10-15-1906


George Detwiler
A Stolen Ride.

In 1901 George Newbert stole a ride on an Erie railroad train from Mansfield to Akron, Ohio. There would be no occasion to publish his real name and the wrong he did had he not made it public by his restitution. Four years later he wrote a straightforward letter to the Assistant General Passenger Agent, telling him what he had done, and inclosing two dollars and twenty-five cents, the price of a ticket, which he wished credited to him as payment for the ride.

J. D. Brown, the agent who received the money, forwarded it to the treasury of the company, and wrote a receipt for the amount. In forwarding the letter to Geo. Newbert, he wrote a letter, in which he said:

"I have a wish, and you and I will shake hands on it. The wish is that there were more people like yourself. Some parts of your letter indicate that you have been reading one of the choicest gems of wisdom and experience, the Bible. I assume that its divine counsel has spoken, and you have heard; you have been blind, and it has given you light; weak, and it has given you food; thirsty, and it has given you drink. Stick close to that book. Two dollars and a quarter are perhaps to you a large sum, but I am sure it has been a mill-stone round your neck since the day you stole the ride. Now I know you are happy, and the world looks bright."

George Newbert was not expecting a letter of this character in answer to his straightforward note, but he touched his heart to discover that the officer to whom the money went was like himself, a student of the Bible. Some one who learned of the correspondence was interested to inquire whether the passenger agent was right in assuming that it was the Bible which had stimulated the man who stole the ride to return the money.

"It was conscience most of all," said George Newbert, "but it was the Bible, too. I felt I owed the money, and so I returned it. Yes, I agree to all that Mr. Brown's letter says about the Bible. It is the Book of books. Conscience and the Bible are what make men honest." —Youth's Companion.

Without the resolution in your hearts to do good work, so long as your right hands have motion in them, and to do it whether the issue be that you die or live, no life worthy the name will ever be possible to you; while in once forming the resolution that your work is to be well done, life is really won, here and forever.—John Ruskin.

Learning is no part of the man; it is something external to him, which he acquires, and which, if he is wise, he uses wisely, and if he is not wise, he uses foolishly. Learning is the thread, and wisdom the loom; and it depends upon how the loom is handled whether the threads make a good pattern of the life or not.—Dr. Lyman Abbott.

"He that followeth after vain persons shall have poverty enough." That is certainly true to experience.
Our Canada Visit.

Since we wrote and prepared the last copy for the Visitor the time has quickly passed, and, by the mercy of God, we were enabled to carry to execution what we had planned out before leaving home. Briefly stated the report would be, we went, we enjoyed, we returned. The going and return journeys were without any special incident. The Lord watched over us in mercy, and praise is due him for all vouchsafed blessings.

Leaving home in the evening of September 19, we had time to visit our daughter and family at Chippawa, Ont., one day. Sailing across Lake Ontario from Queenstown to Toronto we reached Richmond Hill the same evening, and were kindly entertained at brother Elliott's home for a few hours. It was indeed a joy to meet again. In the evening we attended a small meeting at the same evening, and were kindly entertained. The soul is encouraged, and the heart filled with tender emotion when we meet the many dear ones here and hear them testify of the saving power of Jesus, and of the enjoyment of a deeper life in the Christ, the Anointed One. Many of even the young are giving evidence of a living union with Christ who is the head of the church. May he ever bless and keep them is our prayer for them.

On October 1, we completed the swing round the circle and came back to Chippawa visiting with our children and grandchildren four days. From October 4-8 we attended the meetings and love feast near Stevenville, Ont. This being the home district where we spent fifteen years of activity in the church, it is always a time of interest and enjoyment. The soul is encouraged, and the heart filled with tender emotion when we meet the many dear ones here and hear them testify of the saving power of Jesus, and of the enjoyment of a deeper life in the Christ, the Anointed One. Many of even the young are giving evidence of a living union with Christ who is the head of the church. May he ever bless and keep them is our prayer for them.

On Monday evening, October 8, we attended a small meeting at the Buffalo Mission and endeavored to preach to them in German. The Lord helped us, and we enjoyed the testimonies given in German.

On the 9th, we made a flying trip to Chippawa and made a final farewell to our daughter and family, returning to the Mission again for an English service in the evening. The improvement recently effected at the Buffalo Mission is creditable to those who were instrumental in making it possible and carrying it out. The Lord is blessing the labors of his children there. A goodly number have been added to the church. Some of the Sunday-school children have done so in spite of opposition and persecution. God keep them ever faithful.

The visit being finished, we hurried home, arriving safely on the roth inst., after an absence of just three weeks. We were glad to again return to our home and work, and hope God may be honored and glorified in all we may do.

A Word About the Gospel Text Wall Calendar.

As the beginning of a new year is nearing the matter of wall calendars (the convenience of which has made them a necessity) claims some attention. Of course business firms scatter them everywhere gratis, to advertise their business, but the mission of the Gospel Text Calendar is different. For every day in the month there is a Scripture text, which may serve as a help and an inspiration and comfort to the child of God. We expect to be able to supply this calendar again to our readers on the same terms as in other years. As to its form the publishers go back to the form of two years ago. The change which was made last year has not proved satisfactory, and thus that form will be abandoned. We are ready to book orders now at twenty-five cents each, or, per dozen, two dollars and twenty-five cents.

In behalf of the Home Mission Board we would appeal to all the brethren and sisters who are recognized and sent out as Evangelists and Home Mission Workers to be careful to regulate their engagements, in accordance with the understood principles under which they have their appointment. A principle which the Apostle Paul announces, "All things are lawful, but all things are not expedient," would seem to merit consideration, and we commend it to our brethren's consideration and observation.

As was anticipated the present issue of the Visitors is a little late in reaching our subscribers. Our visit to Canada being somewhat prolonged is the cause of the delay. We have confidence that the friends of the Visitor are sufficiently in sympathy with the editor to bear with him in this case. We are thankful for many expressions of interest and sympathy from kind hearts, and we still crave an interest in the prayers of our readers.

Act well for the moment, and you have performed a good for eternity.
We are glad for a small number of new subscribers. We would be much pleased to receive many more new names while the special offer of sending the paper to the end of 1907 for the price of one dollar. The October numbers will be supplied as long as the supply lasts.

On account of the earlier making up of the paper by Dr. P. F. Egle and H. H. Tobias, we find it necessary to change the date of our monthly publication, and to delay the current issue. We know that the reports are eagerly looked for, so we make room for all that pertain to the future. But we have no leave for the next issue several reports of work in the homeland. The next issue will follow close on this and we hope to catch up with all that is waiting to be printed.

Our readers will please notice that several of the missionary addresses are changed.


“God resisteth the proud, and giveth grace to the humble” (I Peter v. 5). There is a false humility, which is marked by two signs: first, a reluctance to enter upon the work of God, on the ground of incapacity. The true soldier of Christ says, “These are not my words; unction works; I am doing my Master’s work, and using my Master’s weapons in my Master’s service.” False humility is detected, secondly, by self-consciousness. If you think you are humble, you never are.—Arthur T. Pierson.

Giving according to liberality is the true measure of liberality, and such persons are in condition to devise liberal things, for the reason they are recognized as leaders in all benevolent movements, and these movements depend for their continuance upon liberally disposed people. A person may be willing and liberal, but brusque and distasteful; his gifts annoy more than comfort.—Selected.

The business of every Christian in this life should be to live without partaking of the spirit of the world.

ADDITIONAL MISSSIONARY.

Mishabezi Mission.

To the readers of the VISITOR: “Lift up your eyes, and look on the fields, for they are white, ready for the harvest” (John iv. 35).

We are pleased to receive many more new subscriptions. We would be much pleased to receive many more new names while the special offer of sending the paper to the end of 1907 for the price of one dollar. The October numbers will be supplied as long as the supply lasts.


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Aspiration.
Thy daily duty rightly done,
Is preparation, well begun
And all our glad awakenings
And every honest labor brings
Tis not the dreams we lightly preach
heathen in far distant lands, the many
five days of each week are spent away
we have been able to choose their as-
and Sunday-school about them, and
hood have gone by, under the care of
For
hold sin.
many, knew nothing of before, and they be-
perhaps under a teacher who is not a
parents, with influences of the home
school; become acquainted with the
family altar and remember the
aged by the consciousness of being
confidence, which is so essential to
work if we keeo in close touch with
him and abide in his will. 'To him be
honor and glory for ever and ever.

For the Evangelical Visitor.
Child Training.
Part II.

Six years of happy, innocent child-
hood have gone by, under the care of
parents, with influences of the home
and Sunday-school about them, and
we have been able to choose their as-
so they can see that I am seeking a

Dear brethren and sisters: I will
now do what the Lord wanted me to
do quite a little while, but I was not
willing. I was impressed to write for
the Visitor but the enemy somehow kept me from it. But this morning I
praise God for his nearness. I prom-
ised to go with Jesus all the way. So
where he leads me I must follow. O,
I mean to be true to him.

Dear readers, I am writing this let-
ter with tearful eyes. Oh when I
think what my Savior is doing for me
time to time, and how little I am
doing for him. I must often fall at
his feet and hide my face as though it
were in the dust. I feel as though
I am nothing, nothing, "only to lie at
his feet." I feel too with sister Ella,
to hold the banner high, that the sin-
ers can see it wave, and that my
actions may speak louder than words,
so they can see that I am seeking a
city out of sight, not made with hands.
I feel impressed for some time, as
Winter is drawing near, of the many
who will not have it as we have it. I
just want the Lord to burden my
heart that I can feel more for them.

Dear parents, when we kneel at the
family altar and remember the
heathen in far distant lands, the many
unsaved souls about us, and

We should manifest our interest in
their school work, not only at home,
but by an occasional visit to the
school; become acquainted with the
teacher and the daily surroundings of
our children. Perhaps we will then
have more charity for the teacher and
be more helpful to the children.

We should aim to keep our child n
pure, innocent (but not ignorant),
conscientious, and to maintain mutual
confidence, which is so essential to
good training. Children are encour-
gaged by the consciousness of being
trusted, and nothing perhaps will dis-
courage more readily than to know
they are being watched with suspicion
and distrust by those they love and
in whom they confide, when they are
sincerely trying to do their best. If
they err, our sympathy and help will
perhaps do them more good in cor-
recting the error, than harshness. We
should understand the disposition of
each child individually in order to
know what is most needed in each case.

We are glad there is such a thing
as restoration, and that we see some
penitent souls who get willing to
straighten up their lives and get right
with God, but how many falter at this
point, and never go to the bottom of
repentance! Should we not teach our
children to live conscientiously every
day, and (as little Samuel) answer
God's first call?

God does not put a premium on
sin. It is sin that separates from
God, "The wages of sin is death."

We were seriously impressed in a
prayer-meeting in our own home a
few months ago, when a convert who
had been far out in sin (but, thank
God, was gloriously saved), seemed
to be undergoing severe temptation
and said sadly, "I wish I had never
known the ways of the wicked."

How many snare, temptations, and
sins may be avoided by those who take
heed to the words of the wise man,
"Remember now thy Creator in the
days of thy youth, while the evil days
come not, nor the years draw nigh,
when thou shalt say, I have no plea-
ure in them."

But, when children, as they arrive
at the age of accountability, and re-
alize their need of a Savior, and exer-
cise faith in him who has died that
he may keep them from evil, and
give them victory over temptation:
pray for them individually and in
their presence. Let them realize that
we are concerned for their spiritual
well-being; teach them to hate sin and
to resist temptation. They will soon
realize their need of help from God.

We should manifest our interest in
their school work, not only at home,
but by an occasional visit to the
school; become acquainted with the
teacher and the daily surroundings of
our children. Perhaps we will then
have more charity for the teacher and
be more helpful to the children.

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pure, innocent (but not ignorant),
conscientious, and to maintain mutual
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good training. Children are encour-
gaged by the consciousness of being
I feel impressed by the Holy Spirit to give my experience and tell how God has so wonderfully led me out of a backslidden condition and by his wonderful saving power has set me free. For about four years I was wondering away from God and groping in darkness. About a year ago God with wonderful convicting power showed me that I was in the wrong. For a while I endeavored by my own strength to turn over a new page, but of no avail because I did not have the power of God with me. When I would get with my associates before whom I had lived such a thoughtless life I would not hold the victory; Satan would get the better of me. I yielded to temptation. I went on in this way for some time promising God I would lay down my old life and begin anew, simply turn over a new page and then I would break my promise.

God in his mercy showed me what the trouble was, whenever I turned over a new page I covered up some things which I could not forget, and, of course, it spoiled all my victory. At last by the grace of God I turned back the new page and exposed everything on the old one, or, in other words, I exposed and confessed everything in my life that God showed me as evil. When I did that God took the old page and made a new one out of it; all the old accounts are balanced up. I have a new page through and through; not a new page with an old one under it. Now God keeps me day by day and when I go among my old comrades Jesus goeth with me, and I hold the victory, and instead of Satan weakening me; Jesus strengthens me. He has given me his Holy Spirit to lead and guide me into all truth, all I have to do is give a listen-
fruit as a token of appreciation on his part of their kindness to us. This kind of faith and love far exceeds James ii. 15, 16. Numbers of dear Christian brethren and sisters came for miles to visit us and pray with us. Giving credit to whom credit is due and honor to whom honor is due, we believe it to be just and right that we mention these things to the glory of God.

As time went on Sister Zook kept gaining strength slowly and soon she was able to sit up part of the day, and by and by she was able to be up and around, and by September 9, we thought she was able to be moved to Didsbury, a distance of eleven miles, and she stood the ride real well, though tired in body, as she is still very weak.

We were with the Shupe family from August 11 to September 9, and parted as brethren hoping in the sweet by and by to meet with the redeemed around the throne of God.

The condition of your servant has not very positively improved up to time of writing, and we are waiting to find out what may be the will of the Lord, whether we shall wait and possibly labor a while longer. We feel quite reluctant in leaving this open, though weary in body, we have had sympathy for us which they showed their appreciation for her help in taking care of the sick. This broken up our hearts, and caused us to shed tears. This is love that counts, and is no doubt of the kind described in Phil. iv. 16-18, and we pray that Phil. iv. 19, may also be verified in their case as well as all others who showed their appreciation of our labors among them.

One morning a boy came with a note from his father, the note saying they (he and several others) had made up a purse for us and that they hoped we would soon be able to preach again. The only brother of our church in these parts brought the Shupe family 100 pounds of flour and some canned seven miles east of Didsbury to fill an appointment at a school house. I gave the message as the Lord gave to me and believe the people were edified. In the afternoon we both attended the Mennonite meeting in Didsbury and were edified by a discourse given by Elder S. Stauffer, who has charge of the work here. In the evening your servant gave the message by request. This will, as we believe, be our last message here at this time and likely will be for all time. I have found that my ride yesterday and filling the two appointments have been a little too much for my physical condition. I have suffered considerable during the night and feel the effects still vividly this morning. This being our condition, we deem it prudent to leave the field, and have decided, Lord willing, to leave on the evening of the 20th inst., and stop in Winnipeg over next Lord's day, which we believe will be a little rest for our bodies.

We wrote the Chairman of the Home Mission Board and told him what our impressions were regarding remaining longer, and we have word from him that the Board leaves the matter for us to decide, which we believe is right. We purpose, Lord willing, to go to Des Moines, Iowa, and take our proffered home with our children, Jacob and Anna George, and wait upon the Lord to renew our strength and prepare us for whatever he may have for us to do. We solicit an interest in the prayers of all saints that if it be his will that we continue to labor in the evangelistic field, that he will fully restore us to our health and strength of body. After being fully restored we would be ready to respond to any calls extended to us to come and labor for the advancement of his cause and kingdom.

Many of God's children in these parts are sorry that our labors should be cut so short and that we leave for other parts so soon. We would rather have it that way than that they should express themselves as being glad that we leave. They sang for us last night "God be with you till we meet again." We feel we cannot praise the Lord enough for the good home we had with Bro, and Sister Shupe and family, and for their kindness and love. He who said a cup of cold water given to a disciple shall not be without a reward, will undoubtedly reward them in his own good way, because we were unable to fully compensate them, though we gladly did what we could.

And now we commit ourselves and all we have done on this trip to the
Lord, and pray that he may bless it that has met with his approval and pass by all imperfections and what may have been amiss. All correspondents can reach us by addressing us Harrisburg, Pa., or 1414 Twelfth street, Des Moines, Iowa, until further notice be given.

Yours in hope of his coming.
NOAH ZOOK,
MARY ZOOK.

Didsbury, Alberta, Sept. 17, 1906.

From Bro. and Sister Myers.

"Behold I come quickly: hold that fast which thou hast that no man take thy crown."

Dear readers, could I say something that would cause you to think so that you may not miss that crown. Paul speaks of a class who were running for a prize, or crown, which they should obtain at the end of the race. But to run successfully they had to lay aside all that was of weight and that did encumber them, and they were willing to do so; and in so doing they obtained. But that was only a corruptible crown, but we are running for an incorruptible crown.

Our last report dates August 29, when we had come to Abilene on the 15th. We have been north to Zion and Bethel districts and found loving brethren and sisters who do not only show love and kindness to us and entertain us, but many have contributed liberally toward our subscription book for the Rescue Work and Girl's School. It seems strange that in the family of God's children the feeling or spirit of giving is so different. It is about like this: There was a man who had five farms and he gave one dollar; the other one had three farms and he gave three dollars; and the other man had one farm and he gave five dollars.

See that no man take thy crown.

Dear ones, I am glad that a man's life is not better for their being here, not being ashamed to give our name if we have it as unto the Lord Jehovah. Our profession, the Bible. Hallelujah to God! We represent a church that has met with his approval and what thy crown."

But I am ashamed to learn of some who measure the Christ the Son of the living God, and the gates of hell shall not prevail against it. Glory to God, we represent a church or we profess a doctrine that we need not be ashamed of before the world. If we live up to the standard of our profession, the Bible. Hallelujah to God!

But I am ashamed to learn of some of the conduct of the children in the family of the Lord. Oh, the standard of holiness is not too high in the Bible. Alas, how few there are who measure up to the standard.

See that no man take thy crown.

When Israel had sinned by mingling with the heathen and married strange wives and had partaken of their many idols, God sent them a prophet and he told Israel of their condition and exorted them to cast away their idolatry. They did. Yes, they repented and cried unto the Lord Jehovah and he heard their cries and they put those things which were sin unto them away and walked mournfully for a while; but oh, how soon they went back again to that which was sin. Oh, the crown of glory laid up in heaven for you and me my brother and sister!

Well, dear ones; we are made to feel more than ever if we will be worthy to obtain it at crown we will not sail over this voyage on flowery beds of ease. No, let me tell you unless many of those who say, Lord, Lord, and who profess sanctification and holiness let go, cut loose, confess out, take back of the hard speeches or sayings they have uttered, they will come short of receiving that crown. Yes, loved ones, we do not judge but by the fruits we know the tree.

I am happy in Jesus, yet not strong in body, but feel thankful to God that I am able to visit and preach the word. Will God's people pray for us and the work of the church, the body of Christ, the preparation of the bride for the near coming of the Lord. Yours, for service, till he comes.

Amen.

John H. Myers,
Catie A. Myers.

September 26, 1906.

For the Evangelical Visitor.

Consecration to Service.

Romans vi. 10, 11: "For in that he died, he died unto sin, but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, though Jesus Christ our Lord."

Saved to serve, the watchword ring; Saved to serve our glorious King; Tell the story o'er and o'er, Saved to serve for ever more.

Such a salvation is reasonable. Let me speak to you frankly, face to face, heart to heart on Consecration to Service.

Why is it reasonable that you and I should be saved to serve; that we should consecrate our lives to service with a definite purpose?

Let us be very explicit, though, we trust, brief. Two great reasons at once present themselves.

1. Because of God's claims.

2. Because it is an honored privilege.

What claims has God to my life? I answer by asking, What claims has the maker or purchaser of this watch to its service as an instrument for reckoning time? You see at once the claim of the maker and the claim of the purchaser. So God has the claim upon us of Creator and the claim of Redeemer, Savior. Shall the thing formed say unto its maker, "Why hast thou formed me thus?" Yet men do say it to God. Shall the thing formed say that it was formed for its own pleasure? Yet men and women do say this to God their Maker and to Jesus Christ their Redeemer. "Finders, keepers, losers, weepers," goes the old jingle. Shall the God that
found us when we were lost in sin, who paid the redemption price in the atonement, not have his own, purchased at such great price? Surely it is reasonable that our lives should be by a definite act consecrated to him for service. It is not enough to know that we are saved, but we are saved to serve. It is a blessed privilege.

2. Such service has the divine example. The shepherd never drives the sheep. You can drive cattle, hogs and many other things, but you simply cannot drive sheep. The Good Shepherd himself has gone the way, all the way he asks us to go. From the very beginnings of our entrance upon the Christian life, if we will note closely, we will find that we are but asked to follow him. He died unto sin once. Perhaps we shall never know fully the meaning of those wonderful words. They cover the need and the fact of atonement for sin. Bless God it is past tense. Jesus died and the work of redemption is finished. But he lives.

“He lives! He lives! and sits above, Forever interceding there; Who shall divide us from his love, Or what shall tempt us to despair?”

Or again these lines:

“He lives! the great Redeemer lives! What joy the blest assurance gives! And now, before his Father, God, He pleads the merits of his blood.”

Because he lives we live also. He lives to God, and in him, if we are really alive in a spiritual sense, are we alive also unto God. His life is unto God. That is our high and holy example to enter willingly, voluntarily and definitely into the consecration of our lives unto service to God.

3. Consecration to service is an action on our part begun and maintained by a conscious effort of the will and yielding of our lives to him. The remark which Mrs. Harriet Beecher Stowe puts into the mouth of Topsy when she says “I just growed.” is only half truth, but it was truth as far as the poor, ignorant black child understood life. The growth, development and strength of the strong man who was once a little child is a marvel, and in a measure it is true that he just grewed, but it is also true that there were many conditions and things that entered into that growth.

There are giants, so to speak, in Christian service. Oftentimes they are humble men and women, not making any great fubs about it, not preachers of great sermons, not shining lights in the world’s great doings, but men and women that do bring about things for God. There never was one that grew into strength for service without definitely, consciously yielding his life to God for service. In the text, verse 11, there are two reckonings. Dead to sin, alive to God. Both are important. The old past life in sin must be put away. Let it be a, settled fact that you are dead to sin, died with Christ on the cross. Our baptism stands for that death and burial. But not only dead, but alive. Reckon yourself alive unto God. The verses that follow show that this reckoning becomes very real as our bodies are yielded, no longer to sin, to work all manner of uncleanness and unrighteousness in the lusts of the flesh and passions of life, serving self, but in a definite yielding of ourselves to God.

4. Alas that it is so. Many fail to yield their lives in consecration to service. Talk to multitudes of Christians on this vital subject and they are dumb. Let me point out in a few words four results of such failure. Every one of them are startling.

(a) Such failure dishonors God and the Lord Jesus Christ. Shall the disciple be better than his Lord? What else is a man, or woman, doing who is claiming to be saved, and yet refusing to hear God’s call to consecration to service?

(b) Such failure paralyzes the church. It has paralyzed hosts of churches. The church is a living organism, not simply an organization. It simply cannot live without members whose lives are yielded to God to do service in spiritual things.

(c) It kills faith. Faith is a tender plant. It cannot long live amid the hardships and storms of real life apart from the fostering nourishment that comes through divine fellowship. There cannot be this fellowship apart from such service, for Christ liveth unto God and so must we if we shall remain alive. Multitudes who are disappointed and dissatisfied with their religious experience would find joy and blessing in consecrating their life to service.

(d) It is spiritual suicide. To refuse to definitely enter into fellowship in service is simply preparing the way for slow but sure spiritual death. It is only a question of time until the spark of life that was imparted in conversion will be completely smothered. Our churches are full, alas that it is so, of spiritual suicides, dead, dead, but not yet buried.

5. A further reason for consecration to service is found in the joy it brings. Almost synonymous with life is gladness. The more life, the more joy. Look at our children for a lesson on life. How full of abounding joy and good spirits their lives are. Take the boys and girls and young men and young women for a study. In the spiritual world we should continue in this joy and gladness, abounding more and more, and will if we really do yield our lives to service. If there is no joy and gladness we greatly fear there is no life. There may be form, not life. We may illustrate this joy in service in a letter received to-day. Incidentally there was a testimony to some former teaching. The letter began by calling attention to a time when I had urged what I am going to urge again in a few moments, viz., taking a list of persons, larger or smaller definitely, to God in prayer each day until God sees fit to answer prayer. I had forgotten all about it, but this sister it seems has been doing so. One young man among others on this list was specially on her heart. Last Sunday night she writes he was saved in her home, finding peace in believing between twelve and one o’clock. She writes that the joy in her heart was so great that she did not know who was happiest, the young man delivered from the thrall of sin or herself. It was several hours afterward before she could retire. This is only one instance which I mention now because fresh in my memory out of thousands that might be related by those who have so yielded their lives.

Now in conclusion, the practical question remains to be answered, “How to begin?” This takes us back to the third division of our outline and to verse 11. Reckon. A definite act of the will. Say to God that you do reckon yourself dead to sin and alive to him. That means service. That means that you will yield your time and talents as able to him for service.

Now that you have killed it and do will it, what next? What can you do? I do believe that many would really like to do service for God, but they do not know how to begin. The best place to begin is in intercessory prayer. Timid folks cannot talk very well to their fellow-men, but they can talk to God. They can go alone where no one will hear them and speak face to face with God and petition him on behalf of others. Begin at once. Do not put it off a single night. Make a list, larger or smaller of persons or objects, to pray for. Pray definitely, without growing weary until God answers. In the case just mentioned of...
the happy conversion prayer had been going on for a long while, more than a year. At the right time more was needed than prayer, but prayer paved the way and then the soul at last could be led into the light by the one that was praying.

Along with prayer study the word. Study it to know how. Study topically, study by books. I do not mean to read a little each day, but study it as a soldier does his drill manual, as a student does his text book.

Lastly, Follow as Jesus leads. Little by little he will lead on until you will be a spiritual power in fellowship with him. You will be a power in the church. The church will regain power. Keep your eye on Jesus. Never mind about this or that disciple. Jesus' word to you is "Follow thou me." No matter whether others will or not. You shall have the glorious reward in this life and in the life to come. Compensation begins now, whether you go or not. You shall have the glorification of the place under the floor, and almost upset our wagon right in front of an Indian tent or tepee and almost unprepared our wagon right there. We however arrived safe at a government civil mission station where we were kindly entertained by the missionaries in charge, and where we came in contact with Indian life, and also in part with the degradation and disease that squaw men have introduced among the Indian tribes. We learned so much that we have some knowledge what it takes to convert an Indian or heathen. It is not the intention of this writing to say much of Indian life, but more of the happenings of pioneer mission life and the great need of experience and training for efficient mission work, so that in our zeal for the Lord's work we do not limit, nor tempt the Holy One in Israel, and, that we do not venture our lives and bodies to an uncalled for danger and exposure, so that all we do may be according to wisdom.

On one occasion we came to a creek or ravine with water where we crossed the team slipped and fell one over the other and became tangled in the harness and in our attempt to get them loose our life and that of the horses' was endangered. After we had the team on the shore we managed to get something tied to the end of the pole and draw out the wagon, and loaded again, being well daubed over with the mud so deep, that again it was a narrow escape, which we would not like to do over again. On another occasion we came to a stream which was too high to cross on account of rain a short time before, and then nearly dark, when we saw no other way than to unhitch and tie the team for the night, having no shelter. We made our bed on the wet prairie with wet wraps, not knowing how soon it would rain, and wait for the dawn of another morning when the water had subsided and we could start again and cross the stream.

One night we came to a half-breed Indian who had some improvements in the way of shelter for man and beast and who gave us permission to a small house for which we were very glad and considered it number one accommodations for frontier life. However, after we were in a while and about ready for night quarters we found that skunks had taken possession of the place under the floor, and were not well satisfied with the strangers. After we had our supper the Indian sent his man to us inviting us to come to his house, which we accepted. We met him in a small room sitting on his bed with a revolver at his side. We, however, read from Acts x chapter and preached Christ to him, and were unharmed.

On my way home I was afflicted with an almost unbearable pain which the doctors would likely call cholera morbus, which I believe was the result of the exposure, unaccustomed food and unhygienic living living which is almost unavoidable in pioneer life. Therefore the great importance of good training and proper equipment, so that missionaries have on the whole armor, so that they may be able to withstand in the evil day, and having done all to stand and come out as conquerors, being qualified and equal to the occasion or emergency.

May we all be in fervent prayer for the missionaries and others is our wish and prayer. 

Benj. Gish.

We are bound always to take the best plan; the best plan of life, on the whole, as far as it may lie within our own choice; the best course through each separate scene; the best way of doing each several duty. We have no right to act in an aimless and indolent manner, and then expect all our negligence and slips to be made up and corrected by an overruling providence. There is an overruling providence, but there is also a teaching wisdom of God, and if we wish to be fully under the protection of the one we must open all our faculties to receive the instructions of the other.

Dr. A. Raleigh.
From the India Missionaries, W. K. Nathpur P. O. Manbhoom district, India.

gie Landis, Ghaseeri Mundi, Lucknow, India.

The Christians see their mistake—that they at the home of some poor family. We started with the number of twenty on the roll, some are learning the Hindoo language, and we wish to give a list of the things that they had against him. If I would write them, it would make a very long letter, but I give this to show you what our warfare is like.

(3) The death of Jesus Christ does not show them that he died gladly, as believed by Christians, but was forcibly crucified. They said, he died of his own mind, and is now reading and singing, and looking to Jesus Christ for help me to be true and faithful.

In the month of June, 1906, we organized a children's school for those who are of poor families. It takes patience and courage to write oftener for the VISITOR. In the past five years there have been five or six donations of goods sent out from home for the work in Rhodesia; we can assure you that they have been a great encouragement to the work, and have shown us that there is a lack of knowledge as to what to send, and what not to send. In this, as in all other things, there are some things that do not pay, and for this reason we wish to say a few words along this line. We thank the dear ones for their kindness in remembering us with so many good things, yet at the same time we must consider the expense of it; the distance being great, the expense is necessarily great also as well. The freight from Cape Town to Bulawayo is almost four cents on the pound, the rest of the way is as much, if not more. To bring goods from Kansas to Bulawayo costs approximately ten cents a pound. In August 23, 1906.

There has been a Brahman man come to our mission to know about the gospel of Jesus Christ and wishes to know the real truth of Christianity. He said, so many missionaries or Christians do not live a practical Christian life, he does not wish to be taught by them, but wishes to become a true Christian. We then open to him the way to be reconciled to God, and to accept the plan that was laid down under our support and living on our compound, and I go to him every evening and read of God's word and explain it to him as the Spirit directs, and also have prayer. There is great interest in the presence towards God; it has made him think, and he looked to Jesus Christ for the forgiveness and cleansing. A few evenings later he said, he feels so happy and that a burden has rolled away from his heart, and is now reading and singing,

"Yes, my name's written there, On the page white and fair."

He has confessed all of his sins to Jesus in my presence, and says "O Jesus, dear Jesus, help me to be true and faithful." God has blessed us with a horse and a gary, and our intention is, when the rainy season is over to go to villages and give them the gospel, which will be a grand work for us to do for Jesus. There are many villages that can easily be reached with a horse and gary.

May you all be engaged in prayer for us that we may not shun to declare the simple plan of the gospel to Christians and heathen.

We are all reasonably well, and are working till Jesus comes.

Amon L. Mussier.

August 22, 1906.

Matoppo Mission.

August 23, 1906.

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August 22, 1906.
The Sunday-School.

Prepared by the Editor.


One of you shall betray me. And they were eating meat with the twelve disciples; and as they were sitting at table, Jesus took bread, and blessed it, and brake it, and gave it to them, saying, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many for the remission of sins.

Comment.

17. The first day of unleavened bread.

It was an awful crime. The broken bread is the body of the Savior; the cup is the blood of the covenant. It was representing the last time he was to take the Passover with his disciples. He needed to be alone. Only Peter, John, and James were allowed to accompany him further. The weight upon him became very heavy.

20. As they were eating.

They laid hands on him, took him, and led him away. His hour had now come. Our Savior is on the way to the cross.

Children's Testimonies.

Dear readers of the VISITOR: I am only a little boy eleven years old. I was baptized in the Spring when Noah Zook was here having meetings. I am going to Sunday-school now. The Lord has given me many blessings and helps me with my lessons. I pray for you that I may hold out faithful. From your little brother,

LEO LENHERT.


Dear readers of the VISITOR: I am only a little boy eight years old. I was converted over a year ago, and was baptized July 1, 1906. I love Jesus. I love his service. I want to become more and more like him. I am so happy because I know I am his child. I would like to see more children's letters in the VISITOR.

LELA CASSER.

I am twelve years old and am enjoying this wonderful salvation. I am so happy since I was converted. I want to become more like Jesus. I am not afraid of the将来. I often fail in my appreciation of the things of God, and am sleepy and slow in our service to him.

LIZZIE LENHERT.

46 Ontario St., Buffalo, N. Y.
PUBLISHER'S NOTICE.

To Subscribers:—1. Our terms are cash in advance.
2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label will show to subscribers when their subscription expires.
4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

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To Correspondents,—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
2. Communications without the author's name will receive no recognition.
3. Communications for the Visitor should be sent in at least ten days before date of issue.

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A Very Full Concordance, containing over 50,000 References; History and Summary of the Books of the Bible; Historical, Chronological Tables; New Subject Index to the Bible; a Dictionary of Scripture Proper Names, with their Pronunciation and Meaning; Tables of Miracles, Parables, etc.

The binding is Extra French Seal, Divinity Circuit, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINED.

Address EVANGELICAL VISITOR,
36 N. Cameron St., Harrisburg, Pa.

Our City Missions.

Philadelphia, 3424 N. Second street, in charge of Brother Peter Stover and Sister Stover.


Des Moines, Iowa, Mission, 273 Ninth street, Church, Thirteenth and University Ave., in charge of Bro. H. I. and Sister Anna Zook. Residence, 1226 Eleventh street, N.

Make your heart healthy, and it will help to keep your body healthy.

CHURCH WORK.

Love Feasts.

Pennsylvania.


Messiah Home, Harrisburg, Pa., Nov. 7-8.

A cordial invitation is extended to all.

New York.


Ohio.

Maple Grove M. H., Clark Co., Oct. 27, 28

Ashland and Richmond, Oct. 27,28

Valley Chapel, Nov. 3-4.

Kansas.

Zion, Nov. 10-11.

Newark, Oct. 20-21.

Rosebank, Nov. 3-4.

Ablene, Nov. 10-11.

A ministerial meeting will be held at Ablene on Friday afternoon, Nov. 9.

De Soto Mission.

Report for the month of September, 1906.

Balance on hand, September 1, $178.65.

Receipts.

Offering at the Mission, $1.26; S. H. Bert, $1.54; Ablene, $5.00; James Smuts, $3.25; H. Landis, $5.00; J. M. Engle, $1.00; room rent, $5.00.

A. Zook, Ablene, $1.00 bushel of peaches; 2 lbs. butter; 2 lbs. honey and dried fruit from different brethren.

Kans.

EXPENSES.

Groceries, gas, incidentals, provisions for the poor, $98.35; express on fruit, 1 ton of coal, $41.43, total, $140.15.

Balance on hand, October 1, 1906, $87.71.

We are thankful that our needs have been more than supplied, so that we were able to help others. We also receive encouraging reports from the collectors for the Building Fund, and as soon as the money is sent in we will report the receipts.

Brother Weigel again requests our earnest prayers in behalf of the jail work. chaotic condition has been broken. Praise God it is still true:

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

We were made glad by a visit from brother Eisenhower and hope to have him hold a few meetings on his return from Laporte City, where he is taking an orphan child. Trusting that you will help us with your prayers we remain yours in the Master's service.

MAX AND ELLA MAHLER.

BUFFALO MISSION.

Report for September.

Balance on hand, $19.50.

Donations.

Fred. Cline, $3.50; John Geiman, $2.00; Albert Winger, $2.00; Alma Side, $2.00; A. W. H. N., $1; D. L. Gish, $3.30; I. H. N., $1; E. Winger, $1.50; M. E. Shindle, $1; G. Gallaway, $1; Anna Swalm, $1; Sister Longenecker, $1; Sister Roberts, $2; Della Jones, $1; Frank Atkinson, $1. Total, $19.50.

EXPENSES.

Gasoline and oil, $2.05; 2 tons of coal, $12.30; carting freight, $1; groceries and sundry expenses, $6.25; household expenses, $2.55. Total, $23.

We are preparing for love feast and are quite busy. But it is a joy to work for the Lord. We are thankful to the dear friends in Black Creek, Clarence Center and Buffalo; also 4 bush. potatoes from Jno. Horst, Smithville, Ohio.

The Lord has given many tokens of his favor and blessing, spirit as well as temporal. Praise his name! Some souls have been counting the cost of giving all the way and have finally concluded to let the world go and to take Jesus. Three were received to church membership and two of them were baptized October 4. Will all the people of God please pray, especially, that those who have come out so decidedly for Christ may have courage and victory. May we all learn to yield to God that he may prove in us to be greater than he is in the world.

We are so glad that we have the treasure in earthen vessels, that the excellency of the power may be of God and not of us. In this experience Pendant said, 'Troubled on every side, yet not distressed;' perplexed but not in despair; persecuted but not forsaken; not cast down. Always bearing about in the body the dying of the Lord Jesus. That he life also is Christ's, and life is best in our body.

The brethren of this place commemorated the sufferings and death of Jesus on Sunday, September 30. A number of brethren were present from Kanesville, Ia.; Ont.; Bro. D. V. Heisey and wife, from Clarence Center, N. Y. and Bro. and Sister H. Roland from Ashland, Ohio. Our Elder Jonas Winger officiated. It was a means of blessing and encouragement to the children of God.

Please pray for your unworthy servants.

Yours in the Lord,

THE WORKERS.

DEISVOLG MISSION.

Report for month of September.


Receipts.

Deseale dist., Pa., $5.50; Hope, Kans., $2; Raymond, Kans., $30; Reverfty Center, Ont., $10; Mil. Joy, Pa.; $9; Green, Kans., $4.42; Massillon, Ohio, $1.50; Palmyra, Pa., $10; Sumner, Ia.; $10; Salina, Kans., $2.50; Derry Church, Pa., $10; New Paris, Indiana, $7.20; Inlaxy City, Michigan, $3; Five Forks Pa., $5; Stuyer, Ont., $2. Total, $197.23.

EXPENSES.

For poor, provision, $50; expenses for Mission work, including repairing and painting, $33.50. Total, $141.10.

I will praise God from whom all blessings flow, for he is to be praised. He is our everlasting King. His kingdom has no end. Praise his name forever. He cares and provides for his children if they are faithful and true. Greater love hath no man than this, that a man lay down his life for his friends," he says, "Ye are my friends if ye do whatsoever I command you." I am sorry to say I have not always done so, but, O, I feel the weight on me more and more. I know I could have done much better. The day will come when God will reckon with us and he will deal justly with us. O, that I may still walk closer and nearer to him; that I may know him better! If a man abide not in me he is cast forth as a branch and is withered and men gather them and cast them into the fire: and they are cast down but not destroyed. Always bearing about in the body the dying of the Lord Jesus. That he life also is Christ's, and life is best in our body.

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Please pray for your unworthy servants.

Yours in the Lord,

THE WORKERS.
be in a sad condition. He is so good; he did so much for me, and I have done so little. God help me to do more and launch out of the crucible and be of much. My prayer is that God may sink me clean out of sight, and that he may be all in all. O, what a responsibility we have resting on us. Just stop and think. O, I am in deep meditation. I see I did not measure up to the promises we had for this offering. Let us view the text and until we are cleansed from every stain. Brother and sister, think over your life and what you are now and then. Be careful that you don't get scared when you once see yourself! As God sees you: you will cry out for mercy.

If you have any clothing to spare, send them to the Philadelphia Mission, so we can use them for the poor; we have many. May God's blessing go with this is my prayer. Fear unworthy brother.

Eveland, III.

3429 N. Second St., Phila., Pa.

Chicago Mission.


Balance on hand. $157.52.

Receipts.

Sister Hamlin, Chicago, $5; J. H. Keefer, Pa., $1; J. N. Keefer, Pa., $11; D. F. Shirk, Kansas, $2; J. D. Powell, Inlay City, Mich., $5; Geo. A. Beardslee, Madison, Wis., $1; F. H. Landis, Kansas, $1; sister Book, Thomas, Okla., $8; Geo. Brooks, Empire, Mich., $2; Bethal S. S., Mooreland, Okla., $10; Total. $65.20.

Sister Shirk and others, Shannon, Illinois, two bbls apples, applebutter, soap, etc.

Provision, $12.47; gas for lighting, $3.98; incidental, $3; building fund, $35. Total, $55.40.

We also wish to report $28 received from Belle Springs, Kansas, to be used for charitable purposes. We are very thankful for the help. The needs are great and many times find ourselves limited to the actual needs of those who are distressed. We pray the Lord may help us and that we may have his wisdom in dealing out, and that every cent may be used judiciously and for his glory. We also thank the dear saints for remembering the Lord's work. May we not ask you to take upon your hearts the burdens for souls, and yourselves also. Father in heaven, I believe and it shall come to pass. Bless his name.

Sarah Bent and Workers. 9126 Peoria St., Englewood, Ill.

Meetings at Thomas, Okla.

On September 5, Elder J. R. Zook and wife and Sister Alma LaGrange arrived here from Des Moines, Iowa, to hold meeting. Elder Jacob Engle and son, Homer, also came from Kansas to assist. The interest was good from the beginning and the presence of the Lord was manifested in saving and sanctifying power. About thirty-two (32) sought the Lord during the meeting, and on the last Sunday four followed the Lord in baptism. Also during the meeting Bro. Abe Eisenhour and wife and Henry Hartman were received in the church by the right hand of fellowship. The meeting closed with good results, and to God be all the glory.

Thomas, Okla.

D. R. Eyster.

A Little Boy's Testimony.

I am a little boy ten years old. My name is Roy Shaw. It is eight years since my mamma died and went to heaven, and now I feel as though I need him so much. My prayer is that God may sink me clean out of sight, and that he may be all in all. O, what a responsibility we have resting on us. Just stop and think. O, I am in deep meditation. I see I did not measure up to the promises we had for this offering. Let us view the text and until we are cleansed from every stain. Brother and sister, think over your life and what you are now and then. Be careful that you don't get scared when you once see yourself! As God sees you: you will cry out for mercy.

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On September 5, Elder J. R. Zook and wife and Sister Alma LaGrange arrived here from Des Moines, Iowa, to hold meeting. Elder Jacob Engle and son, Homer, also came from Kansas to assist. The interest was good from the beginning and the presence of the Lord was manifested in saving and sanctifying power. About thirty-two (32) sought the Lord during the meeting, and on the last Sunday four followed the Lord in baptism. Also during the meeting Bro. Abe Eisenhour and wife and Henry Hartman were received in the church by the right hand of fellowship. The meeting closed with good results, and to God be all the glory.

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Thomas, Okla.

D. R. Eyster.
EVANGELICAL VISITOR.

[October 15, 1906.]

not sanction it, since, if any harm should befall us, the government would be cer­

sured. The interview was pleasant throughout, but he would not be moved. He added, however, that if we were de­
termined for good, they could not prevent us. It began to look as if we might not have an opportunity of seeing the Admin­
istrator (governor). We had a letter of introduction to him. This we sent him by the a short boy, and started him with the wagon to pray, not yet convinced that the Lord wanted us to return to Matoppo Mission, but scarcely knowing what our next step should be. We had gone in short distance when a messenger was sent saying that the Administrator wished to see us. We returned and found quite a different reception. He did not especially encourage us to proceed, but did not op­pose us. He said they felt to encourage mis­

ion work, but it was very important that we take good care of our bodies on account of the prevalence of malaria throughout the country. The next official, who has immediate charge of this district, said he was ready to assist us in any way he could. He sent a messenger with us to show us the way, also a letter to the native commissioner here.

We left Kalomo August 5. Our first driver had returned to the Falls and now Gomo and Ndhalambi did the driving. Matoppo Mission is about sixty miles from Kalomo, and it required a week to make the journey on account of the scarcity of grass this time of year.

One of the chief difficulties of mission­
ary work at the beginning, yet the first rainy season is one of the first considerations, we think it not best to be too hasty in making the selection.

H. Frances Davidson.
Address, Kalomo, N. W. Rhodesia, South Africa, care District Commissioner.
August 15, 1906.

Moving in Africa.

Having been asked to give an account of moving Brother Freys to their station, I will do so as best I can.

Everything being packed on the donkey­wagon the day before, we left Matoppo Mission August 1, 1906, for what is now called M-thia-be-zl Mission (a distance of about forty miles by wagon road). We were up, inspaned, and on the go before the sun had made its appearance in the Eastern skies. Our party consisted of Brother and Sister Frey, Master Ernest, three natives and the writer. We knew that our load was too heavy for ten don­keys, but we were in hopes of getting help at Fort Usher, ten miles from here. This part of the road is fairly level and smooth, so we felt confident we could get along to that place without assistance. We reached Fort Usher about 9.30 a.m., and were disap­pointed, no donkeys were to be had for love or money. What were we to do? We knew it would be impossible for our few donkeys to take the load over the rough road that we had to pass over. After some thinking and talking, we concluded to send a boy to Brother Doner's place to ask for his donkeys to help us through (we had no fear but that they would come). The distance is about thirty miles (a long way to go for help), but in times of need we are thankful that help can be had at that distance. Writing a short note ex­
plaining our situation, we sent the boy off at once.

We again inspaned, thinking to go as far as the donkeys would be able to take the load, intending to meet the boy with the donkeys the following day. About a mile farther on we stuck in the sand at the foot of a hill, all we could do would not induce them to pull it out. It was now just sun­
down so we out-spanded to let them rest and Feed. After the wagon was pulled ahead the wind again inspaned (the moon was now shining brightly, which was in our favor), all that could push a few pounds went behind the wagon. The donkeys pulled with all their might and the wagon moved out of the sand; the hill was not a steep one, but rather long, all the way up we could only go a few feet at a time; all gave a helping hand in pushing and driving, so we reached. We drove about a mile farther where we stopped for the night, behind a large clump of rocks. The wind now began to blow very strong and clouds appeared. After evening prayer we were soon fast asleep. During the night the writer was aroused by a gentle drizzle coming in his face. It was quite a delightful feeling.

In the morning our blankets were all wet on top; a cold, damp, atmosphere, driven by a strong wind, made it quite chilly. We got along all right (with the exception of sticking fast in the mud once) until even­ing, when there was some evidence of ascen­ding a small hill, but finally succeeded in getting up. Here we were met by the boy and donkeys, six in number. We praised the Lord for the help that had come at such a time, and thanked them inspaned and went along with more ease than before. However, we were not out of trouble yet; we were just now in the worst part of the road, where it winds in and out among the mountains, and we felt that we could not get along without some help. We were a few miles from Mapana Mission which is about sixty miles to the north, and we expected to hear from us very often. We were not out of trouble yet; we were just now in the worst part of the road, where it winds in and out among the mountains, and we felt that we could not get along without some help. We were a few miles from Mapana Mission which is about sixty miles to the north, and we expected to hear from us very often.

What were we to do? We had no fear but that they would come. The distance is about thirty miles (a long way to go for help), but in times of need we are thankful that help can be had at that distance. Writing a short note ex­
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We again inspaned, thinking to go as far as the donkeys would be able to take the load, intending to meet the boy with the
Sister Frey and Ernest were taken off by way of the wagon-tongue, which fortunately reached the sand at the edge of the water; our provisions were also taken off. While supper was being prepared we took some of the things off to make the loaded box lighter, trusting that after supper the donkeys would pull it out; in this we were disappointed, it would not move. There were four or five miles of boxes along the way which were difficult to remove in this place, but there was nothing to do but to get them off. We cut three poles to reach from the wagon to the sand, then slid them off, one at a time, we were able to pull them out. Reloading the three boxes we were soon across on solid footing. Then came the tedious work of packing things back to their place on the wagon. It was 10:30 p.m., before we were ready to start off again, having been six hours at this ford, and were glad to move on even if it was late, and traveled for about one hour, then stopped for the night, or rather the remainder of it, as it was too dark. We were all tired, so after prayer it was not long until we rolled up in our blankets and slept.

On Sunday before the sun was up, found us on the way; in the forenoon we met our guide, with whom we had made arrangement to guide us after we left the road. It is about eight miles from where we leave the road to the station and it is a country that is fairly heavily timbered, or rather bush, as the timber does not grow more than ten to twenty feet high. Through this part we had to pick a road; it was very difficult to remove some of the smallest trees, we got along quite well, At about 3 p.m. we came in sight of the place. It was a welcome one, a relief to know that we were so near the end of the trip, but it was yet several miles away. There was a river to cross, so part of the load was taken off, and after we had supper we started to cross, experiencing some difficulty in doing so. After the first part of the load was safe at its destination, we went back and brought the remainder. It was about 11 o'clock when night was all unloaded.

On Sunday morning Brother Frey went out to invite the people to meeting. There were quite a number came to listen to the old story. We bade them farewell on Saturday, before the sun was up, found them later of the use made of same.

The school is growing and the general attendance at all services is good, though not large; our congregations are mostly made up of young people coming from far and near. Some of the children have volunteered to help at making brick and cutting grass for a more capacious and permanent place of worship and schoolhouse. The brick making has been commenced, and our prayer is that God will give us strength and means to erect a place where these betrothed brethren, saved by grace, can assemble in the name of the Redeemer and worship the God of heaven. Two of the Matoppo Mission boys are with us, also several boys from this place are helping in the work. Bro. Kuridini, in his testimony in prayer-meeting, said, "When we were in darkness and ignorance it was not so unbecoming for us to do wickedly; but now," he continued, "being enlightened, it becomes us to forsake all evil and live up to our privileges." With hopes of future glory chase the shadows on our souls.

The shadows of the evening hours
Fall from the darkness sky
Upon the fragrance of the flowers
The dewy light of heaven;
We kneel at close of day;
Look on thy children from on high;
Oh, do not thou despise;
The sorrows of thy servants, Lord.
Bless them, O Lord of heaven.

The sorrows of thy servants, Lord,
Oh, do not thou despise;
But let the license of our prayers
Before thy throne, O Lord of heaven.

The sorrows of thy servants, Lord,
Oh, do not thou despise;
With hopes of future glory chase
The shadows on our souls.

The sorrows of thy servants, Lord,
Oh, do not thou despise;
Upon the brightness of the coming light
The hopes in earthly love and joy
Upon the darkness roll.
With hopes of future glory chase
The shadows on our souls.

The sorrows of thy servants, Lord,
Oh, do not thou despise;
Let peace, O Lord, thy peace, O God,
Within the heavens shine;
Give us, O Lord, fresh hopes in heaven,
And trust in things divine.

Let peace, O Lord, thy peace, O God,
Upon our souls descend;
For a long time some of the staff at the Matoppo Mission were looking out over the various fields of labor with wistful eye and anxious heart until the Lord opened the way for them to step out. It might not be out of place to say that the testimony was an encouragement to all that have been working in this place. It was an unseen, but not unfelt, tie of Christian fellowship which made parting not hard, but solemn. First, Sisters Frances Davidson and Adda Engle accompanied by two native brethren, Ndhlalambi and Gomo, took their leave from Matoppo Mission on July the 4th. The last communication received informed us of their arrival on the north side of the great river, and they were proceeding farther northward, but without various difficulties. May God's choicest blessings attend their way. Brother and Sister Frey and Ernest, have taken up their abode at the new "Mtshabezi" out-station, and Sister Frey and Ernest, have taken up their abode at the new "Mtshabezi" out-station, and rejoiced in the work for a time. It was not difficult. By removing some of the load was safe at its destination, e again asking your earnest prayers in behalf of us all and the work, I remain,

The Prayer Evening.

P. S.—Since this letter was written there came to hand a very timely offering of $15.00 from the Markham, Ont., missionary prayer-meeting, which is being conducted by the sisters. We thank God and the sisters through which course our blessing has come. May the Lord bless them is our prayer. The writer will inform them later of the use made of same.

August 10, 1906.

L. D.

EVANGELICAL VISITOR.

The Prayer Evening.

The shadows of the evening hours
Fall from the darkness sky
Upon the fragrance of the flowers
The dewy light of heaven;

Slowly the rays of daylight fade;
So fade within our heart
The hopes in earthly love and joy.
That one by one depart;
Within the heavens shine;
Give us, O Lord, fresh hopes in heaven,
And trust in things divine.

Let peace, O Lord, thy peace, O God,
Upon our souls descend;
For midnight fears and perils, thou
Our trembling hearts and quaking souls
Shall never cease to be;
Give us a respite from our toil,
Calm and subdue our woes;
Through the long day without, Lord,
Oh, give us now repose.

The Prayer Evening.

The shadows of the evening hours
Fall from the darkness sky
Upon the fragrance of the flowers
The dewy light of heaven;
We kneel at close of day;
Look on thy children from on high;
Oh, do not thou despise;
The sorrows of thy servants, Lord.
Oh, do not thou despise;
With hopes of future glory chase
The shadows on our souls.

The shadows of the evening hours
Fall from the darkness sky
Upon the fragrance of the flowers
The dewy light of heaven;
We kneel at close of day;
Look on thy children from on high;
Oh, do not thou despise;
The sorrows of thy servants, Lord.

We expect in the near future to visit these outposts, and to hold a love-feast at Mapane Mission. We are looking for-
MARRIAGES.


OBITUARIES.

GISH.—Pearl Vera, daughter of Benja­m in Gish, died Oct. 10, 1906. She was aged 24 years and 11 months and 4 days. Funeral services and burial at the New church, conducted by Elder Jonathan Wert and Brother Andrew, of near Mechanicsburg.

REICHARD.—Miriam Lydia Reichard, daughter of Norman H. and Minnie Reich­ard, aged 4 months and 7 days, departed this life to be with Jesus Aug. 15, 1906.

Brown.—Mr. John L. Brown was buried Sept. 25, 1906, in Mechanicsburg cemetery. Services were conducted by Elder John B. King and Brother Andrew, of the Mechanicsburg church.

MARTIN.—Mr. John E. Martin was married to Miss Barbara or Beulah M. Smith, December 22, 1896, and died Sept. 15, 1906, in Montpelier, Indiana, and moved to Lykens Valley, Pa., aged 79 years, after an illness of five weeks, aged 79 years, and leaves one brother and a large number of nieces and nephews. The funeral took place at the Paradise church on Sept. 17. The Home Brethren, assisted by C. Yoder of the Amish, conducted the service.

MACHEN.—Bro. Henry Machen, one of the original members of the Mechanicsburg church, died Sept. 25, 1906, in New Mexico, and moved to Lykens Valley less than two years ago and remained a member of the church some years ago in Juniata county, Pa. Brother and Sister Lauver were converted and joined the Brethren in Christ church some years before moving to Lykens Valley less than two years ago. She leaves a husband and five daughters, the oldest thirteen years old, to mourn the loss of a devoted mother. We sympathize with brother Lauver, who is now seeking homes for his motherless children and will break up housekeeping. Yet we comfort ourselves with the hope that their loss is her eternal gain. She was assigned to God's will, and as she was taken away from the world by the dark river of death she said, "It is getting brighter."

PETERS.—A large congregation in loving sympathy for the bereaved family. A large congregation in loving sympathy for the bereaved family.

In Loving Memory of Percy Baker, who died Sept. 15, 1906.

Oh, he is gone, he is gone, his spirit has fled, That form once so manly lies senseless and dead;

Death hath set his dark seal on that fair

And that warm, loving heart beats not for us now.

He has gone; and low lies the cherished one's head.

And the roseate bloom from his dear cheek has fled;

The bright eye is sealed and the soft lips closed,

Where once love and feeling so sweetly reposed.

Oh, why was he severed from earth in his bloom,

And his rich mind o'ershadowed by death's alien gloom?

While the rainbow of hope on his path shed its way,

Like a beautiful meteor he vanished away.

Yes, summoned away in youth's early morning,

We mourn the departed while angels are adoring

But: although from us now he is parted forever,

His fond cherished memory will fade from us never.

It was the will of his heavenly Father to call

He kept well what is good for us all;

Submissive we bow to his holy decree

With an uplifted heart and a humble bent knee.

Weep not, bereaved friends, his sorrows are o'er,

In heaven strive to meet him where parting is no more;

He joyfully awaits you in that home above,

To welcome you there with angelic love.

When Dr. Torrey was in China, in Shanghai, he asked all who would accept Christ to hold up their hands. A lady who had been a missionary there for twelve years said, "He has made a mistake." But one by one the hands went up. When he asked them to stand up, the lady said: "What an awful mistake! They will never do that." But they did. When he invited them to walk down the aisle to the communion rail, she thought: "Now he has spoiled it all; the Chinese women will never do that." But down the aisle was heard the patter of little feet, until both sides of the altar were full, one of Chinese men and the other of Chinese women, bowing in tears of repentance that soon were changed into smiles of saving faith. One convert was the daughter of one of the richest men in China, and another came from the household of the emperor.

Prayer is the rope up in the belfry. We pull it, and it rings the bell up in heaven.