
George Detwiler

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We learn that the brethren are engaging in special meetings to win souls from sin for Christ in a number of districts in different States. In Lancaster county, Pa., a ten days' meeting was held at the Manor M. H. At Mt. Pleasant and at Strasburg meetings are in progress. In Lebanon county a meeting will begin on the 18th inst. at the Fairland M. H. In Ontario, brother J. R. Zook and wife are at work in Pelham. In Ohio at Valley Chapel brother and sister Menagh are conducting revival meetings, and brother J. B. Leaman is engaged at Belle Springs, Kansas. How the whole church should awake to earnest prayer and honest effort, that God may pour out the spirit of revival upon the people and that many sinners may return to God.

Brother J. N. Martin, of Lancaster county, Pa., is helping the brethren in special meetings at Air Hill, Franklin county, Pa.

Sister Elmina Hoffman, India missionary in connection with Ramabai's work, has been home on furlough, is again taking her departure for her field of labor. She is visiting her grandmother at Elizabethtown, Pa., for a short time and intends to sail for India early in December. Her brother-in-law, J. G. Cassell, a Central America missionary, also home on furlough, is accompanying her to New York, and he will later visit relatives in eastern Pennsylvania. We were much pleased to have him call on us at our office on passing through.

Again the President (Roosevelt) has issued the annual Thanksgiving proclamation. He calls attention to the continuance of God's mercy and kindness to this nation, in granting peace and quietness within her borders, and freedom from any foreign unpleasantness or war: in blessing the land with an abundant harvest, East and West, North and South. He calls on all the subjects of this realm to observe Thursday, November 29, as a day of thanksgiving to him who has still remembered us in mercy, and advises that all engage in special thanksgiving services in their respective houses of worship. This applies to the United States only. Canada's Thanksgiving Day was observed a month ago.

The article entitled, "The Work of the Bible Society," of which there is an instalment in this issue, is printed at the suggestion of brother H. P. Steigerwald. He thinks it may open the eyes of our readers to some things connected with giving the gospel to the heathen that they have not had brought to their attention. It will be concluded in next issue. Our readers will find it interesting.

A letter from sister H. Frances Davidson dated, Macha Mission, Kalomo, N. W. Rhodesia, South Africa, October 4, 1906, informs us of their continued well being, enjoying the blessing of health, and being busily engaged in completing their dwelling etc. The letter will appear in our next issue.

The Messiah Home Orphanage School Fund.

Greeting in Jesus' Name to the dear readers: We herewith submit an account of the contributions to the above fund to date. We feel to praise the Lord for the kind support which was forthcoming from those who are not connected with the Brotherhood. We still extend an invitation to those who are passing through the city of Harrisburg whenever they have an opportunity to stop in and pay a visit to the Orphanage School, which is not our school but your school.

The amounts received are as follows: Previously reported, $150.00: No. 67, Manor district, $70.00. To the above should be added $12.00 previously reported from Manor district, making a total of $72.00: No. 71, $1.00; No. 72, $2.00; No. 73, $1.00; No. 74, $1.00; No. 75, $1.00; No. 76, $1.00; No. 77, $2.00; No. 78, $1.00; No. 79, $1.00; No. 80, $1.00; No. 81, $1.00; No. 82, $1.00; No. 83, $2.00; No. 84, $2.00; No. 85, $2.00; No. 86, $2.00; No. 87, $2.00; No. 88, $2.00; No. 89, $2.00; No. 90, $2.00; No. 91, $2.00; No. 92, $2.00; No. 93, $2.00; No. 94, $2.00; No. 95, $2.00; No. 96, $2.00; No. 97, $2.00; No. 98, $2.00; No. 99, $2.00; No. 100, $2.00; No. 101, $2.00; No. 102, $2.00; No. 103, $2.00; No. 104, $2.00; No. 105, $2.00; No. 106, $2.00; No. 107, $2.00. Total to date, $377.60.

The readers will notice that the numbers from 84 to 105 are missing. The reason of this is that the amounts which had been given by individuals representing a district who did not want it reported by numbers only to the district, but as a separate contribution a number on my record.

"Praise God from whom all blessings flow." S. R. Stearns, Secretary and Treasurer.
EVANGELICAL VISITOR

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For the exposition of true, practical piety and devoted to the spread of the light of truth and the Unity of the Church.

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ASSOCIATES:
ELDER N. O. BAKER, - - Louisville, Ohio
ELDER M. H. OBERHOLSER, - Culberson, Pa.
S. E. SMITH, - - - Harrisburg, Pa.

GEORGE DETWILER, Office Manager

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EDITORIAL.

MISCELLANY.

The love feast at Harrisburg, Pa., is now again in the past. The weather conditions were ideal and the attendance was quite large. Large visiting delegations came from outlying parts of the district, and from the near by counties, Lancaster, Lebonan, Cumberland. Some came from Franklin county, a small delegation from Juniata county, elder Stern and wife from Blair county. Brother Sower came from Philadelphia, brother Bowers from Bucks county, and the brethren George Tyson and Reuben Tyson from Montgomery county. The work of the two institutions, the Messiah Home and the Messiah Home Orphanage (especially that of the Orphanage), is of more than passing interest to the visitors. The excellence of the institution appeals strongly to their hearts. They are impressed with the fine appearance of the children, the excellent order that prevails, the evidences of good training which is manifest, and they freely express their astonishment. But we may safely say that but few have an adequate appreciation of the burden of the details of such a work as it rests on the matron and the sisters who so freely devote themselves to the work.

We bespeak for them a larger share of sympathy, and interest in the prayers and support of those who have been here and have seen and heard what they have of the institution and its noble work. The preaching, testimony, and ordination services were all interesting and solemn. A "closer walk with God" was the expressed testimony of many. To see "Jesus only," and to be kept in the "unity of the Spirit" by the unifying power of the "word of the cross" is the matter of supreme need among us in our day. The Corinthian Christians became divided through the "wisdom of words" (I. Cor. i. 17), but the "word of the cross" (I. Cor. i. 18) is to those who are saved the power of God, "the power of God and unites into a oneness that forbears in love, issuing in peace. May the gracious work of salvation be deepened in every heart, and may the saints be perfected "unto the work of ministering unto the building up of the body of Christ," until everything that opposes itself to his complete rule in every heart be entirely subdued, and every thought be brought into subjection to our divine Lord, Jesus Christ.

That the home churches are not alive as they ought to be to their responsibilities as regards the support of foreign mission work, is more and more evident. The Mennonite Church is strong in membership and material wealth. It has several mission stations established in India. One of its earliest missionaries on that field, Jacob Burkhard, died September 29, worn out by the hardships of the field. We notice that others of the workers are prosecuting the work, holding on almost beyond their strength, and are anxiously looking to the home church to send more help. Looking then at our own work in Africa and India, we may not be far from the time when the needs of the work will make demands on the home church for men and means beyond what we are expecting. The work in Africa is expanding and enlarging. Bro. Steigerwald's letter elsewhere in this issue informs us of increased membership at the home station, and of what was in anticipation at the Matoppo out-station, and we rejoice that the Lord Jehovah is so graciously blessing the efforts of the missionaries, yet we need to remember that with this widened horizon in the Matoppo hills, and with the Sisters Davidson and Engle in the region "beyond the Zambesi," telling the glad tidings of salvation to men who had never heard, and planting there the standard of the cross, there needs to come an awakening at home of the church to her privileges in being co-workers with Christ in his great work of completing the number of his church. There will soon come a time when the ordinary inflow into the mission treasury will not be sufficient. It is time now to foresee the coming condition and to increase everywhere the offerings, so that there may be sufficient at all times to support the work in all its stations. One cannot read the letters from both India and Africa without being convinced of the honest and earnest devotion of the workers to the cause to which the Lord has called them, and it becomes our bounden duty to "hold on to the ropes" on this side with a sympathy which shares with them, as far as possible, their hardships, as well as their triumphs.

We call attention to our excellent Combination Teachers' Red Letter Bible. The type is Bourgeois. We offer to send for $3.50 a $5.70 Bible prepaid to any address. We would be pleased to send specimen pages to applicants. We also have the same Bible in Minion type at a lower price. We also have several suitable books for children which we would like to send out largely. See announcement in October 15 number.

Whether the Agricultural Fair is a proper place for Christians—brethren—to attend, is no doubt a question that would be variously answered. So far as the church of the Brethren in Christ has pronounced itself through its conferences on this subject, it has taken the ground that members should not attend the Fair. The reason, no doubt, is that the Fair is essentially a worldly institution, that, while on some lines it may be educative, yet in order that it may be a success it must cater to the gambling and other demoralizing elements which so largely obtain in connection with the institution. The very principle which is the genesis of the Fair— emulation—is put in the list of "Works of the flesh" in Gal. v. 19, by the Holy Ghost, and is associated with hatred, variance, wrath and strife. It is, therefore, easy to discriminate as to what it is always safe for the Christian to do. We, therefore, learn with regret that there is an evident drifting from the safe moorings of Bible separation into the current of a dangerous worldly conformity—a using of "liberty as an occasion to the flesh," which the Apostle Paul forbids. Gal. v. 13, on this line in certain parts of the Brotherhood. Everywhere, East and West, North and South, there is abounding prosperity, and the testimony, almost universal, is, that these are the times of dangerous declensions in the faith. When worldly riches increase then is
a time when those who are living in the "heavenlies" (Eph. ii. 6), need to recognize their holy calling and heavenly citizenship, and endeavor to walk worthy of this holy calling, abstaining "from every form of evil" (I. Thess. v. 22, R. V.) even denying ourselves of things "lawful" but not "expedient," in order that the name of Christ be not dishonored through us.

Gospel Text Calendar.

We would again remind all readers that we are ready to receive orders for the Gospel Text Calendar. Last year's Calendar was issued in a changed form—then thought to be an improvement—but found not satisfactory. So the new calendar comes again in the same form as it was the year before. For every day in the year there is an encouraging text of Scripture given. We would like if one could be placed in every home of the Visitor family. The price per single copy is 25 cents. Per dozen $2.25 prepaid. Please send in orders early. Brother D. W. Kautz, of 132 Nevin street, Lancaster, Pa., will be able to supply them in the Manor district.

The Church Hymnal.

Notice: Under Art. 21, General Conference of 1906, ordered the compilation and publication of a Church Hymnal with notes and appointed a committee of five brethren to publish the same and at the same time appointed me as solicitor and treasurer of and for a fund to be called the Church Hymnal Fund, to be used for the publishing of said books. The Committee on Publication cannot proceed with the said work until sufficient means are in sight that will justify them to proceed with the work, and so far I have been able to secure only one thousand dollars, and at least twenty-five hundred dollars will be necessary before the Committee can proceed.

I have been authorized to solicit contributions for this fund on condition that all those who want to contribute towards it, shall have their money refunded without interest, providing they do not wish to donate it, as soon as the books are published and sold. It would seem that this should be a small matter throughout the Brotherhood. There no doubt are plenty of brethren who would volunteer to give any amount towards this fund without interest until the books are sold, as the investment seems very secure.

The Church may not be a unit on these proceedings, but it is the order of General Conference, and in order to keep house in unity, we should abide with the decision of Conference. I, therefore, again appeal to the Brotherhood at large to help support this fund, so that the work will not be lacking and that something definite can be presented to General Conference of 1907. If there are those who do not care to forward the money at once, I would suggest that they would fill out a note, of which I give a blank form below, and forward it to me at once thereby guaranteeing the said fund.

A. B. Musser,
Treasurer.

Harrisburg Pa. 68 N. 12th St.

FORM OF NOTE.

By virtue of Art. 21 and 22, General Conference of Brethren in Christ of 1906, I promise to pay to A. B. Musser, Treasurer Brethren in Christ Church Hymnal Fund, on demand of the Committee of Publication, as outlined in said Articles, the sum of . . . . . . . . . . . . . dollars, on condition that as soon as the said Hymn Books are published and sufficient sold, or if the proposed Hymn Books are not published, and the Committee discharged by General Conference, the said amount shall be refunded to me or my assigns without interest.

We are requested by brother and sister Long, of the Hillsboro, Kansas, Home, to announce that as many of the Visitor family as agree with them in the matter will observe Friday, November 23rd, as a day of fasting and special prayer for the work and workers at the Hillsboro Home. This announcement is worthy of more than passing notice, and those who will accede to the request will no doubt themselves receive benefit and blessing.

Bro. J. R. Zook announces that he has just issued a pamphlet on "Holiness and Empowerment," which can be had for 15 cents per copy by addressing him at Des Moines, Iowa. He has also apocket manual called "A Guide for Instructors," which can be had for 10 cents per copy. Same address.

We learn that the visit and labors of Bro. J. R. Zook and wife and Sister La Grange, at Upland, Cal., were pleasant and profitable. About fourteen definitely sought to get right with God; some received the anointing of the Holy Spirit, and some were healed.

The following request for special prayer is received as we go to press. It will explain itself, and is worthy of the attention of every one of our readers.

REQUEST FOR SPECIAL PRAYER.

Dear readers: Of you who believe in God's omnipotence and power to heal the sick, we make this request for special prayer:

That you will set apart the 25th of November next for fasting and prayer to God for the healing of sister Steigerwald, of Matoppo Mission.

We feel that we cannot afford to lose her from the work here, but that will be the inevitable result of continued illness. We therefore avail ourselves of the liberty to ask your effectual, fervent prayers in behalf that God for Christ's sake may condescend and verify his promise; for he said in his word, "And whatsoever ye shall ask in my (Jesus') name, that I will do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I (Jesus) will do it." (Jno. xiv. 13-14.)

The Workers.

We are sorry to learn that brother B. Gish is laid up with sickness at Mount Joy. We hope he may soon recover from the indisposition, and, if it is true, as he suspects, that his sickness is caused by the nicotine poison in the tobacco-laden atmosphere of Lancaster county, he would better go where he can breathe purer air. Of course this is rather a serious indictment of the nicotine god, yet he ought not to be favored more than he deserves, even though his revenues swell the farmer's pocket-book almost to its full capacity this year.

Itinerary of Bro. J. R. and Anna Zook.


Brother and Sister Zook desire to be remembered in prayer by the Church. Their address is Des Moines, Iowa, until otherwise notified through the Evangelical Visitor.
One by one the sands are flowing,
Take them readily when given—
One by one thy duties wait thee,
Cod will help thee for to-morrow—
One by one (bright gifts from heaven)
Take them, lest the chain be broken
Luminous the crown, and holy,
Do not look at life's long sorrow,
One will fade as others greet thee,
Some are coming, some are going —

Of every regenerate, justified person.

It can be developed, perfected,'—it precedes rather than succeeds
thing of grace through faith, not of
ment, a praying through, a casting off
Exactly so! It is a new creation, a
creation, the Creator has the glory."
said,' it was done. So in the new
cess ; if is an act. In creation, 'God

and crucify and subjugate everything
give it absolute control. It will defeat
or change or making new of the old.
ness is a divine work. It is not a pro­
tian Standard" (with the "Rev." left
selection in November 1, issue of the

It is a new creation, a
nature and the old Adam nature!
Recognize it, yield to it, exercise it,

A Witnessing Word.

On the question of holiness, the
selection in November 1, issue of the
VISITOR from C. H. Fowler in "Chris­
tian Standard" (with the "Rev." left
off) hits the nail on the head: "Holi­ness is a divine work. It is not a pro­cess; it is an act. In creation, 'God said,' it was done. So in the new
creation, the Creator has the glory." Exactly so! It is a new creation, a
new nature entirely, not a renovation or change or making new of the old.
So Eph. iv. 24. It is not a develop­ment, a praying through, a casting off the old, an attainment. It is some­thing of grace through faith, not of works, not meritoriously because of yieldedness, prayer, fasting, etc., etc. It leads to all of these, not because of
—it precedes rather than succeeds them. It can be developed, perfected, strengthened, victorious because it's there—Where? In the heart or life of
every regenerate, justified person.
Recognize it, yield to it, exercise it, give it absolute control. It will defeat
sin in the old, fleshly nature and be
more than conqueror. Only let it;
and crucify and subjugate everything contrary to it—it will make no bedfell­ow with sin. It is an eternal, uncom­promising antagonist, and because of it, the carnal Christian has a hard time.

Praise God for Scriptural information and distinction between the new Adam
nature and the old Adam nature!

For the EVANGELICAL VISITOR.

Separation.

Dear Editor and readers of the
VISITOR: I highly appreciate the teaching of the brethren on the subject of separation from the world. Popu­lar Christianity does not recognize the
"powers that be" as Gentile kingdoms; but considers the majority of them as Christian nations.

In this they greatly err. God created Adam to be his representative on earth. Through the fall, man has become so vile and sinful that he can­not represent God's holiness any longer, hence, man has forfeited his right of domination over the earth.

The Jewish people for a while repre­sented God's kingdom upon earth; but they soon were overthrown and car­ried into Babylon. Since then God has not recognized any political power as proceeding from him.

However, God recognizes the neces­sity for laws and government for the human family, because of numbers. This lease of power God took from the
Israeleites and gave it to the Gentile
nations. Upon this Daniel is proof.

This period of Gentile dominion is designated in the New Testament as the "Times of the Gentiles."

God does not look upon these Gen­tile powers with pleasure as being his representatives; but he does look upon them as his agents. The teachings of the New Testament abound with the thought of distinction between the
"powers that be" and the Spirit that worketh in the children of God.

Jesus said, "My kingdom is not of this world" and "we are not of the world, even as I am not of the world." Had God intended the disciples of Christ to exercise political dominion, he would have upset the Roman power and established his followers instead.

No, Christ never denounced the Ro­man power for existing; for he knew
it knew him not" (I. Jno. iii. 1, i. e.).

The spirit of the worldly-wise
Christian considers the majority of the Roman powers that be as Gentile kingdoms; but he has not recognized any political power as proceeding from him.

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"powers that be" and the Spirit that worketh in the children of God.
earth, in the flesh, he was in a state of humiliation; so likewise are his obedient children, while upon earth. When Christ assumes his authority to rule the nations with a rod of iron, he will appear with power and great glory, no more the despised Nazarene; so likewise his body, the church; when they appear in glory, they shall be like him; for they shall see him as he is.

Praise the Lord! We cannot aspire for the honors this world offers and expect to be received with Christ in glory in the end. We cannot afford to seek worldly honors in this life and miss participation in the first resurrection. How shall we escape, if we willingly neglect so great salvation?

Oh, God! help us to take our place and suffer the reproach of the world with thee, that we may be glorified together.

Yours for Bible separation from the world,

SAMUEL P. NOLL.

From Hillsboro, Kan.

Dear readers of the Visitor: By the help of God I want to write a few lines for the encouragement of some poor saint that is passing through deep tests and trials. I have not had time to write for the Visitor nor to our children as I would like to have done, on account of not having the help to carry on the work.

Well, I praise God for real, deep-settled peace that we can have, even when all around us is commotion apparently. Ever since my return from Pennsylvania to the work, it has been one continuous time of testing and of trials in my life, so much so that I would not have been able to bear up under the pressure had it not been for some of God’s little ones being led this way. I just asked God to send such this way who would be a help to us. Oh, I am so glad that we can come to our kind heavenly Father and ask of him just the same as our children come to us when in need and trouble.

I am glad to tell you that among the ones that God led this way was our Elder Jacob Engle and three sisters. One German sister confessed to me, when I asked her what prompted her to bring the things she brought, since they were all things we really needed, that for three weeks already she was wanting to come, but the enemy of her soul did not want her to come. Might not this be the case of many of us in giving of what God has blessed us with?

Of late a new inspiration has sprung up in my heart to do more to help take the gospel to all the ends of the world. Not in my way, but in his way. We can write if God gives us the inspiration—pray give or go ourselves, if God says so, and even encourage our children, if we are too old. Oh, I want to say, let us ask God to bring deep pungent conviction among us as a brotherhood. We need it; we should not comfort ourselves and think we are doing more than we used to, but rather say, “Lord Jesus, what can I do?”

I want to say to the honor of God that the tests and trials I was called to pass through in the last few months have been the means to sink me down deeper into God’s unbounded love and compassion. My constant cry to God shall be, “More love to Thee, O Christ, more love to Thee;” and as we have more of the love of God in our hearts it will also reach out to our brethren and sisters, and to a lost world lying in sin and shame.

I want to say that we have received quite a few letters that are not answered yet, but we expect some others to join us in the work in a few weeks. Then we can write more. Keep on praying for us and the work. Amen.

MARY J. LONG.

A Voice From the City.

To the readers of the Evangelical Visitor we come with greetings in Jesus’ Name, believing many of the dear saints are greatly interested in us as God’s children, and are in sympathy with us and the work to which we were called more than ten years ago, from which we have been laid aside for a rest and recuperation, we will write a few lines and tell how we do. We are in touch with quite a number of God’s little ones through the medium of the pen; many tell us how they sympathized with us while our bodies were afflicted; quite a number have sympathized with us after the manner of Phil. iv. 16. The dear Lord reward them with Phil. iv. 19.

Since we are enjoying the good home of our children, our bodies have been improved some, for which we praise the Lord. Sister Zook is quite well, but still weak, so she cannot stand much walking, and on that account does not attend all the meetings through the week, but finds labor for her hands in helping with the housework and taking care of baby Paul, who is quite a treasure in this home.

The writer has also improved. The rheumatism has about all left my feet so I wear my shoes with comfort, after not having worn them for two months. But I am still suffering with muscular rheumatism in the back part of my neck which is quite annoying some days. But this has not hindered me from taking an active part in the seven services of each week here in the city. By this you will know that we are not idle, neither do we care to be. We have arranged to begin a series of meetings with the brethren at Dallas Center on Thanksgiving day, if the Lord spares us and gives us the needed grace and strength.

It might be of interest to many to know what is being done here in the city by the brethren. Sunday morning, Sunday-school in the “Gospel Temple,” at 10 a.m., followed by preaching. Sunday-school in the Mission at 3 p.m., followed by a praise and testimony meeting, and preaching at 7.30 p.m. Meetings at the Mission Tuesday and Friday evenings. A jail meeting every Wednesday from 2 to 4 p.m. Cottage prayer-meeting on Wednesday evening.

In the absence of Eld. J. R. Zook the work here rests upon Bro. Max Mahler, so far as the ministry of the word is concerned, unless other helpers come along, as in our case. Bro. J. R. Zook and wife are here now, since a week ago to-day, when they returned from California. In a few days they expect to go to the Pelham church in Ontario, and will likely be gone all Winter, laboring in different fields. May their labors be crowned with success in winning souls for the kingdom.

May we all, as God’s children, labor and pray for the success of all who are laborers in the cause of the Master until he comes.

NOAH ZOOK.

Des Moines, la., Nov. 3, 1906.
Permanent address, Harrisburg, Pa.

Considering that bystanders always espy some faults which we do not see, or at least are not so fully sensible of ourselves; for there are many secret workings of corruption which escape our sight, and others only are sensible of; resolved, therefore, that I will, if I can by any convenient means, learn what faults others find in me, or what things they see in me that appear any way blameworthy, unlovely or unbecoming.—Jonathan Edwards.

Remember that charity thinketh no evil, much less repeats. There are two good rules which ought to be written on every heart: Never believe anything bad about anybody unless you positively know that it is true; never tell even that unless you feel it is absolutely necessary, and that God is listening while you tell it.
The Work of the Bible Society.

An Address delivered in Association Hall, Toronto, September 15, 1904.

BY JOHN H. RITSON, M. A.

The Bible Society is based on two deep convictions. The first is, that the Bible contains the word of God. I never believed it more than I do now. If you have any doubt about the Bible, come to London and go over the Bible house. Nineteen thousand volumes of the Scriptures are going out on every working day of the year from this Society—one for every five seconds, day and night, without any interruption, year in and year out—with their message of comfort for the sorrowing, of life for the dying, of salvation for the sinful. I have no fear for the Bible; I have fear for the men who neglect it, and for the nation that neglects it. The Bible is God's word. I am going to waste no time in eulogizing it; it wants none of my eulogy. The work of our Society is a sufficient eulogy of the Bible.

Secondly, we believe that the Bible in itself is sufficient to lead men to Christ without any human interpretation. Many of us are like the Ethiopian—we long for some one to explain, and we are thankful we have got those who can explain; but if we cannot have both the man to explain and the book to be explained—if we have to choose, give us the book with all the man out of it. There is a light that lighteth every man that cometh into the world; and if I put that book into a man's hands I can leave him to read it in that light. And so this Society, believing the Bible, alone among books, to be God's word, believing it to be a sufficient guide to the straight way, and narrow way, has one aim—to give the simple text of Scripture without note or comment to every human being in a language he can understand. And that is why we can unite men of all schools of Christian thought. The moment men begin to introduce new words, new ideas, and new systems of spelling, the difference it makes if you get an allied word with its right meaning, and that is an important thing.

There was a Frenchman in London who one day went up to a policeman and asked the way to "Eronmonja Laung." The policeman had never heard of it. All the Frenchman wanted was "fromonger Lane." I don't know whether he has found it yet. There is not merely then the difficulty of spelling, but also of pronounce correctly. And, further, every word must be used in its right sense, and it is very easy to make serious mistakes. I have heard of another Frenchman who was speaking at a temperance meeting, and he wanted to say that he was not a teetotaller but a moderate drinker; he said, he was not a teetotaller but a moderate drunkard. It made all the difference in the world, and yet it was a very slight change. Once, years ago, I went to a wedding at a little town on the Baltic—a friend of mine was marrying a German lady, and I went to be groomsman. There were at that wedding three or four of us who were English; and our host said that he would make a speech in English for the benefit of the English guests. Now, I should explain that my friend's mother was advanced in years, and had not been very well, and could not venture across the North Sea; she had stayed at home in England, and our host said, "I will make my speech in English for the benefit of the English guests. I am very sorry indeed Mrs. L. is not with us; she is a very unhealthy lady." All he meant was that she was unwell. I am afraid I was rude enough to laugh; I really could not help it. You see the difference it makes if you get an allied word with a slightly different meaning.

Missionaries frequently have to introduce new words, new ideas, and sometimes to coin words; and that is an exceedingly difficult matter. One day a translator wrote from the West Coast of Africa that there was no word meaning "forgive," and what a sad light that throws on the condition of the tribe—no forgiveness; not even the idea of forgiveness. But the natives had transactions of a business nature, and they had bills. They made their accounts by cutting notches in the bark of trees; and when a debt was...
Appreciating the Minister.

In his recently published book "Quiet Talks to Earnest People," Dr. Jefferson has the following sensible advice, which will be specially appropriate at this season of the year, when so many new pastorates have recently been commenced.

Ministers are human. They have hands, organs, dimensions, sensual affections, passions. If you prick them they bleed, and if you appreciate them they are strengthened. They are more sensible to appreciations than most men because of the nature of their work. Their work is heart work. It is arduous and exhausting. It involves their sympathies and affections. To have a thankless congregation is an agony something like that of having a thankless child.

Moreover, a minister has many things to worry him. He is subject to constant and merciless criticism. He is never eager to hear all the things people are saying, but in the course of the year he is certain to catch enough of the tittle-tattle which goes on around him to trouble and depress him. In this way anxieties and suspicions often arise which faith is not able to shake off. The flippant remark of some petulant critic may lie like lead in his heart for weeks. He loses confidence in himself. He imagines his critics more numerous than they are. It has happened more than once that a good man has been worried into insanity, or the grave, by the impression that his parish was hostile to him. The impression may have been created by the bad feeling known to exist in only two or three homes. A minister, to do his best work, must live in an atmosphere of good-will. Laymen ought to create such an atmosphere. While the busy-bodies are carrying to the pastor stories of dissatisfaction, the saints ought to bear to him the messages of affectionate good cheer and enthusiastic approval.

The finest results of a minister's labors are below the reach of the eye. They cannot be computed or tabulated. They are spiritual satisfactions, heart impulsions, soul inspirations, which only those who receive them know anything about. A minister often fails to realize the magnitude of the work he is doing. Because the people say nothing, he concludes his ministry is in vain. Many a clergyman has carried a burdened heart through years of disappointing labor, hungry for a word of appreciation which never came, finally throwing down his work in despair, only to find on the eve of his departure to another parish or the other world, how wide was his satisfaction, and how genuine the affection for him in the hearts of the people. Just a word of commendation now and then through the silent years would have brightened many a day that was dark, and made lighter many a burden which almost crushed. Tell your minister, brethren, that you appreciate what he is doing. Praise, like mercy, is twice blessed. It blesses those who give as well as those who receive. It is a shameful thing to sit for a year under preaching which makes you a nobler and happier man without letting your pastor know that in at least one heart the seed has fallen and is bringing forth manifold.

Laymen ought to practice Paul's words, "I praise you." Why not praise your pastor? Are you afraid of spoiling him? Do not fear, praise spoils no man who is not spoiled already. It is true, as Wordsworth says, that "Praise is dangerous." But so also is every good thing. For every man hurt by praise, a thousand are starved to death for lack of it. There is nothing which humbles a true man like generous appreciation.

Many persons are so unaccustomed to speak complimentary words that when they attempt it, the words stick in their throat; or if the words get out, they are badly bungled. No man under thirty can be told that his sermon is very good for a young man, without resenting it. He has Paul's authority for refusing to allow men to despise his youth. It is galling to a man over sixty to receive compliments with a reference to his age tucked away in one end of them—a sting, as it were, in their tail. Nor is it edifying to hear a person begin with, "I don't want to flatter you, but"—. Such a remark is equivalent to saying, "Please don't think I'm a liar because I say I enjoyed your discourse." Nor does a sensible man want to be assured that his sermon was "grand," or that his prayer was "splendid." Such encomiums are almost as bad as the enolgy of the brother who invariably prefaced his remarks with a declaration that he believes it to be his duty to encourage a man when he does well. Grown men do not need to be patted patronizingly on the head. Words of commendation when squeezed through the lips by a hard sense of duty, bring a chill instead of a glow, to the heart. Praise is best when it comes easily and naturally,—
A quiet "I thank you for your prayer," or "Your sermon helped me," is worth more than all the stilled English which a voluble enthusiast is able to pour into a preacher's ears.

There are ministers who seldom receive a word of praise. Their big, eloquent brothers go through life with huzzas ringing perpetually in their ears, while they drudge on unnoticed, with no one to stir their pulses by shouting "Well done." It is a mistake to suppose that God's commen- dation alone is sufficient. Moses was strong, but he was not strong enough to hold up his hands to the end of the day. "Aaron and Hur stayed up his hands; the one on the one side and the other on the other side, and his hands were steady until the going down of the sun." Happy the minister who is steadied and sustained by Christians who appreciate the work that is being done, and who hearten their leader by a frequent word of gratitude and appreciation. A minister was one day surprised at the close of his sermon to have a stranger greet him thus: "I thank you for that sermon; it did me good." He had preached faithfully for a year, and no member of his congregation had in all that time expressed to him a word of appreciation. The words of the stranger overcame him. To be assured that a sermon of his had reached the heart was like rain on thirsty soil. He hurried home and told his wife the good news. They bowed their heads and wept together. —Sel. by F. Elliott.

He who is born within us to be our king finds the old Herod ready to slay another on the other side, and his hands bowed their heads and wept together. Of three divine institutions, the family is the primary. Out of families both churches and nations spring. The beginning of God's church on earth was a godly family. The tent and the altar went side by side through all the pilgrimage of the patriarchs of old. Under the new dispensation the church was first in the homes of believers. Aquila and Priscilla, and the church in their house, received apostolic salutation. As the church outgrew the house, the aggregation of Christian families composed the family of God on earth. So also out of the family comes the tribe and the nation; and national character is determined by the character of the family.

"The dangerous classes" in a community, are composed of children who in early life have been defrauded of their birthright, the hallowed influences of a godly family. It has been said, "The way to civilize a man is to commence by civilizing his grandmother." This is the divine plan. He shows mercy to them that keep his commandments "to the third and fourth generation." Thus Timothy was fitted for the ministry of the word of God, by the faith that dwells first in his grandmother Lois, and then in his mother Eunice, and afterwards in him. He who from a child was taught the Holy Scriptures at his mother's and grandmother's knee, in early manhood was "well reported of among all the disciples," and was taken to be the Apostle's fellow-worker in the service of the divine Master.

Hence it will be seen that everything, whether in State or Church, depends primarily upon the character of the family. It is here that men are trained for every station to which God in his providence appoints them. Taught first to obey, they are afterwards fitted to command. Molded and fashioned by the hallowed influences of a Christian home, they grow strong and yet gentle, and are fitted to serve their generation by the will of God.

In the nation there is sometimes a question as to who should exercise authority. It is not infrequently the case that we have grave doubts as to the fitness of those who occupy the post of magistrates, and conduct national affairs. So in the church, there are many persons who aspire to high position, of whose right to the same we may have the gravest doubts. But in the family there is no possible chance for mistake. The government of the household is so ordained of God, that there can be no question as to who should exercise authority there. The child is born into the midst of the family, and the command of God that he should honor his father and his mother, with the apostolic injunction that children should obey their parents in the Lord, leaves no possible question as to the administrative headship of the family. Those precepts that require that the wife should yield obedience to the husband as unto the Lord, and that the husband should love the wife even as Christ loved the church, are too plain to require comment or explanation.

The responsibility thus imposed upon man as the ruler of the home, cannot be shifted. He is bound to fulfill the duties imposed upon him. He cannot delegate the work to any one else. In his home he must rule or bear the responsibility of misrule. It is his business to say: "As for me and my house, we will serve the Lord;" and walking himself in obedience to God, he is, like Abraham, to command his house that they follow in his steps.

The greatest hindrance to successful rule is the personal insubordination of the ruler, to divine government. So long as he walks in strict obedience to the commands of God, so long the crown of divine authority rests upon him, and those beneath him are bound to yield obedience to him as to a ruler whom God hath ordained. But when he himself rebels against the Lord, then he vacates his position of ruler and becomes a rebel, and hence confusion and turmoil must result.

The success of a man in the regulation of his own household, determines his fitness for a more prominent position. The elder or overseer of the church must be one that ruleth well his own house, having faithful children, not accused of riot or unruly,
who are to be in subjection with all gravity; for if a man know not how to rule his own house, how can he take care of the church of God? I. Tim. iii. 1-5; Titus i. 6. Failure or unfaithfulness in home rule disqualifies a person for a sphere of wider authority and more extended usefulness. He that is unfaithful in little is also unfaithful in much; and he who was incompetent to guide his own children, over whom God gave him every opportunity to exercise control, whether moral, mental, or physical, would be sure to prove unfit to mould and manage those children of a larger growth, that compose the church of God on earth.

The family must therefore be regarded as a training school, for training the rulers as well as the ruled; and in this narrow field are to be developed those qualities, the possession of which fits men for the higher positions to which they may be called by the voice of divine providence. Hence the government and control of the family is of the utmost importance both to parents and children. The training is twofold, and the influence is as important upon the parent as upon the child. Failure is disastrous and ruinous to both. He who fails in the family is sure to fail in the church; and so the successful administration of family government is made an absolute and indispensable prerequisite to office bearing in the church. He who is to preside there "must be blameless, the husband of one wife, having faithful children, not accused of riot or unruly."

It will be seen that the most important interests and issues depend upon the family life. The recollections of home go with men to life's latest hour. There is no shore or sea so distant but the tender home ties reach thither; and down to the last hour of earthly pilgrimage go the remembrances of the prayers and fellowships and privileges of home. He who, as the head of the family, neglects to grant his children these privileges, defrauds them of their right, and robs them of those influences which are essential to their prosperity and well-being in this world and that which is to come. He who scorns around his children all the holy influences of a Christian home, affords the best possible guarantee that their homes, when they have them, will be of a similar character.

A little Swedish girl from the family of one of the Swedish colonists in Maine, left the place where she had been engaged as a servant. On being asked why she left, she said—"They do not pray there, and I was afraid to live in a house where they do not pray." Such a child would not be likely to become the head of a godless family, or a prayerless home; and if our children are trained in the fear of God, made familiar with his word, and taught to come boldly to the throne of grace, and find in the family altar the place of healing and of blessing in a world of trouble and of temptation; then let them go where they will through this world, they will not forget the sacred influences that have been cast around them, nor lose the benediction that falls upon the homes where Christ abides, and the heavenly Father is recognized as head and Lord.—H. L. Hastings.

The Books of the Bible.

In Genesis the world was made by God's creative hand.
In Exodus the Hebrews marched to gain the promised land.
Leviticus contains the law; holy, just and good,
Numbers records the tribes enrolled, all sons of Abraham's blood.
Moses in Deuteronomy records God's mighty deeds,
Brave Joshua into Canaan's land the host of Israel leads.
In Judges, their rebellion oft provokes the Lord to smite,
But Ruth records the faith of one well pleasing in his sight.
In First and Second Samuel of Jesse's son we read,
Ten tribes in First and Second Kings revolted from his seed.
The First and Second Chronicles see Judah captive made,
But Ezra leads a remnant back by Princely Cyrus' aid.
The city walls of Zion Nehemiah builds again,
While Esther saves her people from plot of wicked man.
In Job we read how faith will live because of the grief,
And David's Psalms are precious songs to every child of God.
The Proverbs, like a goodly string of choicest pearls, appear.
Ecclesiastes teaches man how vain all things are here.
The mystic Song of Solomon exalts sweet Sharon's rose.
While Christ, the Savior and the King, the rapt Isaiah shows.
The warning Jeremiah apostate Israel scorces;
His plaintive Lamentations then their awful downfall mourns.
Ezekiel tells in wondrous words of dazzling mysteries.

While kings and empires yet to come, Daniel in vision sees.
Of judgment and mercy Hosea loves to tell;
Joel describes the blessed days when God with men shall dwell.
Among Tekoa's herdsman Amos received his call.
While Obadiah prophesies of Edom's final fall.
Jonah enshrines a wondrous type of Christ, our risen Lord,
Micah pronounces Judah lost, lost but again restored,
Nahum declares on Ninevah just judgment shall be poured.
A view of Chaldea's coming doom Habakuk, two visions give;
Next Zephaniah warns the Jews to turn, repent and live.
Haggai wrote to those who saw the temple built again,
And Zechariah prophesied of Christ's triumphant reign.
Malachi was the last who touched the high prophetic chord;
Notes sublimely show the coming of the Lord.
Matthew and Mark and Luke and John, the holy gospel wrote,
Describing how the Savior died, his life and all he taught.
The Acts proved how God the Apostles owned with sign in every place.
St. Paul in Romans teaches us how man is saved by grace.
The Apostle in Corinthians instructs, exhorts, and reproves.
Galatians shows that faith in Christ alone, the Father loves.
Ephesians and Philippians tells what Christians ought to be;
Colossians bid us live to God and for eternity.
In Thessalonians we are taught the Lord will come from heaven.
In Timothy and Titus a bishop's rule is given.
Philemon marks a Christian's love, which only Christian's know.
Hebrews reveals the gospel prefigured by the law.
James teaches without holiness faith is in vain and dead;
St. Peter points the narrow way in which the saints are led;
John in his three epistles on love delights to dwell.
St. Jude gives awful warning of judgment, wrath and hell.
The Revelation prophesies of that tremendous day.
When Christ, and Christ alone—shall be the trembling sinner's stay.
—Selected.
MISSIONARY.

Addresses of Missionaries.

Africa.


Praecissa Davidson, Addia Engle, Macha Mission, Komola, N. W. Rhodesia, care Dist. Commissioner, South Africa.

James and Emma Frey, Nandgoan C. P. B. & N. Ry., India.

Jesse R. and Malinda Eyster, Modernfontin P. O., (Intokozi Training School), via Umfondu, South Africa.

Isaac O. and A. Alice Lehman, Box 110, Pordsburg, Transvaal, South Africa.

India.

A. L., Mrs. A. L., and Ezra Musser, Magite Landas, Ghaseer Mundi, Lucknow, India.

D. W. and Mrs. D. W. Zook, Srigut, Purunia, Bankura district, Bengal, India.

Josiah and Rhoda Z. Martin, Raghunathpur P. O., Mokhali district, India.

H. N. and Mrs. H. N., Reichard, Raj Nagdouan C. P. B. & N. R., India.

Punzi Hall, Bankura district, Bengal.

Central America.

Mrs. William Keech, nee Hoffman, San Salvador, Salvador, Central America.


Bulawayo, South Africa.

October 7, 1906.

To the readers of the VISITOR, greeting: As we expect to stay here a few weeks we will give you some of the doings here. Yesterday was a blessed day for us; we have the pleasure of baptising five of the converts. It is very warm at mid-day, and no doubt will be warmer next month.

We are all in fair health at this place, as also at the other stations. We ask a deep interest in your prayers that as the work grows and our responsibilities increase, we may have his help continually.

H. P. STEIGERWALD.

From Beyond the Zambezi.

Macha Mission, Komola, N. W. Rhodesia.

September 13, 1906.

Dear readers of the VISITOR: We greet you in the precious name of Jesus, who bought us with his own blood, and committed me to you. Go into all the world and preach the gospel to every creature. Blessed be his name forever. We can testify to the faithfulness of his promise. "Lo, I am with you always." For getting those things which are behind, and reaching forward to those which are before, we press "forward" in the name of our Lord.

We praise him; our hearts are encouraged in his work here in dark Africa. We are confident we are at the place the Lord would have us be for the present, and may he will be done, things, is nearer.

Since our last communication we have selected a site at Macha in Mapanza district, about fifty miles north of Kalomo. We had passed this place on our way to Mapanza, where the native commissioner lives. We could see nothing which pleased us as a site near Mapanza, so we returned eight miles to Socasuri and looked about there again. We were rather favorably impressed with a certain location there: after doing a lot of walking to view the country, and being yet undecided, we agreed to take another view of this place. Macha, about six miles farther back, Sister Davidson, Ndhlanzim and a boy walked over and looked about and decided it was a better location than at Socasuri, so they sent the boy back and we, who had remained, came on with the wagon, arriving here about sunset on Friday evening, August 17th. We were very thankful, indeed, that finally we had come to the place that we could expect to call our home and make preparations for our stay here.

Saturday morning we had the boxes and trunks removed from the wagon; also the tent top of the wagon, which we placed on logs, this to be our house until we get a hut built. The boys went to work at once and put up a temporary hut for themselves. We think, according to reports, that we have a healthy location compared to many in Africa. But we cannot know very much before a rainy season is past. The soil is considered very good for farming. The rainy seasons are short.

The first Sunday morning we started out to visit some of our people; called at the nearest kraal, but our visit was not very satisfactory, because we could not make ourselves understood, so returned and spent the day quietly at home.

Since then each day has been crowded with work. Men were got to go to the woods to chop poles for the house and women gathered some grass for the roofs. The grass is nearly all burnt off, so that we feared we could not get enough. Luckily we were able to buy some all ready for use, left over by the man who built a house for the native commissioner, but had fourteen miles to go for it.

However, we have yet two men and two boys gathering tall grass, which is very undesirable when better grass can be gotten.

At present writing our hut is up and the straw roof is being put on. The walls need to be plastered and the mud floor put in, which will take a change of weather before we will be ready for our moving in. We will be very glad when we can move, for the sun is very warm at mid-day, and no doubt will be warmer next month.

Our native brethren, Ndhlanzim and Gomo, are doing very nicely in helping to push on the work, both temporally and spiritually. Ndhlanzim has the responsibility of building, and is doing very nice and careful work, while Gomo does the hauling. They are at work often before the sun is up and night-causes them to cease their labors. There is much to be done before the rainy season comes on, and they are well aware of it.

We expect to go out kraal visiting early Sunday morning, and invite the people to services. We did not allow ourselves to be discouraged by our first attempt, so the second Sunday morning we started out again, taking along Gomo, and one of our other boys, as interpreter; as a result fourteen came by invitation, and of these four came to sell something. With our own boys our congregation numbered twenty-four, Ndhlanzim and Sister Davidson assure us that we understand the Sentebele language. Few of them, if any, had ever heard about Jesus. They enjoyed the singing very much, although they were unable to understand the words.

The next Sunday we started out again, but only met a few people at home. As we were going along the path we saw a number of men and boys, each with a stick across his shoulder, carrying something. We thought they were a number of carriers of some white man; on drawing nearer, two men came to us, and they were all going to our place to sell corn, hearing we paid for it in money. Sister Davidson told them it was Sunday and we do not buy anything on Sunday, but next day we would buy their corn. They should go along with us and we would tell them about the God of heaven and his Son, Jesus Christ, for which purpose we had come here. They consented to go along, saying, they could leave their corn here and return next day. We returned with them, some distance, and as soon as they had hung their cala-

(Continued on page 13.)
When We Neglect to Pray.

When trials cross our way, And everything gives way, Oh! how we pray and pray To God our guide.

Then, when the victory comes, And o'er us the sunlight beams, We forget about our own woes, And pray our troubles away.

And when our lives are bright, And things are going right, We think Satan's out of sight And fail to pray.

How soon then do we get cross, And when we are wrong and cold, Our parents, too, like to sue When we grow cold.

Our hearts are not so pure, And our gate-way-wide opens wider, And fills them more and more With filth and trash.

We lose our humble mind, And pride comes in to bold Oaths and leave behind Our lowly state.

Earth's pleasures then seem gay, We give more and more away, And worst of all, we say And rob our peace.

Our affections are on things below, Everything must be just so, And we're always on the go For earthly things.

Religious duties we neglect, And to the Lord's will we object, Become unwilling to subject Our wills to God.

We are careless and cold, The Bible seems stale and old, When we're strayed from the fold, And from secret prayer.

Secret prayer, it makes us strong, It keeps us from doing wrong, And how it makes us sigh and long To do God's will.

Oh! let us not neglect to pray, May we our Father's will obey, And from all evil turn away And earnest be.

H. S. E. 
Lena Carmichael.

Identity With Christ.

As o'er Life's rugged way I go, Meeting alike with friend and foe: Though through anxious cares I pass, My Father, may I never lose— Identity with Christ.

Temptations crowd from every side; Jesus Christ with this I can identify. But while waiting hours and deep MyFather, grant that I may keep— Identity with Christ.

In business dealing may I be Firm and reliable—strong in Thee. From honest purpose ne'er be remove By hope of gain; be patient, persevering— Identity with Christ.

And for thy Kingdom's interest, Lord, New strength to me each day afford; And let me keep, whate'er betide— Be Thou my leader, guard and guide And earnest be.

H. E. 

Through good and ill report to hold— Identity with Christ.

When and where my earthly race is run, Will I be found in Thee. When face to face I stand with Thee, My Father, grant that I may be— Selected

Identified with Christ.
EVANGELICAL VISITOR.

CHURCH WORK.

Foreign Mission Funds.

General Fund.

Receipts.

Brown county, Kans., $17.20; De Moines, Ia., $3; H. Landis, Kans., $10; Elder J. N. and Lucile Ehrke, Kans., $25; In His Name, Upton, Pa., $20; 612 1/2 N. Front Ave., Harrisburg, Pa., $2; a sister, Abilene, Kans., $10; Caroline Ehrke, 1 S. 1/2, St. Louis, Mo., $1; Rossie Mother, 1113 Packard Ave., Kans. City, Kans., $72.25; Sarah Zavits, Ridgway, Ont., $1; I. Trump, Ill., $10; Shannon, Ill., $5; 560 1/2 Main St., Heise, Ont., $10; Isaac Eshelman, Kans., $5; Dallas Center, Ia., $75; sister Vanover, Ohio, $2.32; In His Name, Meadville, Pa., $10.00.

Disbursements.

To Brother Frey’s Mission, $25. ($121.67).

Rescue Home and Girls’ School Fund.

Received from brother and sister Myers since last report, $456.00 Harrisburg, Pa., 7 70.

Peter M. Cleminshag, Stevensville, Ont., Treasurer.

Philadelphia Mission.


Balance on hand, $195.13.

Marinirshu Pa., $14; Canton, O., $5; Abilene, Kans., $7; New Hamburg, Ont., $2; Hummelstown, Pa., $25; donated for love feast, $25.

Mount Joy, Pa., 3 barrels apples, cabbage, beets, 1 sack potatoes, 13 box tomatoes, 13 bags potatoes, applebutter, corn, clothing.

Gibbstown, Pa., clothing.

Clarence Center, N. Y., 1 box clothing Shippenburg, Pa., 1 box clothing and dried fruit.

Expenses.

Love feast, $56.83; Mission, $83; sundry expenses, $14.40; for poor, $15.55.

“Where two or more are gathered in my name there am I in the midst of them.” O bless his name forever that he looks on two or three! Words fail to express my thanks to my heavenly Father for what he is doing for us. The duty is that we gather together in Jesus’ name. This is an important matter, and implies that when we meet for divine worship we should do it with reverence and a godly fear. Ps. lxxxix. 7: God is greatly to be feared in the assembly of the saints and to the power of all them that are about him. We should not carelessly rush into the presence of God, but seek a necessary preparation of heart.

May God bless his saints is the prayer of our hearts.

SARAH BERT and WORKERS, 3950 Peoria St., Englewood.

Bn Appeal.

Beloved readers of the Visitor: Greeting in our blessed Jesus’ Name. I was moved by the Holy Spirit to write about the great need of more consecrated workers in the great work of our blessed Mission, to bring poor sinners into the fold of Christ. For we see the fields are white to harvest and the laborers are few. Those that have been workers in city missions have realized and counted the cost of a life for others, and what it means to give their life for others, and carry the responsibilities of the temporal needs for which they can look to the Lord alone, and also that they can count upon the Lord to supply their daily needs. So let us then be prepared to step forward, to be used by him to bring others to the fold of Christ. We are going from home to home to find dear mothers with their little ones around them crying for bread, and without money, the fathers having spent their earnings in the saloons before reaching home; families left without
fuel, food and proper clothing; these are some of the things we come in contact with every day in mission work. Then we see the need of working on the Mission; it requires food, raiment, and a long winter being before us, the large amount of coal with which to keep the place comfortably warm. The large assembly room is heated nearly every night for the different meetings at different hours; and so we pray God to move upon the hearts of our dear saints to do what they can on these lines and thus help move on the work.

It is little realized how much it costs the dear workers for street car fare. Calls from many parts of the city must be answered personally; then come in the sick and suffering ones, letters from distances for prayers; at such requests all else is dropped and the case brought before the Lord. God does answer in most marvelous ways. I praise the dear Lord for again bringing me into the Chicago Mission, the dearest spot on earth to me. Will you pray for us. We thank the dear saints who have been sending in supplies from time to time. Some may think all that is sent to the Mission toward the help of the poor.

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should he meet him out along, knowing he had money, he would send his assegai (spear) through him. He also said many of those people go about as Adam did before the fall. Are like children, not knowing good from evil.

These people are our neighbors; their border line being about twenty-five miles from us. The question arises, how can the gospel be taken to them? We are the first missionaries to settle in Mapanza district, and many of them live within our district limits. We will learn their language and we trust the gospel will be taken to them from this place. Who will have a share in this great work? Do you not hear the Macedonian cry going forth from each needy place, “Come over and help us?” God hears our prayers and no doubt is speaking to some. Will you let him prepare you? It might be hard for you to leave your friends, and you might have to endure hardships and sickness unto death, but what are these compared to what our Savior endured for us. Will you let these things hinder. What are you looking at, yourself or God’s will? We cannot endure greater hardships and privations for the cause of Christ, than Christ endured for us. We may allow ourselves to be hindered in helping to spread the gospel, by looking at what might be, instead of what God desires should be.

May the Lord help you to know and do his will. We can reason reportedly good health at present; although we mind the heat a great deal, but we are looking to God to help us endure it for his glory. We have six boys staying with us besides our native brethren, and are pleased with them: have three men hired by the week, but they sleep at their homes.

Trust we are not forgotten in your prayers. We remain,
Yours in the Master’s service,
Anna C. Engle.

Bulawayo, South Africa,
September 25, 1906.

Dear home folks and readers of the Visitor: It is again by the grace of God my privilege to write once more, after Bro. Steigerwald’s protracted absence from here. As usual—prayer-meetings and preaching to the souls scattered all over the plains wasting for Christ, and others for curiosity.

but, let us pray and ask Jesus to reveal his will to us, for unless we are called, our coming is vain. Some may say, why cannot I work on the field as well as at home? Because everything is so different; you have many of the nominal results, and many of the nominal

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Christians are seeing a brighter light. We can say our coming to Lucknow has not been in vain. The family that is with us, that is, Bro. and Sister Sen and their children, are receiving a wonderful experience of a deeper Christian life. They are filled with love divine, and we do wish to help them in their troubles in every line. If we do not help to bear the troubles, persecutions and poverty, then we are no true workers for Jesus. It is more blessed to help than receive the help. The daughter of the family is stepping out from the sand on to the rock, and is wishing to go every step of the way. The mother and the daughter have a desire to follow Jesus into the rolling stream. We can see that there has been a great change taken place in their hearts. We ask you all to pray for this family that they may not look back to their friends and relations for advice.

Bro. Sen seeks the truth and accepts it, and holds to it, if the people do bring false reports against him. This family had formerly received the infant baptism, but are not satisfied, and are desirous of receiving Scriptural baptism.

We also do rejoice that a dear soul came to us some time ago and was hungering for truth, and also accepted it as related in my letter in the last EVANGELICAL VISITOR. Our private, or free, school for children is still improving. The scholars are increasing in knowledge, and love it very much. Donations for that work from those interested, will be kindly received with thanks, and the Lord shall reward those that give.

We also desire to secure some land. If there are any dear ones that wish to give towards purchasing land and building a house, it will be thankfully received. The land can be purchased for $1.00 per acre a year, and for as many years as we wish. There is land eight miles from Lucknow, good for farming purposes, and many villages can be reached where the gospel has not yet been.

May God help you all, for Jesus' sake.

Your workers, helping the poverty stricken,
AMOS AND KATIE MUSSER,
SISTER M. LANDIS,
E. MUSSER.

A Missionary Parable.
The Heavenly Gardener walked abroad, and looked at His garden fair; He noted the soil and each which each was kept; He noted the flowers rare; He saw that the paths were neatly swept, And the weeds expelled with care. And the workers each with the other vied In making his plot the best, There were numbers of workers side by side. All toiling with equal zest, Deeming they were with conscious pride Fulfilling their Lord's behest.
The Master smiled with a gracious mien On each of his workers there, When lo! he beheld a different scene— A land of great promise rare. Stretching far beyond: but no tender green, Yet there the Master calleth me. And there in the deep horizon lay, Unnoticed by any eye, That barren plain in the shadow gray. Neglected, lost and bare; For the busy workers day by day Had heedlessly passed it by. Then the heavenly Gardener turned once more To the gardens so neat and fair, And said to the workers bending o'er The flowers so wondrous rare. Do ye not see that barren Moor? Why are none toiling there?

"Your care of these gardens I commend, But mine is the whole estate; Yet a corner shall ye agree to tend, And neglect that land so great, While all your energies here ye bend. Ye have left that to its fate."

And his servants lifted up their eyes From the plots they had called their own. As they heard their Master's call, "Arise! Go forth to that land so lost." And their hearts were filled with a sad surprise At the fields that they might have won.

Sel. by F. Elliott.

On Taking Offense.

We make ourselves more injuries than are offered us; they many times pass for wrongs in our own thoughts that were never meant so by the heart of him that spoke them. The apprehension of wrong hurts more than the sharpest part of the wrong done. So by falsely making ourselves patients of wrong we become the true and first sufferers. It is not good in matters of discourtesy, to dive into a man's mind, beyond his own comment; nor to stir up a doubtful indignity without it, unless we have proofs that carry weight and conviction with them. Words do sometimes fly from the tongue that the heart did neither hatch nor harbor. When we think to revenge an injury, we many times begin one; and after that, repent our misconceptions. In things that may have a double sense it is good to think that the better is intended; so shall we still both keep friends and quietness. — Great Thoughts.

An Answer to Prayer.

I was night clerk in one of the best drug stores in the town of N., says a writer in the "Christian Observer." One evening at 11 o'clock I began to make preparations to retire to my cot behind the rear partition of the store, locked the front door and lowered the lights. I was just falling into a pleasant sleep when the night bell rang. I arose, waited on the customer, fixed the door and light, and returned to my room.

Before half an hour had passed, the bell rang again. I answered it, waited on the messenger, and again lay down. Perhaps it was an hour later, when, once more, I was aroused by the bell. I was enjoying sound sleep, and by no means in a good humor admitted the boy, who thrust a prescription at me, saying, "Mother is very sick, please put up this medicine quick."

With sleepy eyes and ill humor I prepared the medicine, dismissed the boy, locked the door, and—was about to lower the gaslight, when I picked up the prescription to file it and, to my horror, discovered that I had made a serious mistake. A deadly poison was in that medicine.

What should I do? Overcome with shame and self-accusation, I paced the floor. Had I known the boy, or where the family lived, I should have followed to prevent the use of the medicine; but I knew not whence he came. I threw myself on my knees, with tears I confessed my sin of petulance, ill-humor and neglect of watching or praying, pleaded with the Savior not only to forgive my sin, but, somehow, to overrule my very mistake. I knew not how this could possibly be, but continued on my knees, scarcely knowing what I said; my prayer was more groaning in the spirit than anything else.

My prayer was interrupted by the violent ringing of the bell. I opened the door, and there was the boy. "Oh," he said, "I fell and broke the bottle; please put up the medicine again."

I almost fainted for joy. Before I put up the medicine again, I slipped into my little chamber, threw myself on my knees and just simply said, with tears of gratitude streaming down my face, "Lord Jesus, I thank thee." My prayer was heard and granted.—Selected.

"The world for Christ" will yet be realized.—David Livingstone.
A wise person was once asked:

“What is the secret of a successful and happy life?” The reply was: “Inviting the best things.” By that he meant that if we invite into ourselves the best thoughts, the best desires, the best things, just things, righteous, pure, true things, honorable, becoming things, we learn to live in the best way. We all know how the hands of mother are stained by the dye into which she dips them. So the text to-day calls on us to look for the best things that are all around us and to think on them only. Notice that in the next verse the Apostle says also “these things do.” He has tried to set before them the example of a proper godly life and he invited them to live that way. So we have two words: “think,” and “do.” “Think” on these things, and “these things do.” What are the things on which we are to think? What are the things we are to seek out in others? The Apostle gives a bright catalogue of them—true things, honorable, becoming things, just things, righteous, pure, lovable, winning, attractive, virtuous things, these are to be our study.

There are two lessons to learn: (1) Seek to see the best things in others. Do not magnify their faults. They have them no doubt; but instead of looking for them seek rather for their excellencies. This is a call to charity. (2) Invite those best things into your life. Give them a place there. Get it ready for them. Then get to work and do them. Simply thinking about them will not make them yours. Only practicing will do that for you. He who thinks well but will not do will not be a bird with a broken wing. He cannot rise or fly. He who thinks and does is like a bird with two strong pinions to bear him aloft. He progresses. Jesus perfectly united these two things in himself. Let us, like him, go about doing good as well as just thinking of it.—Selected.

**MARRIAGES.**

**WITMER—GEDCNE.**—On October 18, 1905, Bro. John Reichard officiating, Mr. Noah Witmer married Miss Priscilla Gedcke, daughter of Fred. Gedcke, all of Howick, Ont., were united in holy wedlock at the home of the bride’s parents.


**OBITUARIES.**

**MELLINGER.**—Barbara Mellinger (nee Nesley), wife of John Mellinger, died September 4, 1905, at her home, near Hope, Kan., and was buried on the 7th. Services were conducted at the house by Bro. D. D. Steckley and at the church by Bro. C. A. Shank (German Baptist), and Bro. H. Rodes. Text, Rev. xiv. 13.

**SNYDER.**—Mr. Levi Snyder died of typhoid fever at the home of his mother near Fordwich, Ont., in his twenty-seventh year. He leaves a mother, two brothers and one sister, with many friends to mourn their loss. Deceased was an honorable young man. Early in his sickness he realized his condition as a sinner in the sight of God and sought salvation through the atonement of our Lord and Savior, Jesus Christ, and after about four weeks of suffering he passed away, we trust to be with his blessed Redeemer. Funeral services conducted by Bro. John Reichard. Text, Amos iv. 12, “Prepare to meet thy God.”

**BOYER.**—Samuel Elias Boyer, youngest son of Bro. William and Sister Susie Boyer, died October 21, 1905, in Dayton, O., aged 2 years, 6 months and 8 days. A little brother and sister survive him. Funeral services, conducted by the brethren, Levi Herr and Jesse Werner, were held October 23, at the Fairview M. H., near Englewood. Interment in adjoining cemetery.

The little family has been early broken. One bright light has grown dim; Jesus to the little brother has spoken. He heard his voice and has gone to him. Safe with Jesus he will be waiting.

Waiting on the golden shore, for his loved ones whose hearts are aching There to meet him to part no more.

**SAWYER.**—Sister Emma Sawyer of Lanc- port, Ia., died September 23, 1905, aged 44 years, 7 months and 6 days. She left to mourn her departure, her father, her husband and six children with many friends. She was a devoted Christian and was reconciled to God’s will. A large atten-dance was given the funeral service of the respected and beloved wife of eight days’ duration, and to the mourners in the church where she was held.

Those who were present at the Dallas Center, Ia. the funeral last Saturday, will remember how she spoke of the burden of her heart. She always felt a deep interest in the unavowed, especially those of her own home. Services were conducted by brother H. H. Garwood. Text, Jere. xv. 9, “Their sun is gone down while it is yet day.”

**HOFFMAN.**—Bro. Eli Hoffman was born in Lancaster county, Pa., December 2, 1822, and died after an illness of six days, October 16, 1905, aged 83 years, 8 months and 4 days. In his year 1850 he was united in holy matrimony to Fannie Lindermuth. To this union were born twelve children—four sons and eight daughters. One son was in the service of the nation. Of the surviving children six reside in this county, namely, Elmer, Mrs. Levi Hoffman, Martin, Sadie, Eli and Edith; Mrs. S. H. Zook in Texas; Elmina and Mrs. M. B. Fuller are in Mexico; Mrs. J. O. Casset and Mrs. Wm. Kechener in the same capacity in Central America.

At the age of 180 years he was converted and united with the church, of which he was a consistent and honored member in Christ church at the age of thirty years, which relation he held until his death. Funeral services were conducted by Eld. J. M. Engle, assisted by the local ministry. Text, Rev. viii. 14-17. Interment in Bethel cemetery.

**RECHTEL.**—Jennie Bechtel daughter of Francis and Mary Weida, was born in Berks county, Pa., September 22, 1814, died October 22, 1905, aged 91 years and 10 days. In March, 1838, she with her parents moved to Stark county, Ohio, where she lived for about ten years. She was married to Aaron Bechtel, October 8, 1838. To this union were born three sons, who, with her husband, father, one brother and nine sisters, survive her. The large attendance at the funeral manifested its high esteem she was held. She left a very bright evidence of her acceptance with God and sent many messages to those who felt she was out of Christ. Though her sickness was of short duration and accompanied with severe pain, she bore it patiently, and had no wish but to be in the hands of the Lord, to live or die as he saw fit. The services were conducted by Eld. B. F. Hoover, assisted by the home brethren and Rev. William Myers, in the Brethren church. Interment in adjoining cemetery.

Weep not for the departed,
There to meet him to part no more.

Though she’s gone to another clime;
In his own appointed—time.

For God himself is love.

She did not fear to go;
For God was her dear Savior.
And that she loved him so.

She told us when she left us,
She did not fear to go;
For God was her dear Savior.
And that she loved him so.

She told us when she left us,
She did not fear to go;
For God was her dear Savior.
And that she loved him so.

Where all is joy and gladness,
Where all is joy and gladness,
Where all is joy and gladness,
Where all is joy and gladness,

Evangelical Visitor.

[November 15, 1905.]