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George Detwiler
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Oh what strong physics is our heavenly Father obliged to use! What pruning knives do those luxuriant branches require, in order to preserve the fruit and delicacy of the vine!—Whitefield.

Addresses of Missionaries.

Africa.
   Jacob O. and Mary C. Lehman, New Premrose, G. M. Co., Germiston, South Africa.
   Isaac O. and A. Alice Lehman, Box 136, Roodepoort, Transvaal, South Africa.

India.
   A. L., Mrs. A. L. and Ezra Musser, Maggie Landis, Gioasceri Mundl, Lucknow, India.
   D. W. and Mrs. D. W. Zook, Srijat, Parunia, Bankura district, Bengal, India.
   Josiah and Rhoda Z. Martin, Raghuborthpur P. O. Manbhoom district, India.
   N. H. and Mrs. N. H. Reichard, Raj Nandean C. P. B. & N. X., India.
   Fanny Hoffman, Khammoon, India.

Central America.

How a Hymn subdued the Savage.

Rev. E. P. Scott, while laboring as a missionary in India, saw on the street one of the strangest looking heathen he had ever met upon. On inquiry he found that he was a representative of one of the inland tribes that lived away in the mountain districts, and that came down once a year to trade. Upon further investigation, he found that the gospel had never been preached to them, and that it was very hazardous to venture among them, because of their murderous propensities. He was stirred with earnest desire to break to them the Bread of Life. He went home, fell on his knees, and prayed for divine guidance. Packing his valise, he bade his fellow-missionaries farewell, he took his violin and started in the direction of the Macedonian cry. As he bade his fellow-missionaries farewell, they said, "We shall never see you again, it is madness for you to go." His answer was, "I must preach Jesus to them." For two days he traveled, scarcely meeting a human being, until at last he was in the mountains, and suddenly surrounded by a crowd of savages. Every spear was instantly pointed at him. Expeacting every moment to be his last, not knowing of any other resource, he tried the power of singing the name of Jesus to them. Drawing forth his violin, he began with closed eyes to sing and play, "All Hail the Power of Jesus' Name." Being afraid to open his eyes, he sang on till the third verse, and while singing, "Let every kindred, every tribe," he opened his eyes, when lo! the spears had dropped from their hands, and the big tears were falling from their eyes! Mr. Scott spent two and a half years among them. His labors were so richly rewarded that when compelled to leave them through impaired health, and return to his native country, they followed him for thirty miles. "Oh, missionary," they said, "come back to us again!" He could not resist their entreaties. After visiting America, he went back again, and worked amongst them until his death.—Illustrated Missionary News.

Purity of the Body.

Rev. E. P. Scott, while laboring as a missionary in India, saw on the street one of the strangest looking heathen he had ever met upon. On inquiry he found that he was a representative of one of the inland tribes that lived away in the mountain districts, and that came down once a year to trade. Upon further investigation, he found that the gospel had never been preached to them, and that it was very hazardous to venture among them, because of their murderous propensities. He was stirred with earnest desire to break to them the Bread of Life. He went home, fell on his knees, and prayed for divine guidance. Packing his valise, he bade his fellow-missionaries farewell, he took his violin and started in the direction of the Macedonian cry. As he bade his fellow-missionaries farewell, they said, "We shall never see you again, it is madness for you to go." His answer was, "I must preach Jesus to them." For two days he traveled, scarcely meeting a human being, until at last he was in the mountains, and suddenly surrounded by a crowd of savages. Every spear was instantly pointed at him. Expecting every moment to be his last, not knowing of any other resource, he tried the power of singing the name of Jesus to them. Drawing forth his violin, he began with closed eyes to sing and play, "All Hail the Power of Jesus’ Name." Being afraid to open his eyes, he sang on till the third verse, and while singing, "Let every kindred, every tribe," he opened his eyes, when lo! the spears had dropped from their hands, and the big tears were falling from their eyes! Mr. Scott spent two and a half years among them. His labors were so richly rewarded that when compelled to leave them through impaired health, and return to his native country, they followed him for thirty miles. "Oh, missionary," they said, "come back to us again!" He could not resist their entreaties. After visiting America, he went back again, and worked amongst them until his death.—Illustrated Missionary News.

Purity of the Body.

I. Cor. iii. 16-23.
The service of sin is slavery. Jesus said, John viii. 34 (R. V.), “Everyone that committeth sin is the bond-servant of sin.” Israel was in grievous bondage in Egypt, and every sinner is in the bondage of Satan. The Lord Jesus commissioned Paul to go to the Gentiles to “open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and an inheritance among them that are sanctified which is by faith in me” (Jesus).

This slavery to sin is a grievous bondage. Satan makes his fetters strong. We read of a woman whom "Satan hath bound, lo, these eighteen years." The man of Gadara, whom Jesus commanded to go to the other side of the Sea of Galilee, was "Satan hath bound, lo, these eighteen years." The man of Gadara, whom Jesus commissioned Paul to go to the other side of the Sea of Galilee, was "Satan hath bound, lo, these eighteen years." The man of Gadara, whom Jesus commanded to go to the other side of the Sea of Galilee, was "Satan hath bound, lo, these eighteen years."

But why do men and women commit sin? There are many who are conscious of this enslavement, yet they continue to add to their guilt day after day. After all, a man is what he chooses to be. There is an inward "bent to sinning." The Ephesian Christians were formerly "dead through their trespasses and sins." They lived in these; they were under the prince of the power of the air, of the "spirit that now works in the children of disobedience." Herein they lived—in the lusts of their flesh, doing the desires of the flesh and of the mind, and the wrath of God was resting upon them, being "by nature the children of wrath even as others."

"Know ye not, that to whom ye profess allegiance is the bond-servant of sin?" The Ephesian Christians were formerly "dead through their trespasses and sins." But while we stand appalled at the extent of ruin wrought by intemperance and kindred vices, and nearly everybody deplores it, even the Liquor Association recommends the temperate use of liquor, there is very little attention given, even by many of the professed people of God, to a form of enslavement to sin which is far more universally submitted to than any of those grosser forms referred to. The slavery to fashion, the root principle of which is pride, one of the evils which Jesus said come from or out of the heart, has more devotees and binds them with stronger fetters, though they be silkier threads than all the others combined. An old Scotch divine is said to have announced that fashions have their inception in hell and come to us by way of Paris, London, Edinboro, and New York. Dr. Talmage once said in a sermon of the fashionably dressed lady, if she would endeavor to sail up the harbor of heaven in that kind of rigging she would be fired on as a blockade-runner. He also said that the woman that must consult the Fashion Magazine to know how she is to make her next appearance has more devotees than all the others combined. An old Scotch divine is said to have announced that fashions have their inception in hell and come to us by way of Paris, London, Edinboro, and New York. Dr. Talmage once said in a sermon of the fashionably dressed lady, if she would endeavor to sail up the harbor of heaven in that kind of rigging she would be fired on as a blockade-runner.
The price, as also those who cannot afford it, but envy those who can and stretch every nerve to keep up with the procession, we say, if this love of display, and the indulgence of the same, is sin, then how vast is the army that marches under Satan’s banner, even though it be largely composed of church people! That it is sin, since admittedly it evidences the fact that pride lurks in the heart, has been the pronouncement of holy men and women during the centuries of the church-age, and we cannot but believe that the same experience of salvation which makes a drunkard a sober man, the libertine, whether man or woman, to live a clean and chaste life, that will change the criminal into a safe man in the community, will also change the proud devotee of fashion into an humble, simplicity loving and practicing follower of Jesus.

Let us once more consider the words of Jesus, “Everyone that comitteth sin is the bond-servant (the slave) of sin,” and then examine and see as to where we are. “Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil and he himself tempteth no man; but each man is tempted when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is fully grown, bringeth forth death.” (James i. 13-15.)

A letter to sisters Hoffman and Baker, of the Messiah Home Orphanage, from sister Frances Davidson, dated Matoppo Mission, June 17, 1906, is interesting because it brings us the latest news from that station. The sisters that were sick had recovered again. The wagons had arrived in Bulawayo: brother Doner was returned from the Mapane Station to fix up and take with him one of the wagons: brother Fry was absent at the new station where they would like to locate. A native Christian wedding was on the program for June 18. The groom is one of the native brethren, and the girl is also a Christian, but is not baptized yet. Communion service was held on the day of writing, when twelve native and seven white communicants engaged in the solemn service. Evidently the concern that is uppermost in sister Davidson’s mind is concerning the early launching of the Zambesi Mission project to which she feels the Lord has called her and sister Engle. They are anxious now, since sister Engle is recovered, to be ready to start out as soon as possible. It would take some time to fix up the wagon with the box and canvas tent on top. She says with regard to their going: “We had hoped that brother Steigerwald might go along and help us to find a place. * * But in prayer it was made clear that he was not to go, as he cannot be spared here. So we shall have to go, relying on the strong arm of the Lord, and we are trusting that he is going before and preparing the way. It looks like quite an undertaking for two women with a couple of native helpers, but with God we have a majority. If he wanted us to have some one else, no doubt, he would furnish such a one. To some it may seem unreasonable and fool-hardy for us to go forth alone, but we are not going without much prayer and looking to the Lord, and we are trusting that if in anything we have mistaken his will he will reveal it or still put obstacles in the way, so that we cannot go forward. We may not get as far as we would like to or could have under other circumstances, but we will take mother’s advice, viz.: “When the Lord says it is far enough, stop.”

Harvest Meetings are being held at many places throughout the districts of the Brotherhood. It seems proper that we thus in a public way recognize the goodness of God. We are largely a rural people and get our living first handed from the soil. The Lord has again so richly blessed and rewarded the toil and labor of the husbandman. His promise to Noah, “while the earth remaineth, seed time and harvest, heat and cold, Summer and Winter, night and day shall not cease,” has never yet failed, and he has again this year given the favoring conditions, and an abundant harvest has been gathered in all parts of the land. The danger is that people will become prosperity-drunk and forget God. If there ever was a time of danger on the line for this nation it is the present, and it behooves our people to open hearts and purses wide towards the benevolences and mission enterprises of the church in home and foreign lands. Instead of spending our surplus money to enlarge and adorn our already large houses, let us remember the Orphanages and plan something for the Old People, who may not have a comfortable home in which to spend their few remaining days. What the result would be, if all of our people from East to West, North to South, would this year devote one-tenth of what the Lord in mercy has given them of harvest gathered, we would not venture to guess, but we are sure the Home and Foreign Mission Funds would greatly feel it, the Orphanages and Homes would learn something about it, provision for more extended operations at the Matoppo Mission in way of an institution for the sheltering of native Christian girls, etc., would no doubt be made, and the poor would receive unusual consideration. Is it too much to expect that all of God’s children should settle with the Lord on the principle of the tithe?

Interesting ordination services, when the Brethren David Brehm and Homer Engle, recently chosen to the ministry, were installed, were held at Belle Springs, Kansas, several weeks ago. Elder M. G. Engle, of North Dickenson station, was present and assisted Elder Engle in the services.

Brother J. R. Zook, of Des Moines, Iowa, wishes, as far as possible, to correct the statement on page 25 of Conference Minutes of 1906 under section 10, third line, “almost entirely” by leaving out “almost” making the sentence read ‘entirely engaged in the Lord’s work.”

Harvest meetings are announced as follows:

At Grater’s Ford, Pa., Aug. 4, at 2 p.m.

At the home of brother John B. Engle, near Churchtown, Cumberland county, Pa., August 4, in the afternoon. A general invitation is extended.

At brother Henry Lehman’s, August 9, near Scotland, Franklin county, Pa.

At Silverdale M. H., August 11, at 2 p.m.

Also beginning September 7 a ten days’ meeting will be held at Thomas, Okla. The meeting will be in charge of brother J. R. Zook, of Des Moines, Ia., and will continue over two Sundays. Thomas, Okla., is reached by the “Frisco and Orient lines, and if notified brother D. L. Book will meet visitors at either of the stations. A hearty invitation is extended to everybody to attend these meetings.

The everlasting flames of hell will not be thought too hot for the rebellious; and when they have there burned through millions of ages God will not repent him of the evil which has befallen them.—Baxter.
THE BOOK OF PROVERBS.

Solomon wrote three books of the Bible, viz.: Proverbs, Ecclesiastes and Song of Solomon. By some it is supposed that in his youth he wrote Song of Solomon, in middle age, Proverbs, and in old age Ecclesiastes. The book of Proverbs is not quite all his own, however. The truths of Proverbs are said in such a way that they take right hold of one.

Solomon makes much of wisdom. He says truly that her ways are ways of pleasantness and all her paths are peace. He exhorts to obedience to parents, and reverence the hoary head. Time after time he speaks of the dangers of the whorish woman. He says truth. Truly by following her a man is brought to a piece of bread. Truly her ways take hold on our hearts. Many who do not openly commit fornication and adultery cherish lustful desires. Their thoughts dwell on such things; and the very life blood is sapped out of body, soul and mind. There is a remedy—Jesus Christ. But it also takes a determination on our part. As Solomon thus warns against the evil woman, so also he praises the upright one, and says, "He that findeth a wife, findeth a good thing;" and, "A prudent wife is from the Lord." (Chapters xviii.-xix.) In the last chapter, also, the excellencies of a good wife are pointed out.

He exhorts to victory over self. We need that to-day. Many are unhappy just because self has the mastery. They do not want to lose control of their temper, but they do. There is power in the blood of Jesus. He exhorts us, cha. xvii. 14 to leave off contention before it has commenced. A good practice to-day.

He had little mercy for the sluggard. Solomon believed that he who would not work should not eat. He knew that "Idleness is the devil's workshop." Idleness is the mother of mischief.

It has been said that "Proverbs are a manual of practical life, as the Psalms are a manual of daily devotion. The former guiding the actions; the latter the thoughts. It is a book of daily lessons for all ages and states of men and women. Wisdom is religion; and folly is irreligion."
attack on God, and on his Son Jesus Christ, the inspired word of God, and true Christianity, which was embodied in the so-called "toleration speech," delivered by Mr. McDermott at the above named place and date. It is the grossest insult to every Christian man, woman, and child in this great commonwealth. It is like a huge iron club, wielded against our public and religious institutions, directed by a maddened brain and revengeful heart. It shamefully disgraces the founders of our great republic, who respected God, and regarded the Bible as the foundation of all civil law, and encouraged true Christianity. The speaker himself while studying law, like all other law students, was directed to the Bible to read the origin and principles of law. What a baneful effect will such an irreverent message have on our rising generation, and upon the heathen world when so many of our self-sacrificing missionaries have gone to rescue the benighted races from their idolatrous and sinful practices through teaching of God's word, in the name of Jesus Christ.

Have you ever heard of an infidel sacrificing money, time and life to civilize cannibals? Never. They truly class with the greatest cowards in the world. If atheists, agnostics and infidels believe what they teach, why don't they look after the poor heathen and cannibals and try to correct their errors? They are not even good humanizers—fearing their carcases might be boiled in the cannibal flesh-pot.

WHAT IS CRIMINAL IN THE SPEECH? It ignores the righteousness of God in the punishment of sin under the Mosaic law. It mocks the inspiration of God's word. It boos the deluge, criticises God, and suggests a better method. It gravely reflects on the divinity and deity of Christ. It holds true Christianity responsible for the work of apostates and hypocrites. It misrepresents the history of the true, mystical church of Jesus Christ. It denies the responsibility of man for his crime. It throws the responsibility of man's crime upon God. It misinterprets and misapplying the Scriptures on the crucifixion of Christ. Can it be possible that such a base, infidelic, anti-Christian piece of literature was acclaimed by a M. C., and applauded by the House of Representatives, and distributed throughout the land by mail in pamphlets at the expense of the public as a part of the work of Congress! Shall we be compelled to help distribute such literature through our mail system free of charge without a protest? Will we not be responsible as a Christian people, and partakers of the great sin, if we refuse to lift our voices against it? Our protest may seem weak and ineffective, but let us give it in the name of our Lord Jesus Christ, and as sure as God is on his throne, he will take cognizance of it and hold us guiltless.

For want of space we will consider only a few misrepresentations. Was true Christianity responsible for the cruelties of the Romish Church during the weary centuries of the dark ages when millions of brave Christians dared to die for their faith, rather than to follow a desolicated religion? Is the true mystical church of Christ accountable for the fiendish treatment of the Russian Jew by the Greek Church, which is apostate and gone to the bad?

Would I have a right to criminate Mr. McDermott because Depew and Burton and many other U. S. Senators and Representatives have become criminals? Certainly not. Let us look at these things in the light of reason and truth, and it will keep us from being malformed.

The true church of Christ never made war on the Jew to mistreat or kill him. It has always taught that God is no respecter of persons—but he that believeth and worketh righteousness is accepted of him. Christ's commission was to first preach the gospel in Jerusalem. Paul longed for the salvation of the Jews. All Christians, truly so, were profoundly interested in the Jew.

Again, he calls God a fiend if it be true that he destroyed the innocent with the wicked. Who with a speck of holy dignity, would dare so unthoughtedly and irreverently reply against God. Why does he not denounce sin and sinners instead of God. Possibly because he himself is a great sinner. He is above the average U. S. Representatives and Senators if he is not. Which of them is not controlled by some cruel "trust,"—liquor trust, oil trust, etc.? Why does he not fight the liquor traffic— that sends 100,000 men annually to the grave? Both Jew and Roman sinned, but the Jew committed the greater sin. The Sanhedrin was the highest court of justice, and supreme council at Jerusalem, and the decisions of this great Sanhedrin from which went forth directions for all Israel, were of inviolable force, and binding upon all teachers of the law and all judges. Did not this great legislative and judicial body represent the nation? Certainly. If the highest legislative and judicial bodies of our land would pronounce itself on any question and prevail on the Chief Executive, would not that be considered as the action of the nation? and would not the nation be held responsible for it? The supreme court of the Jews was almost unanimous against Christ and condemned him to die.

After Pilate confessed he had power to crucify or release Jesus, did not Jesus say, "he that delivered me to thee hath committed the greater sin?" The Jews urged on two special points to secure the condemnation of Christ, namely, blasphemy and kingship. The first, blasphemy, was intended to embitter the Romans, and they finally succeeded.

Both Jew and Roman sinned, but the Jew committed the greater sin, because Jesus said, "He that delivered me unto thee committed the greater
sin.” Why? First. Because they urged and demanded this crucifixion. Second. Because they professed to be God’s people. It certainly was more criminal for God’s professed people to reject Christ and condemn him to die, than it was for the Romans, who made no pretensions to serving God, to simply consent to the execution of their (the Jews) decision and demand. Christ’s popularity among the common people was only spasmodic, and finally gave way so completely through the awful influence of the Sanhedrin that some of his most devoted disciples quailed and the high Roman officials trembled and yielded. MAN IS RESPONSIBLE FOR THE CRUCIFYING OF CHRIST AND NOT God. That the crucifixion of Christ, was criminal to all who urged it, as well as those that did the deed, there can be no question. God permitted it, but did not command it. God foreknew there would be no question. God permitted it, but not the cause of it. God gave the sacrifice for sin, but did not necessitate it. God is responsible for giving his only begotten Son as a sacrifice for sin, but is not responsible for the sin which made the death of Christ a necessity. And since sin was the real cause of Christ’s death, and man being the author of sin, it must follow that sinful man is responsible for his death. And the sin, for which Christ died to save mankind, dwelling in man, caused sinful man to reject and crucify Christ, hence, man alone is responsible for the death of Christ; not only the Jew, but the Gentile also. Is it not the universal consensus of all civilized nations that in the case of war between two nations, the nation which is in violation of international law or polity, causing the conflict, is responsible for the death and rejection of God. So Jesus Christ as a Redeemer is our only hope. May we all earnestly pray for the conversion of Mr. Allen F. McDermott and all who applauded his anti-Christian speech that we may have God-loving, and righteous legislators, who will give their influence to the Christianization and civilization of the nations in the name of Jesus Christ, and not trust in “commerce, philosophy, and science” for the betterment of the world.

"True tolerance" advances in proportion as the nations imbibe the spirit and doctrine of the Lord Jesus Christ.

Yours, in loving correction,
Des Moines, Ia.
J. R. Zook.

For the Evangelical Visitor.

Our Trip to the Northwest.

No. I.

According to previous arrangements, brother Isaac Baker and the writer left Stayner on July 3, and arrived in Winnipeg on July 5, 10.00 a.m. Here we met our son, Albert Baker, and brother and sister Noah Zook, and spent a few pleasant hours with them, after which we came to Neepana the same evening. Our trip so far may perhaps not be of much interest to the readers of the Visitors, but to us, being somewhat a lover of nature, it was very interesting and in places the country appeared very beautiful. At this time of the year when everything is clothed in nature’s best garb, it gives the rocky hillsides of the many rivers and the different sized and shaped islands of the rivers and lakes a very charming appearance. As we sped along the thought came to us, how great and wonderful are all the works of God who created this beautiful earth and the whole universe for his glory and the benefit of his fallen creatures whom he loved so much.

Then on July 6, after staying over night at the home of our brother-in-law, James Woodard, at Neepana, we started for Swan River. Swan River is a thriving town, situated in a fertile valley about thirty miles wide bounded on the south by the Duck Mountains, and on the north by the Porcupine Mountains. After staying over night at this place, we started next morning to walk out into the country twelve miles. This is a new country, the first settler settling in it only seven or eight years ago, and has made wonderful progress for so short a time, but we concluded that this country would not suit our purpose, as land is too high priced in this place. On our way out as we called at a place to inquire our way, we unexpectedly called at the place of Peter Cober, son of brother John Cober, of Markham district, and our readers may well imagine what an agreeable surprise this was to both of us. It is needless to say that we were kindly entertained for the time being, after which our friend took us to brother H. Klippert’s home, where we had intended to go, and were made comfortable there for the night. The next day being Sunday, we went to brother D. Byers’ home and apparently gave them a pleasant surprise. Brother and sister H. Klippert and brother and sister D. Byer were formerly members of the Nottawa district, but for some reason or another they withdrew from the church there, but we felt it our duty to visit them, and concluded from what we saw and heard that all would yet turn out well before long. Then, in the afternoon, we went to a Sunday-school which was held in a school-house two miles and a half away; where we also had meeting on Sunday and Monday evenings. On Tuesday evening we had a meeting at brother D. Byers’ home, and I am glad to report that all these meetings were well attended, and the people seemed to be very attentive, and trust that some good will come therefrom.

From here we went with our friend, P. Cober, to his home for the night, and he took us to Swan River the next morning, where we took train for Indian Head, where we went six miles into the country to visit some old acquaintances. From there we came to Regina and were pleasantly entertained at the home of M. Swalm, ten miles out in the country. Sister M. Swalm has been a member of the Nottawa church for a number of years, and apparently was well pleased to see us come to visit them. We feel for our isolated members who are deprived of church privileges suitable to their faith, and pray God to bless our efforts in securing a suitable location where we can advise those of our members who intend to move to the north-west, to locate, so that they may be close enough to
gather to enjoy church fellowship together. At this writing we are at the home of S. and A. Swalm, sons of brother and sister Conrad Swalm, of Nottawa district, who have agreed to take us in a few days out in the country in search of a suitable place for our people. We believe it is our duty to try and locate our people on the best land that can be obtained, and shall spare no pains to find it.

CHARLES BAKER.

When Not to Pray.

After reading again what we were permitted to write on the necessity for prayer, we are the more impressed with the importance of prayer. The title above may seem quite a contrast, but after careful consideration you will agree that there is a time, or better are times when prayer is manifestly inopportune.

When Not to Pray.

1. When God answers prayer. Study Josh vii. 10, and Deut. iii. 23-27. Other Scriptures might be cited but these will suffice. In the first text, Joshua is on his face before God and has just offered a most remarkable prayer. God at once answers the prayer. For him to have continued in prayer at this time instead of doing what God told him to do would have been the height of folly and only have brought further disaster.

In the second text, Moses had a great, longing heart desire. After leading Israel so many years, organizing them into a nation, and holding before them the hopes of the promised land all this time, to be himself denied its entrance was a great trial. He prayed that he might enter, but its entrance was a great trial. God answered Balaam's prayer and the answer was NO. But a renewed temptation came. (See verse 15 and following.) The consequences of asking when we know the will of God are portrayed in the story that follows and the sequel of Balaam's life with such a dark picture that one may well question their motive before continuing to pray. The prayer promises are so liberal, God is shown as such a willing giver, his love is so manifest on every page of history, that to be continually asking for certain things that God does not grant is almost certain to find upon search that somewhere we are going contrary to God's revealed will. Sad will be the consequences if this is persisted in.

2. Do not continue to pray when sin is revealed. First put away the sin before you can secure by intercession heaven's peace in your own soul or blessing for the souls of others. See again Joshua vii. 10. It was sin that caused the defeat of AI. Put the sin and the sinner away and fellowship, communion and power will be re-established. Drastic measures were used. To some who have not studied deeply the question of atonement for sin, the awfulness of sin, they seem too severe, but when one considers and looks closely into these things we find that it is only a little bit of a glimpse God is giving us of the price of redemption. Sin means death. Bless God, the sacrifice has been paid and all we need do is to be willing to tear the sin from us and enter by faith into the deliverance Jesus purchased for us at such awful cost. Alas, too often when God does reveal sin we pity ourselves and others and fail to deal faithfully with the sin.

In Ps. lix. 18, it is written, "If I regard iniquity in my heart the Lord will not hear me." So it is wrong to continue to pray until the sin is put away. Alas that it is so, many a poor trembling child of God has stumbled just here. The devil will not hesitate to tell you this truth. He is very ready to tell you that it is no use for you to pray. Your sins shut you out from fellowship and power with God. But he won't tell you that your sin is put away on the condition that you will have it put away and turn from it, hating even the garment tainted by sin. Those words of the Creed so often repeated by many, and yet I fear so little realized, will serve excellently here in answering the temptation to cease praying and not to again take hold of the things of God. "I believe in the forgiveness of sins."

In Matt. v. 23, 24, it is clearly pointed out that under certain conditions worship is an abomination. See also Isa. i. 10-15. But the same passage in Matthew and a few verses later in Isaiah (see Isa. i. 18-20), tell what to do with the sin. Deal with it. Get the cleansing. Get right with your brother. Cease sparing yourself. Remove the difficulty and then come and offer thy gift.

4. Do not continue on your knees in prayer when it is a time for action. See Ex. xiv. 15 and James ii. 14-17. Having sought and known the will of God in prayer, go forth in his name to be and to do for God. In a wonderful manner we help God answer our prayers. Moses might have continued to pray and pray. "Go forward." Many a Christian is not growing in grace because they will not go forward. Churches are languishing and dying, not only for want of prayer, but for want of the prayer that puts the GO into them. Go forward. Get into line with God and then go the way he indicates.

5. Do not pray when you do not need or want anything. If you are as self-satisfied as the Pharisee in Luke xviii. 9-14 you had better not pray. Such prayer only adds condemnation. There is more hope for a foolish person than for a self-righteous one. One that finds their all in themselves.

When not to pray. These few brief words have clearly pointed out that there are times when to continue is manifestly wrong. The wrong you will notice is in ourselves. Put away the wrong and the channels of prayer and fellowship will be open. Then there comes the call more loud and more urgent for constant, persistent, sleepless, overcoming prayer.

May God help us to enter into fellowship with him in the large place, in fellowship and service through prayer and otherwise to which he is calling every Christian. A. Z. MYERS.
From Brother Myers.

"Who hath believed our report and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

Dear readers of the Visitor: I come with a burden of church work. The evangelistic work burdens me so much, I fear I may not measure up to my calling. I have been praying much and last night after we had retired in a prayerful thought I again got out of bed on my knees before God and prayed in Jesus' name to help us. 

My subject or burden is to hold our children. When we want to hold we take in our hands, and when the article or thing is too large for our hands we take it in our arms. Well, glory to God, his arm is not short that he cannot help nor is his ear dull that he cannot hear. I feel I am weak and my arm is not sufficiently strong, but, by his help I hope to gain the day.

We have much to make us rejoice, but we are not satisfied. We learn that our church paper is not circulated to the extent that it should be. Then it is not read. Oh, can it be that members are not more concerned about our church work? Now, I am no pessimist, but I feel that we must try to make things move if we shall stand justified before God. I am glad that our church is becoming more aggressive in church work; the Sunday-school, mission work; the evangelistic work. Oh, that it were ten-fold more!

But my burden is this morning for the children. Our youth or young people's page has dropped out; can we not re-establish it by the help of the Lord? His arm is not short that he cannot help, nor is his ear dull that he will not hear us. Oh, he cannot be satisfied. I fear that so many of the older people are past our reaching them, yes, lost, lost, lost. So few are being saved; and I come with the arm of the Lord to hold the children. I love to think of the arm that encircles the thing we want to take in our hands, and—when the arm of the Lord to hold the children. I love to think of the arm of the Lord to hold the children.

Now, dear children, I don't mean that only those shall write who are Christians; I want the little boys and girls to tell us how much they love to go to Sunday-school and who is their teacher and what their teacher tells them and if their teacher is a Christian; and tell us how much they love to read the pieces that their little friends write. Now, I will hold on to God for this work. Our prayers and the arm of the Lord will prevail. This chain of writing, we feel sure, God will bless.

Now, a word to the parents. Oh, dear saints, beloved by the writer and begotten of God as his dear children, will you join with me in prayer for this work, and then help your children to write? No matter how young they are. We expect them to give their age to make their letters interesting. Any can join us who have been converted under sixteen years, saved or unsaved. I hope to make this project interesting. I don't ask the prayers of the pessimist, the ones who doubt our success. I hope the optimist, who looks on the hopeful side, will join us. Amen.

JOHN H. MYERS.

P. S.—When I was as young as ten years I was convicted very often. I used to pray and weep, yes, cry till I fell asleep. I still promised to give my heart to God but I did not for a long time. I often wished I had obeyed my conviction.

I would suggest that older people write quite briefly how they were convicted, and encourage the children to heed their calling when in their youth. We want all the encouragement we can get on this line of church work. Do not write lengthy at a time, short and to the point. Now, let us all take hold. We don't want you all to write, but we want you all to pray. Do help us in this project. Pay postage for your children; help them to write.

J. H. M.

O what a nothing, what dust and ashes am I!—Brainerd.

Turn Away from Temptation.

One mis-step may destroy your life. One sin may ruin your soul and body for ever. Did you ever think on the consequence of a single indulgence which was placed before you and was the turning point for an eternal destruction and doom? The best men have fallen through the suggestion of another. How careful should you be while in the bloom of life, lest a blight fall on your character and ruin your soul for evermore. "Abstain from all appearance of evil," is an injunction of holy writ. If you are invited to places of resort, when it is difficult to decide, take the safe course—stay away and save a stain on your character. This is a jewel of inestimable value, too precious to be put in jeopardy. No person ever regrets that he kept aloof from temptation and at the close of life will express their joy that they were saved from shame and destruction by giving a decided negative—when the voice of temptation beckoned them to come on. Be decided, and you will be saved. Yield, and you will be lost. Watch with diligence and guard every avenue through which sin may reach you. In no other way will you be sure to overcome the evil of temptations set forth in the world. In no other way will you, shield yourself from the snares of that wicked one. Avoid temptations.

Louisville, Ohio.

G. S. GRIM.
Mission Work in the Mountains.

It is due to the Christian public, and to all the many donors that have responded so very liberally to my last appeal asking for clothing and literature to give out to the mountain poor, a statement of what I have received and put out. Surely God did touch the hearts of his children, and such an outburst of help showed conclusively that God was in it.

I received, from missionary societies, churches and individuals, 143 boxes and barrels of clothing and 18 boxes and barrels of literature, making in all 161. Nearly all of the clothing is now in the homes of the poor on its mission of love and mercy. Some of these poor people are very old, from 75 to 90 years, and have to depend on the charities of the people for a living. There were also a great many very poor widows with large families of children that made their living by washing and doing any kind of drudge work they could get to support themselves and families. How some of them manage to keep soul and body together with their large families God only knows. In nearly every poor home there were more or less children that were very destitute. Some had scarcely enough on them to cover their nakedness. Thank God, these poor little children were not forgotten. They were all supplied with good warm clothing. Surely it was a God-send for many would have suffered if this help had not been given them. I am glad to say the children were not forgotten with Christmas presents. There were large numbers of toys sent in and all given out to the hundreds of poor children. Oh my! I wish you could have seen the joy and gladness it brought to their poor little hearts. Many had never seen the like before.

There was money sent in to help in the work of purchasing Bibles and Testaments to give out to the poor to the amount of one hundred and sixty-seven dollars and fifty cents. It was all applied to the purchase of Bibles and Testaments.

Now, as we have entered upon our Summer and Fall work, supplying these poor mountain homes with Bibles, Testaments and other gospel literature, I hope the people will respond as freely and liberally in sending me literature as they did in sending clothing. We have a large territory before us and there are thousands of homes all through these mountains, many of them with large families of children and but few Bibles and but little of any other literature in their homes. These mountain people are hungry for pure gospel truth. Many of them have made great sacrifices to get it for themselves and families. Some have walked ten, and in two or three instances, fifteen miles, to get Bibles and other literature. As I stated in my last letter, where I put out Bibles, Testaments and other literature three and four years ago, they have been read and reread until literally worn out. Many communities have been greatly blest, and numbers have re-formed and are now living devoted Christian lives. In one community a revival broke out and there were over forty conversions. They have since put them up a nice little church house and now have a regular pastor.

I do hope that all who may read this will contribute some Bibles, Testaments and other good books that will be helpful and a blessing to these poor homes. Also, will you please send in all the books you can for children; we need, at once, a large number of them, also, song books, tracts, Sunday-school supplies and gospel papers. Please do not send Sunday-school quarterlies. We are always pleased to get all the clothing you have or can get to help out the poor.

We are now in much need of a team and wagon to carry out this literature in the back mountains. Will you pray with us that God will give us the means, in his own way, to get them? Perhaps some brother has a heavy spring wagon he would be willing to donate for this work.

Before sending your boxes or barrels, please write your name and address on paper, put it in an envelope and place it on the top, inside the box or barrel so I can find it. One-half of the boxes and barrels that came to me at Cleveland, Tenn., I did not know and could not find out where they came from, consequently I could not acknowledge the receipt of them. Always pay freight if possible; if you cannot pay it in full, advise me of the same. If you pay part, it is doubtful if you will get any credit for what you have paid, on account of having to come so far and over so many roads. If possible, always make your box weigh one hundred pounds. The railroad companies charge for one hundred pounds even if it weighs but twenty-five.

I do sincerely thank every donor for their valued offerings sent in to help these mountain poor. May our dear heavenly Father greatly bless and help you in all your good work for him.

Pray that every Bible, Testament, book, tract and paper may be a living missionary in every home, and that God will bless the truth to the salvation of many souls.

Please send all mail, freight and express, prepaid to Cleveland, Bradley county, Tenn. This work is not denominational. J. B. Mitchell.

The Widow and the Judge.

Sometime about the commencement of the year 1871, a train was passing over the North-western railroad, between Oshkosh and Madison. In two of the seats facing each other, sat three lawyers engaged at cards. Their fourth player had just left the carriage and they needed another to take his place. “Come, Judge, take a hand,” they said to a grave magistrate, who sat looking on, but whose face indicated no approval of their play. He shook his head, but after repeated urgings, finally, with a flushed countenance, took a seat with them and the play went on.

A venerable woman, gray and bent with years sat and watched the Judge from her seat near the end of the railway carriage. After the game had progressed awhile, she arose and with trembling frame, and almost overcome with emotion, approached the group. Fixing her eyes intently upon the Judge, she said in a tremulous voice: “Do you know me, Judge—?”

“No, mother, I don’t remember you,” said the Judge, pleasantly. “Where have we met?”

“My name is Smith,” said she; “I was with my poor boy three days off and on, in the court-room at Oshkosh, when he was tried for—for—for robbing somebody, and you are the same man that sent him to prison for ten years, and he died there last June.”

All faces were now sober, and the passengers began to gather around and stand up, all over the car, to listen to, and see what was going on. She did not give the Judge time to answer her, but becoming more and more excited, she went on:

“He was a good boy, if you did send him to jail. He helped us clear the farm, and when father was taken sick and died, he done all the work and we were getting along right smart. He was a stiddy boy till he
got to card-playin' an' drinkin', and then, somehow, he didn't like to work after that, but used to stay out often till mornin' and he'd sleep so late, and I couldn't wake him when I knewed he'd bin out so late the night afore. And then the farm kinder run down, and then we lost the team; one of them got killed when he'd bin to town one awful cold night. He staid late, and I suppose they got cold standin' out, and got skerred and broke loose, and run most home, but run agin a fence, and a stake run into one of 'm; and when we found it next mornin' it was dead, and the other was standin' under the shed. And so after awhile, he coaxed me to let him sell the farm and buy a house and lot in the village, and he'd work at carpenter work. And so I did, as we couldn't do nothin' on the farm. But he grew worse than ever, and after awhile, he couldn't get any work, and wouldn't do anything but gamble and drink all the time. I used to do everything I could to get him to quit and be a good, industrious boy again, but he used to get mad after a while, and once he struck me, and then in the play. He would say, 'Why, mother, used to tell him it was wrong and bad to play, he would say, 'Why, mother, everybody plays now. I never bet only for the candy, or the cigars, or something like that.' And when we heard that the young folks played cards down to Mr. Culver's donation party, and that 'Squire Ring was goin' to get a billiard table for his young folks to play on at home, I couldn't do nothin' with him. We used to think it was awful to do that way, when I was your, but it just seems to me as if everybody now-a-days was goin' wrong into something or other. But maybe it isn't right for me to talk to you, Judge, in this way, but it just seems to me as if the very sight of them cards would kill me, Judge; I thought if you knew how I felt, you would not play on so; and then to think, right here before all these folks! Maybe, Judge, you don't know how young folks, especially boys, look up to such as you; and then I can't help thinking that, maybe if them who ought to know better than to do so, and them as are higher learnt and all that, wouldn't set such examples, my poor Tom would be alive and caring for his poor old mother; but now there 'aint any of my family left but me and my poor gran'child, my darter's little girl, and we are going to stop with my brother in Oshkosh next summer.

Tongue of man or angel never reached a more eloquent sermon than that gray, withered old lady, trembling with old age, excitement and fear that she was doing wrong. I can't recall half she said, as she, a poor, lone beggarly widow, stood before those noble looking men, and pleaded the cause of the rising generation.

The look they bore as she poured forth her sorrowful tale was indescribable. To say that they looked like criminals at the bar would be a faint description. I can imagine how they felt. The old lady tottered to her seat, and taking her little grandchild in her lap, hid her face on her neck. The little one stroked her gray hair and said: "Don't cry, gran'man; don't cry, gran'mam." Eyes unused to weeping were red for many a mile on that journey. And I can hardly believe that one who witnessed that scene ever touched a card again. It is but just to say, that when the passengers came to themselves they generously responded to the Judge, who, in hand, silently passed through her little audience.—Sel.

I never knew grace to thrive in a careless soul.—Flavel.
SUNDAY-SCHOOL...

This page is prepared by Bro. J. H. Engle.


1 And he spake a parable unto them to the end that they should always pray and not lose heart: 2 saying, There was a certain judge in a certain city, and the same was no respecter of persons: 3 but a certain widow vexed him continually with her request, saying, Judge me, O judge, that mine adversary may奔波. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 Nevertheless, when the Son of man cometh, shall he find faith on the earth? 6 And the Lord said, Hear what the slothful woman said: 7 and she lived longer than all the righteous, which had homed for a hundred years. 8 And Jesus said, The number of the angels in heaven cannot be numbered as the sand of the sea: 9 neither can the number of the grains of sand be numbered as the stars of the sky: 10 neither can the number of the righteous who are saved be numbered as the sand of the sea. 11 And Jesus said, The last shall be first, and the first shall be last. 12 I fast twice in the week; I give tithes of all that I get. 13 But the publican, standing far off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, I thank thee, that I am not as the rest of men, which are mercenary. 14 Forasmuch then as we are not as the rest of men, but are of the Gentiles, with whom we have had a reconciliation, and unto whom we have mercy, 15 because the Lord hath mercy on the unfruitful, and the Lord hath mercy on the unfruitful. 16 And Jesus looked round about, and said unto his disciples, How hard it will be for them that trust in themselves, that they are rich, and are exalted. 17 And as he was going forth into the way, he saw a man named Levi sitting at the tax-gate; 18 and he said unto him, Follow me. And he left all, and followed him. 19 And Levi made a great feast, and bade him; and there were many publicans and sinners to the feast. 20 And the Pharisees and scribes murmured against his disciples, saying, Why doth thy master eat with publicans and sinners? 21 And he said unto them, The wholesome heareth the word of God, and an observeth the commandments, and it sticketh in his heart, and verily he is blessed with a crown of glory in heaven. 22 But ye that are without, what shall ye do? for Jerusalem is built upon an eminence, and her towers are multiplied. 23 And seeing some of them that were washed, and some of them that were not washed, he said, What shall I do? —The Unprofitable Fruits of the Soul. S. Ps. li. 1-13. M. Luke xviii. 1-14. T. Matthew vi. 19-24. F. Matt. vi. 19-24. S. Luke xvi. 19-24.

COMMENT.

1. Always, persistently rather than continuously. 2. A judge of a local court, with power to execute laws as well as to interpret them. 3. C. 19482. He was no respecter of persons. He spake to every class. He knew no wonder that he regarded not man. 4. Nevertheless, the widow's* come out of the crowd. 5. I will * * * lest she wear me out. Fine record. Few could say as much. 6. His elect, his chosen ones—those whom he loves. Longsuffering, slow to act. 7. His elect, his chosen ones—those whom he loves. Longsuffering, slow to act. 8. His elect, his chosen ones—those whom he loves. Longsuffering, slow to act. 9. Also this parable, to encourage humility of mind. Such presumption! 10. It is there will his heart be. But the humblest of men shall be exalted. 11. When? March, A. D. 30. Where? Perea.

NOTES.

1. "Comparing ourselves among ourselves" is unholy and unprofitable business. 2. True progress in spiritual things requires effort. 3. Heart attitude is of more consequence than the physical attitude. 4. Be even for a church member if he be humble like "this poor publican." 5. Study four characters; the unjust judge, the importunate widow, the Pharisee, the publican.

It is humility which makes men as angels.—Augustine.

EVANGELICAL VISITOR.

In His Steps, Pilgrim's Progress (The Wicket Gate). MORE QUESTIONS.

1. How many scholars should be in a class? That depends upon the scholars, upon the capacity of the teacher, and upon the nature of the subject. An average school is not over six or eight. 30. Old persons, dozens or even scores, especially if they can think, can teach. 2. How should Sunday-school teachers be promoted? Generally by a competent committee representing the church, but upon nomination of the people and the board of directors. 3. Should teachers be promoted with their salaries? F. No. A good primary teacher will be better in that grade next year if kept in her place. 4. How get rid of an incompetent teacher? K. Try to make him competent by counsel, by instruction, at the teacher meeting, in Sunday-school institutes, with helpful books and periodicals, by personal prayer and friendly advice. Perhaps he would do better with some other grade of scholarship. Otherwise he would make a good secretary. Do not dismiss him rudely in any case.

Suns set and rise in these dull skies. Suns rise and set, till men forget. The day is the air.

When they shall rise no more. O everlasting Sun, whose race is never run, be thou my endless light, till slumber and sweet sleep and no night!—Bonar.

Renewals and New Subscriptions from May 8 to June 30.

Function.—One who maketh a sorrowful heart to smile and rejoice before God; one who biddeth thee be of good courage, as a man to whom sin is forgiven, death is destroyed, heaven is open and God maketh his face to shine.—Luther.
CHURCH WORK.


We are glad this morning as we give our report that Jesus lives, and that through his dear and most blessed work of resurrection life we shall have life, and having this life within us we shall be made alive through the trials and tests which are many in life. And although the devil seems to beset us on every side, we shall not be moved, glory to God! We have an anchor within the veil.

Our last report was given in the April 15 number of the Visiter. No doubt the readers of the Visiter are anxious to know how we stand on this matter: and not only how we know it, but anxious to have the debt cancelled and still be inquiring what more they can do in this work. Dear ones, you know if you have something left to be kept up, and so we have to continually be looking to God.

Total last report, $2,052.21. No. 98, $17; 99, $7; 100, 25 cents; 101, $1.41; 102, $7.103, $100; 104, $105; 105, $10; 106, $7; 107, $1; 108, 55 cents; 109, $15; 110, $12; 111, $20; 112, $112.95; 113, $112.95; 114, $75; 115, $80; 116, $42.50; 117, $100.50; 118, $20; 119, $5; 120, $3; 121, $132; 122, $33; 123, $2; 124, $155; 125, $115; 126, $195; 127, $120; 128, $50; making a total of $2,052.21.

May the blessing of God rest upon all who had an interest in this matter, and may it be said of us as of the one whom Jesus said, "She hath labored hard what she could." We as workers together extend our heart-felt thanks to all the readers of the Visiter and all that had a share in giving.

B. L. Brubakker.

On Our Mission.

"For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. lvii. 15.)

With greeting in Jesus' name we come to all the readers of the Visiter to magnify the name of the Lord for his watchful care over us since we last communicated with you.

We spent a month, less one day, with the dear workers of the Chicago Mission, we trust, to the profit of precious, never-dying souls and for the general good of the work in that place. Through our associations with the dear workers of the Mission we have been enabled to enter into the work more intelligently and have learned more how to sympathize with those dear ones who feel the weight of the work resting upon their hearts.

Dear brethren, while you may be taking your comfort and ease in your homes with possibly little of the real burden of the work upon your hearts, these dear ones may be lying at the feet of Jesus, groaning out their feelings before God in behalf of the work and the souls that come and go.

Oh, that God may lay the burden of city mission, as well as foreign mission, work more and more upon the hearts of every one of us until we will be made to cry mightily to tell forth the prosperity of God's work in all places, both home and abroad.

The dear Lord in his mercy provided the Mission with some efficient helpers in the work so that we felt free to move forward and those who felt free to hire us God speed as we stepped out on this mission, to which the Lord appointed us through the Home Mission Board, and was confirmed by General Conference.

On Sunday evening, July 1, we bid farewell to the workers and the people assembled for worship, and boarded the train at 10.30 p.m. for the north-western Provinces of Canada, over the C. M. and St. Paul R. R. to St. Paul, arriving there at noon on July 2. We then boarded the train for Winnipeg, Man., arriving there at 7.30 a.m., July 3. We were met at the station by one of the Mennonite Mission workers and conducted to their home. Here we also met our dear brother Albert Baker, who is employed as teacher in the University of Manitoba. A year ago we were associated with him at the Chicago Mission. He is a dear, consecrated young soldier of the cross and only wants to know the Lord's will concerning his future life. May the dear Lord make his decision for his own interest.

We spent three days with these dear Mennonite sisters in their Mission and had three services. We found quite a number of real earnest Christian people at the Mission, who love to meet here and there still a few that are willing to take the narrow way, and rejoice over this truth as given by the inspired Apostle Paul, saying, "The foundation of the gospel of the kingdom of Christ, and is evidently a part of what God meant in Matt. 16:18. All the dear Lord will do to the Lord for us to attend this camp-meeting, as it would afford us a good opportunity of getting acquainted with the people of the community, and would also be a medium of publishing the object of our coming and labors. We were received as brethren and we enjoyed the fellowship of these dear Christian brethren, and we have had liberty to preach the word of God by the Holy Ghost witnessing to the truth. Some sinners were saved and some sought for the deeper things of life."

The blessing of sanctification for the believer, as taught by Paul I. Thess. iv. 3, and v. 23, is a prominent feature in the teaching of the Mennonite Brethren in Christ, and is evidently a part of what Jesus meant in Matt. 16:18. As far as we have observed to date, but two of our young Brethren are members of the Brethren in Christ church, and these are members of the Brethren in Christ church, brother and sister Eli Baker, formerly of Nottawa, Ont.

At the camp-meeting we met a number with whom we were formerly acquainted from the vicinity of Lost Springs, Kans. While we are not here to seek an earthly home, but rather to visit and try to help our dear Brethren, we feel it to be a most blessed part of Alberta, the rich black soil, the
balmy breezes, and abundant supply of excellent well water, almost ice cold. The principal crops of grain grown are wheat, oats and barley.

There is a strong emigration to this north-west, and apparently is a good place for those who have some capital. There are no homesteads to be found in these parts and we are told one would have to go far from the railroad to find a suitable place for a colony of homesteaders to homestead. The people in a general way seem to prosper by farming and other legitimate business, and here, as elsewhere, God's children are liable to become swallowed up with worldliness if they are not watch and pray. Possibly this is all we should say on this line as the two brethren from Nottawa, Ont., will likely report more particularly on these lines.

No one needs to come to Alberta thinking of finding all the good things here without any drawbacks. In a few days we hope to go some distance south-west of Didsbury to homestead. The people in a general way seem to prosper by farming and other legitimate business, and here as elsewhere, God's children are liable to become swallowed up with worldliness if they are not watch and pray. Possibly this is all we should say on this line as the two brethren from Nottawa, Ont., will likely report more particularly on these lines.

No one needs to come to Alberta thinking of finding all the good things here without any drawbacks. In a few days we hope to go some distance south-west of Didsbury to homestead. From there we came to the Buffalo Mission, and after a few days visit at Clarence Centre and Tomawanda, we returned to Buffalo and came on to Harrisburg, Pa., where we were also kindly received and entertained by the members there over the Lord's day. We there enjoyed the adorations, testimonies and Sunday-school service. We also had the privilege to see the children's home, Orphanage as well as the breakfast table and morning Bible reading and prayer which caused a flow of tears. And again while writing, to see those dear young members wear the prayer-covering, not only at the time of prayer, but through the day; also to see those young innocent children so well cared for, we may well ask the question, "Canst thou bind the sweet influence of sweet pleasure?"Psalm cxix. 125. Also, if one were present, as long as the seven stars (Pleiadies). We also took dinner at the Old People's Home and were taken through the house by sister Davidson. Here we met a brother in the Castle of Despair, which again was the cause of shedding tears with those present. Therefore, dear readers and saints, let us be fervently engaged in prayer and supplication for the different mission workers and situated in the same in their different conditions. May the Lord help, is our prayer.

If any of those we visited wish to favor us with writing to us, address, Mount Joy, Pa. Love to all.

From Sister Long.

To the readers of the VISITOR: I felt like saying in the name of the Lord that another visit in my Christian experience did I see the importance of calling upon God to raise up Home Missionaries as well as for the heathen lands. During my visit to Canada and Pennsylvania I was so much impressed of the need of such that feel the need of visiting the poor isolated and afflicted ones who cannot meet with God's children from time to time. "Pure and undefiled religion is to visit the widows and fatherless in their affliction and keep them with nothing at all. We that are rich are to give alms; the respect of which is in the sight of Our Lord help, is our prayer.

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for me still. Not that I sit down and do nothing; but make many hours at work, so much so, that I have too little time for the Lord. So I ask you, dear readers, to pray that my way may be open to do his service and to be for him, so that we may ere long be caught away with him and ever be with him.

We still have the Sunday-school here at our home and also preaching every two weeks on Sunday at a.m. Our cottages and prayer-meetings are held every Wednesday evening. Our number at times is small, but that does not hinder him, if it does hinder people. But our hearts are made to bleed when we see what should be done for him and so little is being done here in this city, Lancaster. Wickedness is abounding more and more. I am afraid too many have no desire to know Paul's expression in Philippians 8, 10. That makes one see the state and condition of things in the people. So let us humble ourselves deeply before the Lord so that he may lift us up and establish us upon his goings and be altogether satisfied with him.

Yours for souls till Jesus comes,

D. W. Kautz.

132 Nevin St., Lancaster, Pa.

MISSIONARY.

A Trip to Mapaneland.

(Continued.)

After lunch we started on again. By this time my feet were becoming very sore from a new pair of shoes that I was wearing. They slipped up and down on the bridge, causing them at every step. This made it a bit hard for me to get along. It was now only a few hours till sun down. We knew there were yet about ten miles between us and the chief's kraal. Never having passed this way before, we pushed on as rapidly as we could, so as to get there before darkness overtook us. We kept on the path that led in the direction we thought we should go, which divided into two. Here we held council as to which one we should take. Seeing that the one road was much more used than the other, we concluded to take that one, and started on in good hope of soon reaching our destination; but after walking for half an hour we could see no signs of any life anywhere. We occasionally got up on a high place to look for a kraal, but none was to be seen. It was now sundown. Knowing we had no time to lose, we pressed forward as quickly as we could hoping at least, to come to water where we would have something to eat and stop for the night. Keeping on the same path we walked on and on without seeing or hearing any one. All of a sudden John stopped and looked across the veld, at the same time saying, "let us go over there. I heard cattle over in the direction of that kopje." So in hope of finding at least a herd boy we turned that way. After we had gone a short distance we saw some gardens, which gave us hope that we would soon find a place to stop for the night. We went past the gardens, stopped, and then, listening for some familiar sound. It was now too dark to see at any great distance. Just as we were coming round a large rock I heard some herd boys whistling to the sheep or goats (I never found out what they were). Now, thinking we had at last found someone that could tell us where there was a kraal, I walked quickly to the end of the rock, stopped to listen for them again, stood still for a few minutes, but not a sound could I hear. They disappeared in the tall grass just as if the earth had swallowed them up. While we were standing there John said, "let us go ahead, I hear voices." So we again pushed forward at a good pace, being now quite footsore and hungry. Every now and then again we would stop and listen if the sound was any nearer, but each time it seemed just as far off as before. Just when we were wondering if we should reach them or not I saw an object ahead in the path and as it came nearer found it was a man. A joy sprang up in our hearts at the sight of a man, if he was black. Some people do not like to meet black people, but I do, and especially at times like this. After explaining our situation to him he at once turned, bidding us to follow which we gladly did.

H. P. Stierwald.

(To be continued.)

Our Visit to Natal.

Having felt the need of a change and rest, and our way now being opened, we took leave from our little flock over which the Lord has made us overseers, on Friday morning, April 6th. We went by train to Durban, a beautiful little city on the sea-coast. We changed cars for Umkomaar, where brother Swanson met us. This is about 500 miles from Johannesburg, and the change in the climate in this distance is very marked, being on the level with the sea, making it much warmer than Johannesburg.

On this journey we had the pleasure of having with us Rev. and Mrs. Ryff; also Mrs. Pearce. The former being Free Methodist missionaries, who, with us, are endeavoring to lift up the blood-stained banner of Jesus to the perishing thousands of natives in the compounds. They were going to attend their annual conference, held at Fairview Mission, Natal.

Brother Swanson took us seven miles up the river in his small boat to Beulah Mission, where he and sister Swanson are in charge. Here we stopped one week enjoying the quietude, beautiful scenery, climbing hills to visit kraals and some boat ride down the river. But, especially did we enjoy hearing the testimonies of those who only a few years ago were in heathen darkness without the light of the gospel, while now they were praising God for sending the missionaries to them and because of them they are now rejoicing in a share of their purchased possession on Calvary through the atoning blood of Jesus. One woman gave such a clear testimony, telling how the Lord had spoken to her and afterwards saved her from all her evil desires and sins in which she had been living. Methinks the angels in heaven rejoice, if anything, more over these who once were so far from God, in sin, ignorance and superstition, yet now through grace have been redeemed.

Could any one who reads these lines think that missionary work is a failure, even if only this one woman, to whom I have referred, was saved in this particular field? If not, will not each one ask God, "How can I help to light up some place in Africa?" Be assured the Lord will show you what share you can have.

But I must hasten on. From here we went to Fairview, some thirty-six miles farther south along the coast. This is the Free Methodist head-quarters in Africa. Here we were most cordially entertained by these dear people of God, and had the privilege of attending the last two days of their conference, meeting personally with all their missionaries. On this occasion it was estimated that about five hundred natives were present in each service. Our hearts were much encouraged here to see not only the young but old gray-haired men and women give good evidence of their faith in Christ. Then to see the interest the children took in the Sunday-school lessons was most striking. We could not help but say praise the Lord! God bless the children! Here the writer had his first experience in teaching the Sunday-school lesson in Zulu.

From here we went by special invitation to visit two mission stations farther south. The first twelve miles we went by train to Port Shepstone, which is the railroad terminus. From here we traveled by ox cart, a two-wheeled wagon, drawn by six oxen, another drawn by four. It was slow traveling, but we enjoyed it; the beautiful hills and rocks along the way and the fellowship of the missionaries with whom we were traveling, made it pleasant. A native boy led the oxen, while an old man followed along with a long lash, driving them. When we outspanned the natives built a fire, roasted sweet potatoes and mealies i.e. corn roast in ears, on the red coals. This was our principal food and we enjoyed it. So the first day passed by most pleas-
One afternoon we visited a kraal near by where we found about a dozen men, the heads of other kraals, with their wives, had gathered for a beer drink. They consented for us to have service, listening very attentively and kneeling with us in prayer. Some said they would come to services on Sunday, but they had no clothes to wear. They seemed desirous to learn about Jesus, who is the only living way, but are in such gross darkness and so bound by Satan. That same day a man in this kraal died, who was in another hut; we not knowing he was there. That night, according to their custom, they took him away, burying him secretly so no one should know the place of his grave for fear some one (more especially the witch doctor) would go to his grave to call him back to life, and he would become a witch, who would trouble them at night. Then the following night they burned down the deceased man's hut with all his belongings in it. Nothing is allowed to be removed outside of family and live stock. Others bury the man in his hut, chop down all the posts supporting it, causing it to drop down on his grave and possessions, the place being ever afterward deserted.

I saw one such place myself, and witnessed the burning down of the house just referred to. On Sunday afternoon we all went kraal visiting, but the men had gone away to beer drinks, so we gathered the women and children of several kraals together and had a very interesting service with them. When we closed the sun was just setting and we had over a mile and a half back. At this place and one other, we saw near the kraal a long pole stuck in the ground and on the top a white cloth tied which was waving with the wind. We inquired what this meant and they informed us that there was near by a marriageable girl. There custom is to put up this sign. I only relate this to show you the great need of the gospel in these dark places. O that God's people in every land would awaken, and seize the opportunities (which are passing) to pray for, and to take the light of the glorious gospel into the regions beyond. All can pray. Some at least can go, while others can give. If God's people would consecrate their earthly possessions as well as their bodies to the Lord, there would be more joyous giving, and that would bear fruit unto life eternal. As some one has said, All we give we will get again. But all we keep, we lose.

On Tuesday morning, May 15, we, with oxen in cart, started back. We traveled about eight or ten miles and then spanned for dinner. This place was near to several kraals. I spread a blanket on the ground behind the cart in the shade for the children to sit on; the native built a fire and brought the water, while Mrs. Eyster prepared the food. But in a very few minutes a number of natives gathered around us, men, women and children, all anxious to see what the white people were doing. I counted once eleven women, nine children and four men. They kept coming and going more than fifty in all I should think. So I took the opportunity and gave them a gospel message. They listened with eyes and mouth open, occasionally interrupting me by asking; "Is Jesus a white man?" "Where you ever up in heaven; if not, how do you know?" etc. It was a most interesting service, and we pray that the Holy Spirit may seal the truth to their hearts. Our homeward journey was blessed of the Lord, and then at Fairview we stopped about two weeks, spending a week and a half of this on the beach. We lived in a tent and enjoyed very much a little quiet time to be all alone to meditate and to wait on the Lord. Also to see the great waves of the Indian Ocean come in with such mighty power and break on the huge rocks, washing often far up the sand bar, reminding one of the "love of God which is an ocean diviner." "A boundless and fathomless flood," hallelujah. To bathe in its clear salt water was so restful and strengthening. We praised the Lord for this short time at sea, and all the blessings it brought to us. We arrived home here June 7 and found all well. Our attendance in school is not so large now, principally because of the cold weather. But the Christian boys seem encouraged and the work is undoubtedly under the blessing of God. About March 1 we were asked to pray about taking charge of the native "Training School," which is to open up next month. For a while it seemed hard to think of leaving the ones we have learned to love so dearly, and the place where God so often came in with blessings to our souls. But after waiting on the Lord, seeking only to know his will we feel that this is his plan for us until he speaks again, saying this is the way, walk ye
in it. So our address will be changed to
Moderfontein P. O. (Intokozo Training School), via Zuurfontein,
Transvaal, S. A.

Will all who write to us please re­member our new address, and pray for us as the Lord leads.

Your brother and sister, looking
for our Lord's glorious appearing,
J. R. and MALINDA EYSTER.

Trials are the high road to assur­ance.—Flavel.

What! give God thanks for everything.
Whatever may befall?
Whatever the dark clouds may bring?
Regret this kindness twenty times. Seeking
act has not died. One dollar would re­call me and she was made a new creature in Christ
radical conversion when about fifteen years
of the church, having experience of a
conversion. Eternity alone can tell its
out boys who (or girls) are not likely to
I would have liked them.

In Memory of Sister Rebecca Baker.

In memory of sister Rebecca Baker, who
was converted about fifty-three years ago,
was raised in the church, having experience of a
southern saint. Having lived her pro­fession. Her sudden death came to us as a
shock, but for at least a month in the hospital
we made a short visit to their home the
beginning of April and pray God help
our brother, and wife, were in the faith, to look to God Who
alone can comfort, as we need not
mourn as those who have no hope, for if we believe that Jesus died and rose again,
even so they who sleep in Jesus will God bring with him. Let us cease to
mourn and say, thy will be done; and as she has
followed in our Savior's teachings so let
us go. In the faith with the family we
foster our love through the silent mes­sage
of the pen. Jesus H. Myers.

Not Forgotten.

AN APPRECIATION.

Noting in a recent number of the
EVANGELICAL VISITOR the death of brother
Thomas Martin, there was vividly recalled in my mind a small ministry of brother
Martin when the writer was a small boy, I remember now with the hope that it will be
an inspiration to others to go and do like­wise.
God only knows the value of such little acts of thoughtfulness. I under­stand that brother Martin was accustomed to do it.

About the time the first five cent
New Testaments were published, he called
me to him and taking one out of his pocket
opened it at Matt. xix. 10 and drawing a line clear across the verse, making it stand out quite prominent, hand­ed it to me as a little present. The value
was not great. I had Bibles and Testa­ments with nothing on them. I knew that book had always a large place in my boyhood home, though other books were not as plentiful as I wish they had been.
The book has long since been worn out and passed out of use, but the spirit of the act has not died. One dollar would re­peat this kindness twenty times. Seeking
out boys who (or girls) are not likely to
I would have liked them.

OBITUARIES.

FUNCK.—Brother Daniel Funck died at
his home at Des Moines, Polk county, Iowa,
June 7. Deceased was bedfast about two
weeks. Death was caused by bladder
troubles. Another Funck was born Octo­ber
20, 1836, and died June 7, 1906, aged
69 years, 7 months and 8 days. Funeral
services were held at the home meeting­house, and interment was made in the Pal­ladium cemetery. The family are: Brothers Jacob, Kreider and Jacob Brubaker, all of
Ladd. Tim. iv. 6, 7, 8.

Evangelical visitor.