is being done in some of our missions.

We spent three weeks visiting about Dysart and Laport City in Tama and Blackhawk counties with our brother, Andrew Gnagy, at Dysart, and Bro. John Fike at Laport City, and Bro. John B. Knupps at Garrison, holding some meetings at these different places. Evangelistic work is needed here. We feel so sorry when we hear the story of the church in this place, or east of here in Benton county, in the Fike settlement to hear of the prosperous condition the church was in when Come-out-ism was brought to them in disguise, and some accepted it, and now the flock is scattered and Come-out-ism is gone to the wind, and dear brethren and sisters have suffered. Oh, how our heart is grieved to see the works of the devil. We do so much sympathize with those dear isolated members; and our brethren's children have been scattered. Oh, what will the judgment be for such men who go about trying to destroy the church of the living God? May we accept the word of God as a lamp to our feet and a light to our pathway.

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Do You Smoke?

At the age of eleven I was converted and it was my delight to be at all the religious services. This continued three years, when a new preacher came quite stylish in dress, wearing a moustache, and smoking cigars.

There were five of us boys who went together. Our fathers were merchants and held honorable positions in the church, and we had been taught not to use tobacco as it led to still greater evils.

But our pastor walked the streets puffing so gracefully the smoke from his cigar, that we concluded that there could be no wrong in it, or he would not do it. We thought he must be a good man and surely knew what was wrong, so we concluded that our folks were old fogyes, and endeavoring to follow our pastor's example, we decided to learn to smoke. We began with the half Spanish cigar which were two for a cent. Smoking went very much against us at first; but after a few sick feelings and headaches, we managed to do it, all unknown to our parents.

Then we bought the highest priced cigars called sixers. This brought us into the tobacco shop quite frequently. Some evenings we were so interested here, that we did not go to church. At last we became more interested in the tobacco shop than in our church meetings. After awhile we heard that a certain hotel kept the best cigars. One of us went in and bought enough for us all, and we declared they were better. After that we all went in the hotel and purchased our cigars only. This was the first time we ever entered a barroom, for we were brought up to avoid such places.

Hot weather came on and we now felt quite at home in a barroom, and drank mineral water and sarsaparilla. One Fall day the landlord picked each of us a fine bunch of grapes saying, "I have some pure juice of these grapes. It's fine and not such sloppy stuff as what you boys have been drinking."

He gave us a paste. We pronounced it fine and he a fine fellow. After that we drank wine. We soon became very sporty, and often drank whiskey and got quite hilarious.

Inside of three years after our smoking preacher came, one of our number at the age of twenty-one was in a drunkard's grave—died of delirium tremens. He was one of the most brilliant and promising of young men, the idol of his Christian parents. His mother's heart broke and soon she followed him to the grave. It makes me weep whenever I think of him, so fine in physique and intellect.

Another of our number, a very bright young man, died of galloping consumption, brought on by a short life of dissipation, only nineteen years of age.

The third ruined his wealthy parents, financially and physically, by his wild life. The fourth became a boat ed sot, and the last I heard of the preacher he was begging 5-cent jobs, carrying satchels, etc.—at Jersey City wharves with which to get rum. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." (Gal. vi. 7.)

I was the youngest of all, but did not fall so low before the Holy Spirit brought me to a halt and gave me to see, and flee from, the ruinous way we were led into. But it was a long time before I found peace with God; still I was determined to seek till eternity if necessary to get deliverance from my sins and to realize what I once enjoyed. One night after seeking earnestly in church I was carried in the Spirit to the very feet of Jesus, where I lay prostrate when I heard a sweet voice saying, "Son thy sins are all forgiven thee." His praise filled my heart and lips. I had stopped the excessive use of tobacco, as it injured my throat and only took an after-dinner smoke which I bought at the local preacher's tobacco shop opposite my store. But now the Holy Spirit forced upon me the conviction that I must give up smoking, or give up Christ.

I felt that I could not set a bad example and follow Christ too. I was determined that nothing should separate me from Christ again, and so I threw away cigars forever, and immediately realized a still sweeter fellowship with Christ, and I could sing: 

"He breaks the power of habitual sin, He sets the prisoner free; His blood can make the foulest clean, His blood awaits for me."

Since I know by experience and observation the evil effects of tobacco upon the physical and moral nature of man, and that Christ is not pleased by a man using it, I have made it my business to warn all of its evil effects. I have seen hundreds of young converts who, against all of my persuasions, would point to Bro. So and So, as example and at last fall from grace. I know another preacher whose example in smoking many young converts followed, and they referred me to him when spoken to on this subject. He and most of those who followed him returned to sinful living. My observation is that all who would not give up using this filthy weed for Christ's sake, lost the Spirit of Christ and at last fell; for it is not the Spirit of Christ to set a bad example. I know a mother who bought her son tobacco to please him, against the father's wish. I saw it leading him to ruin, and in two years he died a terrible death.

A father of two fine boys came to me one day with tears in his eyes, told me how he had tried to bring them up pure and free from the evils of the day, but one day he caught them smoking and when he talked to them against using tobacco they said, "Our Sabbath-school Superintendents smokes. If it was wrong he would not do it," and he was unable to convince them. I could go on and fill a book. Dear reader, what are you doing? If setting an unholy example ruining the youth to gratify, appetite, there is a time coming when children, Sabbath-school scholars, and backslidden young men shall rise up in judgment against you, parents; against you, professors of religion; against you, Sabbath-school teachers; against you, Superintendents; against you, and condemn you for the disastrous results of your evil example.

Although much of your evil work of the past can never be undone, yet some of it may be, and your own soul saved by following II. Cor. vi. 15, 18, also vii. 1.

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Brother, if you use tobacco, will you give it up for Jesus' sake, for your own soul's sake, for the sake of the youth? If so, you certainly have the
and an evil man out of the evil treasure bringeth forth evil things.

Matt. xii. 35. Fearful are the results of an evil example.—Selected by Sister Vandevere.

Outlived Her Usefulness.

Not long since, a good-looking man in middle life came to our door asking for the "minister." When informed that he was out of town he seemed disappointed and anxious. On being questioned as to his business, he replied, "I have lost my mother, and as this place used to be her home, and my father lies here, we have come to lay her beside him."

My heart rose in sympathy, and I said, "You have met with a great loss."

"Well, yes," replied the strong man, with hesitancy; "a mother is a great loss in general, but our mother had outlived her usefulness; she was in her second childhood, and her mind had grown as weak as her body, so that she was no comfort to herself, and a burden to everybody. There were seven of us, sons and daughters, and as we could not find anybody who was willing to board her, we agreed to keep her among us a year about. But I've had more than my share of her; for she was too feeble to be moved when my time was out, and that was three months before her death. But then she was a good mother in her day, and toiled very hard to bring us all up."

Without looking at the face of the heartless man, I directed him to the house of a neighboring pastor, and returned to my nursery. I gazed on the merry little faces, which smiled or grew sad in imitation of mine—those little ones to whose ears no word in our language is half so sweet as "mother"—and I wondered if that day could ever come when they could say of me, "She has outlived her usefulness; she is no comfort to herself, and a burden to everybody!" and I hoped that before such a day would dawn I might be taken to my rest. God forbid that we should outlive the love of our children!

When the bell tolled for the mother's burial, we went to the sanctuary to pay our token of respect for the aged stranger, for we felt that we could give her memory a tear, even though her own children had none to shed.

"She was a good mother in her day, and toiled hard to bring us all up; she was no comfort to herself and a burden to everybody else."

These cruel, heartless words rang in our ears as we saw the coffin borne up the aisle. The bell tolled long and loud, until its iron tongue had chronicled the years of the toilworn mother. One—two—three—four—five. How clearly, and almost merrily, each stroke told of her once peaceful slumber in her mother's bosom, and of her seat at nightfall on her weary father's knee. Six—seven—eight—nine—ten, rang out the tale of her sports upon the greensward in the meadow and by the brook. Eleven—twelve—thirteen—fourteen—fifteen, spoke more grave visions of maidenhood and the dream of early love. Twenty spoke of the young mother whose heart was full to bursting with the new-sprung love which God had awakened in her bosom. And then stroke after stroke told of her early womanhood—of the love and cares and hopes and fears and toils through which she passed during these long years, till fifty rang out harsh and loud. From that to sixty each stroke told of the warm-hearted mother and grandmother living over again her own joys and sorrows in those of her children and children's children. Every family of all the group wanted grandmother then, and the only strife was who should secure the prize. But hark! the bell tolls on! Seventy—one—two—three—four. She begins to grow feeble requires some care, is not always perfectly patient or satisfied; she goes from one child's house to another, so that no one place seems like home. She murmurs in plaintive tones, and after all her toil and weariness it is hard she cannot be allowed a home to die in; that she must be sent rather than invited from house to house. Eighty—eighty-one—two—three—four—ah! now she is a second child—now "she has outlived her usefulness, she has ceased to be profitable to her earth-craving and money-grasping children."

When the bell ceased tolling, the strange minister rose in the pulpit. His form was very erect, and his voice strong, but his hair silvery white. He read several passages of Scripture expressive of God's compassion to feeble man, and especially of his tenderness when gray hairs are on him and his strength faieth. He then made some touching remarks on human frailty and on dependence on God, urging all present to make their peace with the Master while in health, that they might claim his promise when the heart and flesh should fail them. Then he said, "The eternal God shall be the everlasting arms." Leaning over the desk and gazing intently on the coffin'd form before him, he then said reverently:

"From a child I honored the aged, but never till the gray hairs covered my own head did I know truly how much love and sympathy this class has a right to demand of their fellow creatures. Now I feel it. Our mother who now lies in death before us was a stranger to me, as are all her descendents. All I know of her is what her son has told me to-day—that she was brought to this town from afar, sixty-nine years ago, a happy bride; that she has passed much of her life toiling, as only mothers have strength to toil, until she had reared a large family of sons and daughters; that she left her home here clad in weeds of widowhood, to dwell among her children, and that till health and vigor left her, she lived for you, her descendents. You who together have shared her love and care, know how well you have requited her. God forbid that conscience should accuse any of you of ingratitude or murmuring on account of the care she has been to you of late. When you go back to your homes be careful of your words and your example before your own children, for the fruit of your own doing you will surely reap from them when you yourselves totter on the brink of the grave. I entreat you as a friend, as one who has himself entered the 'evening of life,' that you may never say in the presence of your families nor of heaven. 'Our mother has outlived her usefulness; she was a burden to us.' Never, never; a mother cannot live so long as that! No, when she can no longer labor for her children, nor yet for herself, she can fall like a precious weight on their bosoms, and call forth, by her helplessness, all the noble generous feelings of nature."—Selected by Fred. Elliott.

"The secret of patience is love, hopefulness and confidence. Where any one of these elements is lacking, patience will be wanting, but where these are, patience will have its perfect work."

They who know not how to act agreeably, though they have learned many things, are still ignorant.—Cural.
Letter from Man Who Saw Christ.

Berlin, May 17.—A sensation has been caused in ecclesiastical circles by the publication of what is believed to be the most interesting and important historical document describing the personality of Jesus Christ. It is a letter written to the Roman Emperor by an officer of Pontius Pilate’s court, and has been discovered in the library of the Lazarist Fathers, in Rome.

Christian churchmen have set to work to prove the authenticity of the writing. Its great moment hinges upon the fact that it contains testimony as to the miracles attributed to Christ.

The letter purports to have been written soon after Jesus had begun to preach in Judea. Its text follows:

“I have learned, O Caesar, that you desired some information regarding this virtuous man called Jesus, the Christ, whom the people consider a prophet and his disciples regard as the Son of God, Creator of heaven and earth.

“It is a fact that every day one hears wonderful things told of him. To be brief. He makes the dead rise and he heals the sick.

“He is a man of medium size, whose appearance indicates both great sweetness and such an amount of dignity that one feels in looking at him that he must love him, and at the same time fear him.

“His hair, down to his ears, is of the color of ripe walnuts and hangs down on his shoulders as a light blond middle like his hair.

“It is certainly no part of any extant gospel, but its theological value must be left to theologians. It is unusually well written from a literary view point. It begins in the middle of a speech. Jesus and his disciples have entered the temple and met a Pharisee, who rebukes them for omitting some ceremonial of ablution. Jesus asks the Pharisee what the latter has done to comply with the ceremonial. The Pharisee’s reply minutely describes the process of purification, of which no previous authority has given the details.

Then follows a powerful, eloquent denunciation by Jesus of mere outward purification, saying that he and his disciples have been purified by the waters of life. There is also a mention of a hitherto unknown part of the temple called the Hegneuterian, or place of purification.

Theological circles are greatly interested in the discovery, which promises a sensation equal to that created by the Logia of Christ.—Selected by

Barbara Gedcke, Glen Ewen, Assa., Can.

EDITORIAL NOTES.

Brother John Bock, formerly of Buffalo, New York, is present located at Cobalt, Ont., a new mining town in New Canada. He writes us that he never was in a place where there was better opportunity for doing good in lifting up Jesus. He has excellent opportunity to distribute tracts. He could make use of a thousand per week. He would be pleased to receive suitable tracts from anyone who may be moved to send them; and he will gladly distribute them. Short tracts, such as show up, and lift Jesus as Savior suitable to give to the unsaved, are needed. Such as denounce the Roman Catholic church are not suitable.

The “I will” of the prodigal. “I will arise, I will go.” He “rose” he “went” he “said” (contested).

“This my son was dead and is alive, he was lost and is found.”

“Just to be happy—tis a fine thing to do. To look on the bright side rather than the blue.

Sad or sunny musing is rather to the choosing.

And just being happy is brave work, and true.

Just being happy—helps other souls along—Their burdens may be heavy, and they not strong.

Your own sky will lighten, if other souls you brighten.

With a heart full of song.”

“I’ll not die here for bread, he cried,

Nor starve in foreign lands;

My father’s house has large supply,

And bounteous are his hands.”

Be Strong.

Be strong to bear, O heart of mine! Pain not when sorrow comes.

The summits of these hills of earth Touch the blue skies of home.

So many burdened ones there are Close journeying by thy side.

Amid, encourage, comfort them, Thine own deep sorrow hide.

What though thy trials may seem great? Thy strength is known to God, And pathways steep and rugged lead To pastures green and broad.

Be strong to love, O heart of mine! Live not for self alone,

But find in blessing other lives Completeness for thine own.

Seek every hungry spirit to feed, Each saddened heart to cheer,

And where stern justice stands aloof In pity draw thou near.

Kind, loving words and helping hands Have won more souls for heaven Than all the dogmas and the creeds By priests and sages given.

Be strong to hope, O heart of mine! Look not on life’s dark side, For just beyond these gloomy hours Rich, radiant days abide.

Let hope, like Summer’s rainbow bright, Scatter thy falling tears,

And let God’s precious promises Dispel thy anxious fears.

For every grief a Lethe comes,

For every toil a rest.

So hope, so love, so patient bear;

God doeth all things best.

—Womankind.
"Come for the feast is spread: Hark to the wondrous sound. Come to the Living Bread, Broken for all; Come to the cup of wine, Low on his breast reclines, All that he had. Come, sinner, come."


"Return unto me, and I will return unto you, saith the Lord;"—Isa. v. 8. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—Rom. v. 5.

from his father. He went away from home —hark to the wondrous sound. Come to the Living Bread, Broken for all; come to the cup of wine, low on his breast reclines, all that he had. Come, sinner, come.

What does this picture of the younger son show unto us? It means the publicans and sinners. Indeed! Yet, does it show us our own part? Can we make an application of it? A spirit of independence, of self-will. He demanded the portion...
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Harrisburg, Pa., July 16, 1906.

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The binding is Extra French Seal, Divinity Circuit, Round Corners, Red under trees and green grass and the golden fields of roping grain, we feel that what he has wrought within us is made to accord with his handwork in nature. Our emotions find expression in the language of the psalmist:

"Joy to the world, the Lord is come,
Let earth receive her King;"

Let every heart prepare him room, and heaven and nature sing.
a glorious time. This was a time of refresh­ing, for truly when we are laboring in a large city like Philadelphia it does us good to get out and see the country once a year to get a little fresh air.

But my main object was to visit the children in the mission from the Mis­sion through the country. This is great pleasure for me, to see them getting along so nicely. Last summer, the Lord bless sister Wenger for the love she shows to the girl. I also visited the girl that is at brother Martin Oberholser's. She has been there now eight years. And now she is a nice young sister. That shows what a great change with each child that are put out among Christian people that take an interest in them.

Brethren and sisters, this is after all, Mission work; to rescue these little children we owe it more to God to do it than to anything else, for truly when we are laboring for such children.

We also have a little boy in Mechanicsburg with brother Charleston. He is getting along so nice; the Lord will reward brother Charleston. We also have nine girls at the Harrisburg Home. The four oldest have accepted the Lord, praise his name. It was then a few nights and paid them visits, and I thank the Lord for the Orphanage Home in Harrisburg, and also for this that those children receive. I was there during their family worship. The children all go in the school-room and when the meal is ready sister Baker, the matron, goes in; then they all march out by twos, the little ones, singing a hymn as they go to the table. After break fast she reads from the Bible to them. Sister Baker, and sings a few more hymns. Let me tell you, brethren and sisters, that is a heavenly place to be. May God bless sister Baker for the kindness she shows to those little children.

Well, now I am home again on the old battlefield to fight the good fight of faith and to lay hold on eternal life. Nor will we ever in vain energies to fight with, for should we meet with none from without we may always find plenty lurking within. If the world was all that is in consequence of the world loving us, our enemies would be fewer than now are, but we would have more to fear from them than we now have, for they are so much against us in the world whose image we bear. John xv. 18, 19: "If the world hate you, ye know that before time it hated me. Ye were of the world, the world would love his own, but because ye are not of the world, because the world hateth you, and if ye were of the world, the world would love his own, but because ye are not of the world, because the world hateth you." And it is not subject to the law of God, neither indeed can be. But the blessed assurance is given, I am with thee; fear not, saith the Lord.

Your brother,

E. R. AND ANNA ZOOK.

MISSIONARY.

A Trip to Manupee Land.

MATOPPO MISSION, May 31, 1906.

The purpose of this trip was to look out a site for mission work. Having received word from Mr. Richardson (the manager of the land) that he would be at the Chief's kraal on the tenth. This word reached us on the 7th. Brother Frey having gone with Brother Doner to his station we at once sent him word by a messenger informing him of the arrangements and that he should meet us there on the above date. Accordingly on the 8th we packed two donkeys and myself and Bro. John (native) left Matoppo Mission at 2 p.m. We walked about eight miles to Sibohis kraal; here we stayed the night; had a small meeting with the people, then rolled up in our blankets and went to sleep. Next morning at 4:30 on the march at 4:30; made a halt for breakfast at 7:30 on top of the mountains that border the Mthabesi valley. Enjoyed our breakfast very much after a bath in the stream near by. Thirsty donkeys had well fed we started to make the descent into the valley below. It is a tedious work to climb down rough rocks and steep mountains. When parking the way down we came to a narrow place where the path goes between the rocks; here the donkeys refused to pass. After looking around we found another place that was not so bad, but here they refused to go further. Our next plan was to take the packs off their backs thinking perhaps then they would pass, but in this we were disappointed; they were more obstinate than before, if possible. (There were now three of us, the third person being a guide that we got at the kraal the night before. We find it often saves a lot of trouble to have a guide that is ac­ quainted with the country). Now how to get the donkeys past this spot was our next task; coaxing, or whipping will not help a stubborn donkey. Finally I decided to take hold of the bridle and pull while John and I went behind and pushed. It was fortunate for us that donkeys are small so we were able by pulling and pushing to get them past. One resisted so hard that she threw herself down, but we were de­ termined not to yield to her obstinacy, to go back and find another way would mean a long way out of our road and a loss of time. We finally succeeded in get­ ting past and packed up again. Nothing more occurred and in about an hour we were in the valley below. Here is a settle­ ment of natives that have had but little of the gospel. We made another stop at 2 p.m. I could see for some time that our guide was anxious to go back, so at this place we were to leave him leaving us to find the rest of the way as best we could.

H. P. STECKEWALD.

[To be continued.]

An Africa Letter.

[The following letter was written to the Editor, but as the writer is known to many of the VISITOR readers in Kansas, we herewith give it space.—Editor.]

WUSHISHI, N. NIGERIA.

April 30, 1906.

Dear Bro. Geo. Detweiler,

Bro. Geo. Detweiler,

Harrisburg, Pa.

Dear Brother in Christ:—God bless you. No doubt you have been waiting a long time to get a letter from me, but I had so much correspondence that I could hardly keep up.

Well, when I look back to the time of my conversion, when I first met you, I must say the Lord leads in mys­ terious ways, his wonders to perform, his mercies to extend, and am only an unprofitable servant. Yet I do praise God for giving me the privilege to witness for him among the heathen and Mohammedans of Africa; and I ask an interest in your prayers that I may be found faithful at my post; for the powers of darkness are simply awful in a heathen country, where the prince of darkness rules. It is a very real conflict out here. But I am glad for the promise that accompanies the great commission, that he will be with us.

It is now a little over six months since I arrived on the field together
with three other missionaries. There were only four men on the field, and you may know how glad they were for reinforcements. Just lately two of them left for a furlough, leaving six of us to go on with the work. I thank God for giving me good health up to the present time. I found Africa much better than I expected, especially, this part called Northern Nigeria. I am convinced that it is the devil's work to make Africa just as wild and dangerous as possible, so as to keep Christian people from bringing the gospel into it. Africa is large and what may be true of certain localities, may be quite different in other places. The people at home, as a whole, have altogether a false idea of foreign mission work, and I don't blame them, for I was the same way. One must see with his own eyes to fully understand it. Although the harvest field is great, yet human hearts are the same all over the world, and cannot be reaped like a field of grain, but they must first yield their will, to be reaped into the kingdom of God, and we must not forget that Satan has had these people in bondage longer than the children of Israel were in Egypt under Pharaoh, and he won't give them up until he is compelled to do so. I used to think that in the heathen countries, missionaries just needed to open the door and call, and the people would come into the kingdom of God by the scores and hundreds. But it is not so, they love darkness more than light; they love sin in its lowest forms, but do not know the awfulness of it, because they have been in darkness so long. And now Mohammedanism is sweeping over the country, offering a form of religion, which simply is a cloak to cover up their abominations, and grant them the desires of the flesh. A religion of the Devil is all it is, rotting through, as every Christian who knows something about their practices will testify.

It grieves my heart intensely to see them deceive the thousands of people, and to know that the Christians are so slow to take advantage of their opportunities. Here the doors are wide open for the gospel, but if the missionaries of the gospel do not enter now, the missionaries of the false prophet surely will, and they almost invariably close the door behind them. O it just makes me feel like a man that tries to guard a beautiful field of wheat from being destroyed by a couple thousand head of cattle that are coming from all directions. I can only guard a little space where I am, and the rest is exposed to destruction. O how my heart cries out for more laborers to bring the glad tidings of a Savior's love to these sixty or eighty million people in the "Sudan" who are dying daily. Yes, I had to actually bury one the first day after my arrival at the station. People at home make a great ado about a missionary who dies on the field, but I think it is much sadder for thousands of heathen to die every day without having had a single opportunity to be saved, don't you?

I am so glad I obeyed the Lord and came out here. I also feel very grateful to God for the way he supplied, and does still supply all our needs. A year ago last February I had not a single cent towards my going forth, but inside of four months the Lord turned enough money, and some above, into my hands to pay my passage to Africa, and buy my necessary outfit, and had about $50 left when I got on the field to live on. Surely the Lord is as good as his word, it is sweet to trust him for all things and just rest upon his word.

I wonder how the brethren and sisters are getting along in South Africa, I used to hear from them through the Visitor, but now I am deprived of that source and so I have heard nothing since I left America. I hope they are blessed in their efforts of reaching those down there with the gospel. It gives me great joy to see people hear the gospel for the first time in their lives. Last night we had the privilege again to preach to a company of Hauza traders who had camped near our station. They were so glad that they hardly knew how to express it. They bowed and took our hands in theirs and thanked us over again and again for telling them the way of salvation. May God bless you in your labors for him.

I remain yours for the lost of Africa.

F. S. Hein.

Who Will Explain?

In view of the mystery that seems to surround the "Northwest Mission," arrangements, will some one kindly rise and explain. I certainly is a puzzle to myself and others by what devious paths it reached its unknown destination. As far as the two parties of workmen concerned, there is room enough up there to supply them separate scope for the next twenty years. It is difficult to realize the vastness of our western empire. Still it is a pity that the inception of a good and much-needed work should be marred by misunderstanding.

I certainly do think, and have thought for years, that Brother Isaac Baker, husband of my sister, who was reading an infidel book? "Why, yes," I said. "I want to thank you for that. I am an Episcopalian; I am a Christian; and how I ever came to stand there and laugh over the jokes on Jesus Christ I do not know. I thank you for having brought me to my duty."

to know that someone cared for their souls. I am glad to know there are many self-denying telling laborers up there now, especially the Methodists, but the field is large, and there is room for all.

F. Elliott.

For the Evangelical Visitor.

An Explanation.

DEAR EDITOR: I notice in your editorial of July 2 issue you were at a loss to know why Canada should be sending out two ministers to the North-west, since General Conference had decided to send out brother Noah Zook and wife. You will notice, as brother Ransom has said, that the Canadian Brethren have been agitated about the North-west Mission ever since our last Joint Council, held last September, and we were in prayer that the Lord might in some way call laborers into the field, so the Markham brethren took up the question at district council, held in January, and decided to call out two ministers from Canada by ballot and hand them to the Secretary of the Canada Mission Board; and also wrote to the other districts telling them what we had done, whereupon Nottawa, Waterloo and Howick did the same. But the Black Creek brethren, thinking we were trying to exclude our United States brethren, thought best not to do so, and so the work came to a standstill for a time. But when I attended the Black Creek love feast and told Elder Jonas Winger that it was not our intention to exclude our United States brethren, but simply make a commencement in the work, and then call for help as we saw the need of it, so he thought it would have been all right, but as the season was getting well advanced, and we had heard what General Conference had done, we thought best to drop the matter until next Joint Council and then see what could be done. But as has already been stated the Nottawa brethren thought best after all to send out two of their number (as a number of their brethren had gone out there and others expected soon to follow), to look out suitable places to colonize, and also preach the word wherever there was an open door; so that I cannot see where there will be any conflict between them and brother Zook; and will further say as our Nottawa brethren have been well supported, I have ordered our special solicitor for the work, to send my contribution to the treasurer of the Home Mission Board, and I believe others will do the same.

Hoping this may remove any unpleasantness that might have arisen, I remain,

Yours fraternally,

H. R. Heise.

Victoria Square, Ont., July 6.

For the Evangelical Visitor.

A Vindication of Nottawa.

The two ministering brethren, Elder Chas. Baker and Isaac C. Baker, of Nottawa, Ont., left according to arrangement for North-west Canada, July 3, on the work for which they were accepted by their district, endorsed by the Canada Mission Board and by most of the brethren individually throughout Canada.

The writer is informed on good authority that the question of North-west mission work originated in a quarterly meeting at Nottawa. From there it was taken to Markham district and thence to Join Council at Black Creek, September, 1905. The latter having approved of the proposition, steps were taken at the Spring District Councils of Nottawa and Markham conjointly towards definite action of inaugurating the work this Summer, and a plan was unanimously adopted whereby all the districts were invited to ballot for two ministers in Canada, who in the judgment of the individual members would be the better qualified to begin such a work. The two brethren receiving the highest number of votes were to go. There was a special fund created for this purpose, brother D. W. Heise being appointed treasurer, and the ballots cast were to be sent to brother Levi Heise, Secretary of the Canada Mission Board. Three out of the four districts of Canada responded. In the fourth district it appears the matter was not introduced into its Council at all. This apparently blocked the undertaking. However, the Nottawa brethren were urgent. They felt the work should not be postponed and Elder Chas. Baker visited two other districts to confer with brethren about the matter. When he got to Markham he was surprised to learn that the question had been taken some other way. The writer had written and said he would come to Conference and bring the matter up. He was told by the General Secretary of the Canada Board and by most of the brethren that such who contemplated moving there might maintain church privileges and associations, as well as to reach, if possible, brethren already there, Nottawa thought best to make some attempt to carry out the original proposal; and so at a special council the minute as appeared in Visitor of July 2 was adopted.

The question naturally arises, how did the matter get to Conference? There was no question or article or solicitation for aid sent by any district in Canada. Well, how did it get there? This question ought to suggest to Conference that unauthorized proposals coming simply from individuals and not districts, should receive no consideration, especially when they affect the work of districts. Nottawa and Waterloo districts were not represented at Conference. Markham had but one person there and Black Creek district was represented by two delegates and two or three other members. In short, the North-west mission project was talked over by two or three official brethren privately in the district in which it was not taken into their council, and they concluded to bring it into Conference, through the Home Mission Board, and thus let Conference determine who should go to the North-west. Let us ask a fair question: should the purposes, judgment and efforts of a majority of the districts and brethren in Canada be thwarted by two or three individuals?

Moreover, the objects of the two expeditions are different. The Conference appointees are to engage in protracted, evangelistic labors, holding services from one to five or more weeks in a particular locality as circumstances warrant, whereas the purpose of the Nottawa expedition is simply to reach all the members and children of members it conveniently can in two months, not holding more than one or two meetings at a given place; also to look out a suitable location for colonization purposes, endeavor to ascertain what can be done for the isolated and scattered members over that vast domain in the way of church privileges, and report their judgment to next Canada Joint Council, so that the latter can make future provision for the work and welfare of the church in that new country. There is no reason whatever for conflict between the two expeditions. As reflections have been cast upon Nottawa's actions, in justice to the writer thought best to state the true history of the case, and he submits it to the
speaking of their faults and failings than their gifts and virtues; and fin-
ally think they surely must be back-
slidden (notwithstanding their good
works and excellent spirit) because
"He followeth not us." In short, be-
come a fanatic—a narrow-minded,
self-conceited bigot.
The devil doesn't care which route
you take, for both end in hell. But,
thank God, there is a middle route
to establish the Brotherhood there?
Surely not!! I. J. Ransom.

Keep the Main Track.

We are living in an age of compro-
mise and formality on the one hand,
with delusion and fanaticism on the
other.
The following is the side-track to
formalism:
Before or after conversion join
some worldly, fashionable church.
Tone down when they tell you you
are too plain, too radical and too
noisy. Find some excuse occasionally
to neglect family and public prayer.
Let down the bars of self-denial. Go
back to the use of tobacco. Attend
the lodge. Seldom if ever speak to
your friends and neighbors about their
souls.
In short, live so that worldlings
and cold professors look on you as a char-
itable, inoffensive Christian. Take
this line and you become a formalist,
a powerless, backslidden professor.
The following is the side-track to
fanaticism: Lose your tenderness and
simplicity. Give way to an unteachable,
unbiased judgment of the Brother-
hood as a whole. He has no fear as
the verdict. Let us ask what is to be done with
the converts that brother Zook, under
God's blessing, may obtain? Are
they to be left to join any and every
religious body and no provision be made
to shelter them within the fold of our
Brotherhood? If no organization ex-
ists in Western Canada, where are they to go? Are the Canadian breth-
ren to be blamed if they should seek
to establish the Brotherhood there?
Surely not!! I. J. Ransom.

Addresses of Missionaries.
Africa.
H. P. and Grace Steigerwald, H. Fran
cisco Davies, H. and Emma
Frey, Adda Engle, Abbie Bart, Sallie
Kreider, Levi Doner, Maria Werksen,
Matoppo Mission, Bulawayo, South Africa.
Jesse R. and Malinda Eyster, Fordsburg,
Box 106, Transvaal, South Africa.
Jacob O. and Mary C. Lehman, New
Primosse, G. M. Co., Germiston, South Africa.
Isaac O. and A. Alice Lehman, Box 135,
Roodport, Transvaal, South Africa.

India.
A. L., Mrs. A. L. and Ezra Musser, Mag-
gie Landis, Ghasseeri Mandi, Lucknow, In-
da.
D. W. and Mrs. D. W. Zook, Sukpat,
Purumia, Bankura district, Bengal, India.
Josiah and Rhoda Z. Martin, Ragha-
nathpur P. O. Mathoura district, India.
H. N. and Mrs. H. N. Reichard, Raj
Nangdong C. P. B. & N. R., India.
Fanny Hoffman, Khamagne, India.

MARRIAGES.
FRENCH-SHEFFER.—On June 27,
1906, brother Francis Shipman, officiating,
Wm. H. D. French and sister Mabel M.
Sheffer were united in holy wedlock at the
home of the mother of the bride near
Germantown, Ont.