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## Evangelical Visitor- December 1, 1906. Vol. XX. No. 23.

George Detwiler

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# Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we trust in the name of the Lord our God."—Psa. xx. 7.

VOL. XX.

HARRISBURG, PA., DECEMBER 1, 1906.

NO. 23.

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### The Work of the Bible Society.

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

BY JOHN H. RITSON, M. A.

Continued from last issue.

Having translated the Scriptures, our second work is to publish them, to multiply the copies in as attractive and cheap a form as possible; and this requires a good deal of thought and skill. A good deal depends on the paper. If we know that the Bible is to be read under the clear and tropical sun, we use a khaki-colored paper, so that the eyes won't be damaged. And we must have paper not too thick, or the Bible is too thick; not too thin, or the print shows through. Something also depends on the ink. The Chinaman will have none of your foreign ink; he dislikes the smell of it. So we use Chinese ink for Chinamen—ink with a smell they like. And a good deal depends on the type. People like type with which they are familiar. We therefore print, if possible, in the country for which the Scriptures are needed. Do you like

buying things with the words at the bottom, "Made in Germany?" I don't. And if I were a German, I should not like to buy things if it said at the bottom, "Made in England." I like some things made by Britishers, wherever they live; and other people are the same as we are. So we produce the Bible in the country for which it is needed if we can, that there may be no prejudice of any kind against it. Some type is very difficult to work with. Do you know, in the setting up of the Syriac version there are a thousand different compartments in the case of type used by the compositor—a thousand different kinds of type? I admire the men who can set up Syriac.

And sometimes you cannot get type; then you have to have recourse to photography. We issue little Japanese Gospels produced by photography. Larger books have been photographed and reduced. The people of Morocco, who speak Magrebi, the colloquial Arabic of the country, cannot read print, but some of them can read writing; so we have got a translator just recently to write out St. Luke's gospel in Magrebi, and every page of the manuscript has been photographed; and now these Moors can read the Scriptures for themselves.

Much depends on the binding, as well as on the paper, and the ink, and the type. Let me illustrate. You go into a bazar in India. The four Gospels stand side by side, on the colporteur's stall and they are offered at the same price. Now, St. Mark has only about half as many chapters as St. Luke, it is only half as thick; and human nature is the same all the world over—people want as much as they can get for their money—and St. Mark cannot get into circulation. Now this is only a question of binding. These people love bright red, so we put a bright red paper back on St. Mark, and a duller color on St. Luke; and they look at the books, and I can imagine their saying, "You don't get as much for your money if you buy that, but what a lovely color it is;" and so St. Mark goes into circulation just as much as St. Luke.

We print and bind in all parts of the

world—England, Paris, Lyons, Berlin, Madrid, Lisbon, Oporto, Constantinople, Moscow, St. Petersburg, Shanghai, Yokohama—and some of the best work we have is done in Japan. It will give you some impression of the amount of publication work if I say that our binders' bill in London alone reaches about £28,000 a year. If you were to pile up the Scriptures that come out in a single day, not edgewise, but flat, they would reach far above the cross on the top of St. Paul's Cathedral. The biggest sky-scraper in New York would be overshadowed by the pile. We first translate, and then we publish.

Our third work is to distribute. We generally distribute by sale; sometimes we give free of cost. We give free of cost in cases of necessity or emergency, in time of famine, when any great calamity comes to a nation. We gave enormous quantities during the South African War; and the Bible Society knows no difference between friend and foe—it is a friend of all. We gave no fewer Scriptures to the Boers than we gave to the British. We gave to the Boers, (in one single hospital, Scriptures in fourteen different languages. And in the present war between Russia and Japan, the soldiers are met at the railway stations as they cross Siberia, being often drawn up in line by the officers, and every soldier presented with some Scriptures in Russian; and it is the only book he has to read in his long journey over Siberia. We have had many messages of thanks from these poor fellows who are being rushed into eternity. And the Japanese War Office, also, gave us every facility, and even themselves helped to place little Gospels in the hands of the Japanese troops. You see, they can carry the tiny Gospels in their tunic pocket, if they have one, in Japan: it does not spoil their figure. I had a letter the other day from our agent, in which he told me of a soldier who died from his wounds. He was carried into the hospital with his clothes soaked in blood, and they found that he had stitched a little pocket inside his tunic to hold one of

(Continued on page 10.)

# Evangelical Visitor

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## EDITORIAL.

### MISCELLANY.

*"How many are coming and going,  
How few there are entering in."*

Thus sings the poet, and how true it is! Meetings are held in many places by the brethren and others and we rejoice to hear of success here and there where a few are brought to consider their ways and turn their feet to the testimonies of God, but how few, comparatively speaking, are reached and really won for Jesus among the many, many who are "coming and going." It is still true that "strait is the gate and narrow is the way that leadeth to life and few there be that find it." Yet that is no reason that the church should be easily satisfied and quieted and complacently settle down saying, we can't do more, if they won't come we cannot help it. Go ye into the highways and hedges, to the lanes and streets and earnestly urge them to come in, is what Jesus charged his disciples to do.

Brother S. R. Smith assisted the brethren in special meetings at Cross Roads, near Florin, Pa., for ten days closing November 26th. We learn that the meetings were interesting and spiritual, and that there were several conversions. The meetings at Fairland, between Annville and Lebanon, Pa., where brother Fred. Bowers is laboring, have been well attended during last week, and several have yielded themselves to the convictions of the Holy Spirit.—LATER. These meetings did not close as stated above.

The interest and attendance were on the increase as we go to press with this number.

We cannot say how generally the request of the Matoppo Mission workers to observe November 25, as a day of fasting and prayer in behalf of sister Steigerwald's restoration, was observed throughout the church. At Harrisburg we felt to comply with the request, and a goodly number observed the fast and a special prayer service was held in the afternoon. Those who joined in the service found blessing to their own souls while interceding for the sister in Africa. We need to come in closer sympathy with those who are on the field.

Neither was the request of brother and sister Long forgotten here. A special prayer hour was observed at the Messiah Orphanage on Friday evening, and the presence of the Master who said "where two or three are gathered in my name, there am I in the midst of them" was felt.

### The Gospel Text Calendar for 1907.

Everybody who orders one of these calendars will want it before January, 1907. In order that this be possible the orders should be sent in without delay. The publishers announce that they are ready to fill orders without delay. So we hope there will be many ordered during the next few weeks. The calendar is very neatly made.

### Bound Volumes for 1905 and 1906.

We expect to have a few bound volumes of the VISITOR for the years 1905 and 1906. The two volumes will be combined in one book. The price will be one dollar and fifty cents per book, the purchaser to pay expressage. We would like if all who desire to get one of the books would order at once.

### A Few Kansas Notes.

The love feasts were all favored with favorable weather conditions, and were well attended. At Abilene the attendance was better than it had been for several years. The spiritual condition of the church is encouraging.

An ordination service was held in Clay county on November 18, when brother William Kiner was ordained to the ministry. Meetings were being held there, being conducted by brother T. A. Long.

The Belle Springs meetings, conducted by brother Leaman, of Upland,

Cal., continued three weeks. Several made a start; several were reclaimed and some of the believers got out on clearer standing ground. One applicant for baptism was accepted and the ordinance administered November 25.

Brother Leaman was conducting special meetings in Abilene during several weeks following the love feast. Judging from reports received the meetings were doing good. A number had already yielded, and come out as seekers. One correspondent writes that brother Leaman is a strong upholder of God's word, unadulterated; fearless of men or devils.

Elder Jacob N. Engle anticipated going to Mansfield, Ohio, November 26th, expecting to labor with the brethren there until about December 25.

The two African letters came a little late for space in this issue, but after reading them we concluded we would not hold them over but give them space, letting them crowd out some editorial matter. If our readers can read them without moistened eyes they are less feeling than the editor. There is much cause for rejoicing and thankfulness to God for his great blessing on the work in Africa. But there is reason, as sister Kreider expresses herself, to rejoice with trembling.

### Two Africa Letters.

#### OUR FIRST LOVE FEAST IN MAPANE LAND.

We greet you all in the precious name of Jesus, who saved us and washed us in his blood.

By the help and grace of God I will try to give you an account of our first Love-Feast in Mapane Land. About two months ago our Bro. Steigerwald called on us and suggested that we have a love feast at this place. We were all quite agreed and looked forward to it with joy. The appointed time set for it was on October 14; also had announced services on the preceding Saturday; so early in the morning the people commenced to gather. After we all had our breakfast, which was near ten o'clock (you might think this a late breakfast, but we only take two meals a day, so we divide up the day), we met for our first meeting, the rest of the workers not then having arrived yet. This was quite an interesting meeting because of the testimonies which the dear children gave. Some of them spoke with tears which touched the hearts of the mothers and caused them to weep with

them. It was heart-touching to see these old heathen women weep. My prayer was that God might enlighten their darkened hearts. After this service was over our Bro. Steigerwald had arrived, so he and Bro. Doner at once had a special meeting with the inquirers' class, to find out how their walk was and who was fit to take the step in baptism. This was, indeed, an important service and they needed much wisdom. While these services were in progress our dear co-workers arrived, also our native brethren and sisters from the Matoppos. You can know that our hearts were made to rejoice because we were permitted to meet once more face to face. Our dear co-workers were tired out, as also were the donkies, because of the heavy traveling which was caused by the rain. The dear native sisters and brethren from the Matoppos walked to this place, a distance of about twenty-five miles. We rejoiced as we seen fourteen of them come walking up in single file with their faces lit up with joy. The joy of the Lord truly makes a great change in the faces of these children. Thus Saturday was over and soon the morn of the Lord's day was here. We met early in the morning for our examination meeting. The Lord met with us and there was liberty amongst us. Some of these children, who have only been brought out of heathendom a few years ago are more ready to lift up Christ than many who are under the influence of the gospel all their life time. After this service was over we took our breakfast and soon returned to the house of the Lord again. The baptismal service which was conducted by our Elder Bro. Steigerwald was then opened. The applicants then gave in their testimonies and were taken in the church according to the rules thereof. There were twelve girls and six boys, all of this place but one girl, who came from the Matoppos. Thus we went to the stream and there they were baptized in the name of the Father, and of the Son, and of the Holy Ghost. There was one boy about the age of sixteen that came up out of the water with such a heavenly smile on his face. I know you would all have been encouraged could you have seen him. They all took it so easy, without any struggle. On our way back from the water a woman came to Sister Bert weeping, saying that she also wanted to greet the girls. It was touching to see her all broken up. Help pray that she may be saved. We then returned to the house of the Lord to commemorate

the sufferings and death of our blessed Lord and Savior Jesus Christ. There were forty-three communicants, the largest love-feast we ever had in this dark land. God met with us, for which we do praise him. This has been a season long to be remembered because of his presence. We thank God for these dear children, yet while we rejoice, it is with fear; because we know that they are surrounded with sin and darkness. Will you all please make them a subject of prayer. Nothing but the power of God can keep them in their heathenish homes. Also pray that God will give us teachers wisdom to teach them the way of holiness. For without holiness no man shall see the Lord. While we enjoyed this feast, we also remembered our dear sisters up north. May we not neglect our duties toward them. Thus the Lord's day was ended and we dare say we were all happy and blessed.

We workers decided it to be well to have a council to consult about some matters with which we meet on the mission field. So Monday, October 15, we met to have our first General Council meeting in the Matoppo district. We occupied the greater part of the day. Am glad to report that God was with us also during this meeting, and that there was real peace and unity amongst us. Toward evening we were disturbed by a heavy rain and hail storm.

Early Tuesday Bro. Frey's left us for their home. They were taken back in a light wagon drawn by the Matoppo and Mapane teams, and accompanied by two native brethren. Bro. Steigerwald also left for the Matoppos, walking through the hills, leaving Sister Steigerwald and Sister Bert to return later. They had to wait until the teams returned from Bro. Frey's.

The rains came early this year and thus it is hard pulling. Yesterday, Thursday, October 18, the sisters with two boys, started for home. So we are all scattered again, each one to their post of duty, trusting, better qualified for work than before.

You will notice that Sister Bert has returned to the Matoppos and Sister Werkman has come to stay here.

The work at this place is quite encouraging, but we are looking to God for greater things. There are many, oh, so many souls around us, who do not know him. They love darkness rather than light. Help pray that God will send his convicting spirit all over this land. Surely this land is covered with gross darkness. It is a common thing at this place to hear the

drum while they are worshipping the amadhlazi.

Dear ones I do praise God for all the blessings he bestows on me from time to time. My heart is encouraged in the work and will help tell out the story of Jesus until my life work is ended.

Please remember me at the Father's throne, also the work at this place.

Your sister for the lost of Africa.

SALLIE KREIDER.

October 19, 1906.

#### OUR TRIP TO MAPANE LAND.

Dear readers of the VISITOR:—We greet you in the precious name of Jesus, whose we are and whom we serve. We praise God for victory through his name. The last few weeks have brought refreshing seasons to our souls. We have been much encouraged through a visit from our dear co-laborers from the Matoppos, Bro. and Sister Steigerwald with Sister Werkman, who came here on October 5, bringing us some supplies, and spent a few days with us.

Eighty natives were present the following Sunday, and were very attentive while our brother spoke to them. God was in our midst and six dear souls came forward for prayer. They seemed to realize they are bound by Satan, and earnestly prayed for deliverance. Some who were not willing to come forward, could not hide their feelings, but stood with tears flowing freely from their eyes. Our prayer is that many may not only weep and pray, but that they may be willing to forsake their sins and believe on the Lord Jesus Christ with living faith, which always brings the witness of acceptance. A few, we believe have done this.

On Tuesday, October 9, one dear boy, Mbikwa, followed the Lord in baptism. This is the same boy who, over a year ago, when we first reached Matoppo Mission, came, and with a look which I shall never forget, though I could not then understand the words, eagerly plead that some one come here and teach. He had previous to this spent one year at Matoppo Mission. Our prayer is that he may in the future be much used among his people. We believe his influence has already done much in planting a desire in some hearts to learn of God. The majority of those seeking the Lord are from his kraal.

On Thursday morning, we accompanying our brother and sisters, started for Mapane Mission, where

## OUR CONTRIBUTORS.

### "Obedience."

Obedience is the only way,  
In which that we can happy be;  
If we our Father's will obey,  
Then we the promised land shall see.

Obedience in the little things,  
Seems, oh! so hard to do;  
We'd sooner do the greater things,  
If they would take us through.

God says, "How can he trust  
To us the greater things,  
When we won't do the small things first,  
In which to us he brings.

Our stubborn wills rebel to do  
What God our Father tells us;  
We'd sooner have our own way through,  
For nature sides in with us.

Obedience brings us happiness,  
And peace with God and man;  
It keeps us from the many snares,  
And by-paths Satan plans.

Obedience is the best of all,  
For here and over yonder;  
It keeps us from the dark pitfall,  
And hides our many a blunder.  
Herbert, Sask. LENA CARMICHAEL.

For the EVANGELICAL VISITOR.

### Entire Sanctification or The Blessing of Perfect Love.

*Justification one grace, Sanctification another* (Rom. v. 1, 2.)

"Called unto holiness, church of our God,  
Purchase of Jesus, redeemed by his blood!  
Called from the world and its idols to flee,  
Called from the bondage of sin to be free.

Called unto holiness, praise his dear name!  
This blessed secret to faith now made plain,  
Not our own righteousness, but Christ within,  
Living and reigning and saving from sin.

Called unto holiness, glorious thought!  
Up from the wilderness wanderings brought,  
Out from the shadows and darkness of night,  
Into the Canaan of perfect delight."

While reading the editorial of October 1, I felt impressed that my time had come to give through these columns, that which the Lord in great love has given me.

I am glad for this blessed truth, that "God's people have been called unto holiness (I. Thess. iv. 7), and that he never intended for us to stop short of this blessing." I rejoice also to know that those who really learn to know God in the experience of sanctification, cease to think it so mysterious and unfathomable, but have learned that to the truly humble, obedient child, pressing after all the will of God, it unfolds through venturing faith, after conditions have been fully met. Our eyes being more fully enlightened, we begin to see that the Bible is full of its teaching, while before we wondered what the holiness people were talking about. But there is one thing sure, as long as the experience of the new

birth is shrouded with mystery in the minds of the unsaved, so long will the experience of entire sanctification be mystified in the minds of the unsanctified. Our narrow souls somehow are not able to grasp things beyond us. We need to have our hearts expanded by the blessing itself.

Although God had marvelously saved me, and I knew beyond all doubt that my name was written in heaven, and had been for over six years, and so far as my past sins were concerned, my soul was as clear as a sunbeam before him, because I kept my way open through confession, when necessary, and through over-conscientiousness, I often confessed when it was not necessary; and, so manifestly present was God at times, that my soul was flooded with his glory. But when the light on holiness was thrown on my path, how I do praise him that I did not rebel and disbelieve God; while previous to this I saw so little in it and had but little, if any, conviction for it, but when he sent real conviction upon me, and I saw the real need of my heart; lack of faith to take God at his word, and the complete destruction of the old man (Rom. vi. 6), I went to my knees in my own home, and after a season of earnest prayer for several hours soon after midnight, with the united prayers of some who knew God in this grace, he put the faith into my heart and took me through Jordan into the Canaan of perfect love, Hallelujah to our God forever! And he sent this Scripture with sweetness through my soul: "We which have believed do enter into rest" (Heb. iv. 3). How I do praise him for not only blotting out my past sins and making me his child, but for sanctifying my soul and giving me the Holy Ghost as my abiding Comforter (John xiv. 16)! I have lost all fear of the "Second Work." While we may not be able to find this term in so many words in the Bible, it is an expression which shows us plainly where sanctification comes in. In I. Thess. i. 1, we find St. Paul addressing a church which was in God and in the Lord Jesus Christ, with a recommendation throughout the letter fitting only to those who are living in a high state of regeneration. He says, they were "examples to all them that believe in Macedonia and Achaia," in no degree back-slidden, and yet at the close hear his prayer: Chap. v. 23, "And the very God of peace sanctify you wholly," then verse 24: "Faithful is he that calleth you who also will do it." Can we desire a clearer promise of God's willingness to do the work?

We also find in I. Cor. i. 2, and in Jude i., those addressed who then enjoyed this blessing.

Men may pry around the mystery of the new birth, and try to figure out how these things can be, but, as in the case of Nicodemus, spiritual things can not be reasoned out by the natural mind, and only those who really get sick of their sins, and have ventured through genuine repentance, may, by faith, know what it means to be born again. Just so with those who are seeking to know God "in the fullness of the blessing of the gospel of Christ," it must be the real need of our soul that presses us to prayer, and, as one has said: "We must get willing to lay down our heads, and go after it with our hearts, or we will never get the blessing." The full price being paid, we venture by faith, for by it we are sanctified (Acts. xv. 8, 9; also xxvi. 18).

Then again, our salvation from our past sins beautifully compares with the deliverance of the children of Israel from Egyptian bondage and night, since the things which happened to them, were for examples to us, and their entire experience was written for our admonition (I. Cor. x. 11), so we have a right to use the comparison.

Their turning from Egypt, surrender to their leader, and march to the sea where their enemies were drowned in the flood, means to us a forsaking of our sins, with definite steps of advancement, until under the crimson flood, the guilt and sins of the past, are washed away forever. Thus redeemed by the power of God, we sing with them our glorious song of deliverance and salvation; their feet had touched holy ground (Ex. xv. 13), so have ours. Glory! If it were not so, the simply redeemed would never see God. They "did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ" (I. Cor. x. 3, 4). This is justification, and in this experience our sanctification is begun, but is no more completed than was the salvation of Israel, when they first turned their backs on Egypt. When God led his people forth they started for Canaan, and he led them all over the same road: so he does to-day in the principles of salvation. As Canaan was near Egypt, he could have taken them a near way (Ex. xiii. 17, 18), but God saw they needed equipment to face the battles, that they might not turn back as numbers of unsanctified souls do to-day, so he led

them through by the way of the wilderness, to receive the lessons and advances in their faith this experience would give them; not the experience they had, but the kind God intended.

So we see God's people on this side the sea, with that great and terrible wilderness before them, in which God disciplined, humbled and proved them (Deut. viii. 16), as a man chastens his son (Deut viii. 5). With this St. Paul's exhortation blessedly agrees (Heb. xii. 5-10). They were God's people—he led them all the way (Deut. i. 31).

But some one may say: "They were stiffnecked and rebellious. Were they not backsliders?" It was because of their lack of stability that God led them as he did. They were sometimes murmuring, then again moving forward, sometimes sinning, then again pardoned (Num. xiv. 19, 20). Take Israel as a whole, and their experience beautifully, yet so sadly, portrays to us the condition of the body of believers to-day. When they first started they were all in the way, so are those to-day who are really born into God's family, but they did not all keep in the way, for as they journeyed, many, many at different times, so sadly rebelled and sinned, that they were consumed by the fire or wrath of God. Some were swallowed up by the earth, and again others were destroyed of serpents, but God's mercy toward them was great, and even on this occasion, when they confessed their sin, God provided a cure and those who were bitten, when they looked, lived. Then again we find in Num. xix. 9, where God had made other provision for purification for sin; so the best we can say for the children of Israel during their journey, is, that almost the entire company were only at times justified or in right relation with God. But was this the experience God intended them to have? Nay, verily! But how he desired that they might have a heart to obey him (Deut. v. 29). O, that the professing world to-day might walk in obedience to the first command, of loving God with all their heart! How often do we hear testimonies similar to this: "I know of a time when the Lord set me free, but somehow I have not made the advancement since then, I should have made. I so often find myself unwilling to obey the Lord, I often receive blessings by the way, but pray for me that I may be more faithful." The Lord bless you, brother, sister, as sure as you are in the wilderness journey, you get some of the showered manna,

but God wants you to keep his commandments and obey his voice; but, alas, how few are able to do it, in this stage of their Christian life.

Now we see the host advancing to Kadesh Barnea. They have reached the border of their possessions. Here they needed but to believe God, go forward, and possess the land, but they rebelled and disbelieved his power; so God turned their way into the wilderness, where nearly all that came out of Egypt by Moses, perished. But thank God we have the example of two, Caleb and Joshua, who wholly followed the Lord, thus proving the possibility of being faithful to God.

The Apostle Paul referring to Israel's experience in the third and fourth chapters of Hebrews, writing to the "holy brethren," warns them lest they fail to attain that rest by faith which God had provided for his people. In chapter iv. 3, he says: "For we which have believed do enter into rest."

Later we find, when God again commanded them to go forward, and Joshua led the host, before they crossed over Jordan, they made a complete consecration of their service to their leader (Joshua i. 16), as every soul must before God will sanctify them. As Joshua was their leader, so God, the Holy Ghost, is ours. But consecration is not sanctification, any more than repentance is salvation, for we are saved by faith (Rom. v. 1; Eph. ii. 8). While godly sorrow and repentance are first in the condition, it is faith that brings the witness of the Spirit to our pardon. Neither is it a dead faith, but "real faith gets something," and the joy of the Lord fills the soul.

Consecration must precede sanctification, but we might consecrate and re-consecrate; unless after this act is completed, we believe the altar sanctifies the gift (Matt. xxiii. 19), "appropriate faith now" (Rom. xv. 16), the work will not be wrought in our hearts. For faith here again takes the victory (Acts xxvi. 18), and brings the fullness of the Spirit, the abiding Holy Ghost, into our hearts, which purifies (Acts xv. 8, 9), as well as gives power (Acts i. 8), and the promise is not limited (Acts ii. 39).

There is no repentance in consecration. Unless your past sins have been blotted out, you are not ready to consecrate. In all St. Paul's writings, it is the believer or the brethren he is urging on to the experience of sanctification. No unclean offering was accepted of God in olden time, neither will it be to-day. Rom. xii. 1 de-

mands a definiteness in presenting our bodies to God, tells who is to do it, and what kind of an offering it is to be. "We must deal with God on business principles, as we deal with our fellow-men." He has many things in store for his children, but only on certain conditions does he give them. This is why some souls have prayed so long that God would take away doubts and make it clear that they are his children, but somehow the witness of the Spirit has not been given. God says, in substance, if you want me to save you, turn away from your sins, repent, go to the bottom, confess the last sin, great or small, and when you can say the last sin has been dealt with, you will get on ground where faith will be easy, and, as it takes hold of God's promises, the Spirit witnesses, and the work of salvation is wrought in the heart. All doubts in regard to it are gone, though you may have been months in meeting conditions.

Others may know beyond a doubt that the past is clear, but have prayed for years for more power, more love, more faith, and more patience. While they may be conscious of a little advancement, yet the longings of the heart are not satisfied—they are not able to launch out into the deep. Why? Again, because conditions have not been met. God again would say, If you want the Holy Ghost, through whom these graces are perfected, meet conditions which are consecration and faith, and he is yours.

Again, others have been saved and then made the consecration which brings them up to the banks of Jordan, but are not making the advancement they would like, yet scarcely know what is wrong. Is not the cause of the trouble clear to us now? How can any advancement be made with this great, deep stream before us, until God divides the waters, which he will not do until you believe him for it.

Oh, would to God that the leaders of the people to-day, as the priests of old would plant their feet in the muddy Jordan, and trust God for the dividing of its waters, that the people might follow! But I am glad that God is able for us individually, and, if we but venture, God himself will undertake, and you will find yourself in the land of Canaan, or receive your Pentecost (Acts ii. 2), where you will no more need the showered manna (Joshua xii. 12), but have found the pot of continuous supply (Heb. ix. 4), which is within the second veil, the holiest of all.

"We find in the tabernacle which

was also typical, a holy place," those who wholly follow the Lord through their wilderness experience, "and the most holy place," those who believe God and cross over Jordan. The privilege of entering into the holiest by the blood of Jesus (Heb. x. 19) has been provided in the atonement.

And now, finding ourselves in the land of Canaan, feeding on the old corn, grapes and pomegranites, what shall we do? Sit down in contentment and ease, because we have at last reached the land we started for, or shall we blaze abroad the good news of God's marvelous power and faithfulness to save and sanctify? Let us turn to Deut xxvi. 1-11 and see. After God's people reached Canaan they were to take of the first fruits of the land, put it into a basket, go up to the priest, and profess that they had come into the land which God had promised them, and rehearse the story of their deliverance from Egypt, magnify God's saving power, and praise him for bringing them into this place and giving them this land, even a land that floweth with milk and honey, and they were to rejoice in every good thing which the Lord had given them.

Where are you to-night, dear reader? Can you locate yourself? Are you still back in Egypt in sin and bondage, or have you plunged beneath the cleansing tide, crossed over into the wilderness where sometimes God's presence is graciously manifest, and then again, because of your murmuring and unfaithfulness or lack of watching and prayer, you doubt his presence with you; or has the Lord brought you face to face with a definite consecration at Kadesh Barnea, the border of your possessions, and you rebelled, failed to trust God and go forward, so that he turned your way into the wilderness, and you scarcely know what your condition is to-day, or are you in the land of Canaan, walking by faith and living on the rich fruits this faith-life produces? "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. iv. 1).

May the Lord help every dissatisfied or hungry soul to prayerfully consider these truths and references, and walk in the light as the Spirit reveals it. I have now been within the borders of Canaan over two years, and I beckon you this way. Let me yet say with the poet:

I'm over in the goodly land,  
I'm going on, I'm going on,  
Led by my Father's guiding hand,  
Bless God, I'm going on.

Plains un-explored, before me spread,  
New mountain heights loom just ahead,  
Their summits soon my feet shall tread,  
Bless God, I'm going on.

IVA C. HERR.

Clayton, Ohio.

For the EVANGELICAL VISITOR.  
**Sin Reproductive.**

Job iv. 8; Prov. i. 24-31.

The woe and suffering to which the human family is subjected is more or less the product and outgrowth of sin, directly or indirectly. Directly in that men and women stimulate and cultivate their carnal passions and lusts in their bodies until they undermine their God-given powers and greatly reduce, or entirely destroy the image of God in their soul by which they were designed in the creation to fulfill the purpose of their Creator, viz.: To glorify him even in the material world. But, O, how deeply is man fallen! How estranged from his Creator! So "that every imagination of the thought of his heart is only evil continually."

The trend of the world in all its greatness, culture, refinement and respectability, is only hellward. Pride, abominable pride, which caused rebellion in heaven and the casting out and down "the angels that sinned" (II. Peter ii. 4; Jude 6), is forcing its votaries to bow in humble subjection "to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. ii. 2), carrying misery and want in their train, and in an indirect manner, transmit them into their enfeebled offspring.

Are we surprised to see the viciousness of the youth of our day? We need not be. It would almost be a miracle if they were otherwise. It is not so much the fault of the children, as it is of the parents. They have this evil and vicious disposition by transmission even in conception, which may be more by consent of the baser passions than a desire for offspring. David fell into this pit (II. Sam. xi. 2-4) and would have foundered therein but for the kindly help of the Prophet Nathan (II. Sam. xii. 1-14). It caused deep repentance and confession of his sin (Ps. li.). But it was too late to save his house from the awful effects of his sin, which God visited upon his offspring (II. Sam. xiii.; and xvi. 20-23. "Visiting the iniquity of the fathers upon the children" is God's irrevocable law from which even King David was not spared. *Shall you be? Shall I?* If the instructions of the Apostle—(Eph. vi. 1-4)—were dili-

gently and daily observed we would have more young men and maidens who would be an honor to father and mother, and to themselves also, "with *good will* doing service as unto the Lord. "KEEP THYSELF PURE" should be the motto on the wall of every house.

Boys, and girls too, need proper care and teaching on the line of purity in life and character, even before they pass out of their innocency. Parents should not neglect this important period of pubescence. Satan takes especial advantage of this time of life as they pass from innocency to feel and know their powers and the desire for their gratification. Purity, if not adhered to firmly, will be sacrificed to the goddess of lust. The first fatal step in the downward course is taken, and if continued in, will lead on from one degree of sin to another. The result of which is a shattered and enfeebled constitution, loss of mental and physical powers. The image of God dethroned in body and soul. Instead of being prepared and fitted for the duties of man and woman-hood, they become as captives and slaves to their abnormal passions and lusts, which increase in more ungodliness until they sink exhausted by the way, plunge into eternity through suicide gulch, or eke out their miserable life in an institution for the insane and so die without hope. Take warning. Do not for a moment harbor the thought that it is vulgar or shameful to speak to your children; give them kindly advice about the organic structure of their bodies and their proper and improper uses, for thereby you may "save a soul from death and hide a multitude of sins." D. V. HEISE.

Clarence Centre, N. Y.

This is the creed of August Gast: Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them, the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and

cheered by them while I need them; I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends before their burial. Post mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backwards over life's weary way.—Sel. by Reuben W. Tyson.

For the EVANGELICAL VISITOR.

**"Gospel Power and Salvation."**

No. 1.

- (1). What does Gospel Mean?
- (2). What does Power Mean?
- (3). What does Salvation Mean?

In these articles on "Gospel, Power and Salvation," I shall, by God's grace, largely be confined to the above *questions* and give an exposition, purely Scriptural, upon this living and most important subject.

(1). What does Gospel mean? How may we, by God's grace, be able to determine what is implied in the word Gospel? Webster defines it to be "A revelation of the grace (gift) of God to fallen man through a Mediator, including the whole scheme of salvation as revealed by Christ and his Apostles. This gospel is said to have been preached to Abraham by the promise, "In thee shall all nations be blessed" (Gal. iii. 8).

It is called the gospel of God (Rom. i. 1).

It is called the gospel of Christ (Rom. i. 16).

It is called the gospel of salvation (Eph. i. 13).

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth \* \* \* \* for therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith" (Rom. i. 16-17).

It is also implied in the gospel that it will invariably bring glad tidings of great joy, which shall be to all people.

"And Jesus said unto them [his Apostles] *go ye into all the world and preach the gospel to every every creature,*" "He that believeth and is baptized (mighty saving baptism) shall be saved; but he that believeth not shall be damned."

Paul declares through his own experience, that the gospel of Christ is the power of God unto Salvation. Why? Because he believed it and was liberated from the bondage of sin, both original and actual, and realized in this state that he was privi-

leged to stand in that perfect liberty of the children of God.

You see, dear ones, that the power of God consists in the gospel. Gospel implies grace (gift), favor, love, a message of great joy, which shall be to all people. Glory!

"For the grace (gift, gospel) of God that bringeth salvation, hath appeared to all men" (Titus ii. 11, 12).

"But this man, Jesus, because he continueth ever, hath an unchangeable (gospel) priesthood." "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made *higher* than the heavens: \* \* \* \* For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son who is consecrated for ever more" (Heb. vii. 25, 26-28).

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws (gospel) into their minds and write them in their hearts: and I will be to them a God, and they shall be to me a people: \* \* \* \* For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. viii. 10-12; also x. 15, 16, 17).

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ (which is implied in the gospel) who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. ix. 13, 14)?

Note the declaration of Paul, viz., "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth." (Rom. i. 16.)

Paul realized this living fact, as he went through the ordeal of the new birth. You see, dear ones, the mighty saving power was upon him, bringing about that marvelous change from enmity to peace. And when he, Paul, was through the new birth he could exclaim of a truth in the words of Jesus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." (John iii. 8.)

"For the grace (gift, gospel) of God that bringeth salvation hath appeared to *all* men." (Titus ii. 11.) By this word of Paul, we infer that God is no respecter of persons, race or color, but the word "all" invariably

includes the whole human race, that the grace (and gift) of God hath appeared to all men, and women, is an undeniable fact.

FURTHERMORE IT IS A TEACHER.

"Teaching us that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." (Titus ii. 12.)

Dear ones, we cannot help but see that this gospel of Jesus Christ is a wonderful provision of grace to draw the whole human race to see their lost and forlorn condition, in the present tense. This gospel (grace, favor, gift), that is the power of God unto salvation, is the same as in Titus ii. 11. "For the grace of God that bringeth salvation," etc., etc. Salvation implies deliverance; deliverance from what? Certainly it must mean that we are delivered from the *old stock* we trusted in, which stock implies our sins and the devil.

Now the gospel (grace, favor, gift) that bringeth salvation hath brought us to the place, that we are in the proper state to take in *new stock*, i. e., never-failing bank stock out of our heavenly Father's bank.

You see, dear ones, when we receive stock from God's nursery, we invariably receive *incorruptible seed*, that liveth and abideth forever. Sir, *this is good stock, is it not?* Praise the Lord! forever amen!

"The good seed are the children of the kingdom." (Matt. xiii. 38.) This is the promised seed, descended from Jesus. This proves it beyond a doubt that there is no carnal mind in the incorruptible seed. Bye and bye we will reach the goal of the caption of the articles. I am sensible of the fact, from a human standpoint, that my finite mind is incapable to grasp the depth, height, length and breadth of God's unsearchable riches, (gifts), etc., etc.

Note what Paul says, "But we have the mind of Christ," and the mind of Christ, through his Spirit, searcheth "all" things, yea, the deep things of God." (I. Cor. ii. 10-16.)

Culbertson, Pa. J. S. LEHMAN.

The thought of sin harbored in the heart is a door to shut Christ out, and leaves the soul in darkness and despair.

Here is my work to do, to worry over. \* \* \* "My work," I say. But if I can know that it is not my work, but God's, should I not cast away my restlessness, even while I worked on more faithfully and untiringly than ever?—Phillips Brooks.



For the EVANGELICAL VISITOR.  
A Winnipeg Letter.

Dear readers of the VISITOR: Greetings in Jesus' name. Recently the Canadian North-west has attracted considerable attention throughout the world. Secular and religious papers—each from its own view-point and for purposes of its own—have given it space in their columns. The VISITOR, too, has partially informed its readers as to the great material prosperity of these new provinces and commented on the migration of many of our church members to this vast region of fertile, virgin soil. It has, therefore, occurred to me that a few lines from Winnipeg, the gateway to this last great West, might not be out of place from time to time. A short but comprehensive article, dealing with the material, moral and religious conditions, should be, perhaps, the first of the series. The writer, however, will content himself with recalling briefly two very edifying experiences of this last Summer.

Ever since my arrival here—after my departure from that hallowed place, the Chicago Mission—I have attended the Beulah Mission of this city, under the charge of the Mennonite Brethren in Christ. I can truly praise God for the encouragement and help this Mission has been to me in my daily work. It has been naught else but the very house of God, not only to me but to many others. The workers are wholly consecrated and exert a healthful influence for that saneness of Christian living and Christian thought oft so plainly lacking in the lives of holiness people. The Mission has lately taken up its home in a new brick building, one block away from the main street of the city. It is quite a comfortable building, will seat about 175, and, from present indications, promises to be a great blessing to that part of the town.

The workers, as well as others, were made exceedingly glad to welcome into their midst brother and sister Zook for several days on each of two different occasions. The appearance of brother and sister Zook evoked not a little comment and curiosity in the city, but when the people learned how plainly and consecratedly our brother and sister were led into the path of humility as a rebuke to worldly professors, they rejoiced the more, and bade them God-speed. To me, personally, their presence was an inspiration. I had learned to love them dearly at the Chicago Mission; and long before there was even a rumor of their com-

ing northward, I had looked forward, somehow, in faith to seeing them amongst us. It was not always so. I remember when at home in Nottawa, Ont., I wouldn't go near brother Zook, nor hear him preach. But praise God for his great love and mercy, what and whom I once hated, now I love. The scales have fallen from my eyes and now I see a great beauty in the humble, consecrated followers of the lowly Jesus. So we were all made glad to hear God speaking words of comfort and encouragement through these two pilgrims whom God led our way. While outwardly their mission may seem in some respects a failure, I verily believe their journey was ordered of the Lord.

Another season of refreshing was the occasion of the visit of brother H. Hallman, of Berlin, Ont. He is president of the various Mennonite city Missions of Ontario and the North-west, and his visits are always looked forward to by the workers with keen anticipation. Services were held November 4-11, inclusive, with a good attendance and good interest. Some came to Christ for pardon, while others sought the deeper life. Others, again, learned truths they had never heard before. Especially was this the case in the observance of feet-washing on the Sunday closing the services. Fervent prayers had ascended to the throne that the ordinance might be an occasion of deep solemnity, sanctioned by the presence of the Holy Ghost. And God surely answered prayer. The hall was crowded. From the first moment to the last, there was an unusual interest, a deep, tender feeling, a solemnity so impressive that all realized it was indeed an ordinance divinely given and divinely blessed. Previous to the meeting there were fears that but few would observe the rite. What was our joy, however, when over forty followed their Lord in this humble service. Most of these belonged to the different holiness sects. One brother, an aged arch-deacon of the Anlican Church, and a devoted missionary of this city, joyfully washed his brother's feet, remarking that he could humbly obey not only the spirit but the letter of his Lord's teaching. The day closed with the ordinance of the sacrament—the first time in all probability in Winnipeg that the sacrament was administered after the ordinance of feet-washing. It was indeed a day of refreshing from the presence of the Lord. Even sinners were heard to say that they could feel the very presence of the Holy

Spirit and showed they were under deep conviction. Thus does God manifest himself in his own ordinances. To God be all the praise. He does indeed meet with his children.

Your brother in Christ,  
ALBERT BAKER.

He Spake As Never Man Spake.

"And it came to pass, as he spake these things, a certain woman of the company lifted up her voice and said unto him, Blessed is the womb that bare thee and the paps which thou hast sucked." But he said, yea rather, "Blessed are they that hear the word of God and keep it" (Luke xi. 28).

I feel burdened for the people of this land who know the word of God but don't keep it. Yet they say, "Lord, Lord," but do not what God's word says. Oh, may we wake up to the truth and realize that we are living in the time when the very elect would be deceived if it were possible.

Well, praise God, we have the privilege to live on the highway of holiness of which the prophet spoke long before Christ's coming; that no unclean thing should walk therein, no lion nor devouring beast, but only the redeemed of the Lord. Hallelujah to God! I love that way and soon Jesus will come and we shall be caught up together to meet the Lord in the air.

Well, dear friends, our life is insured in a cash capital company to an inheritance incorruptable undefiled, that fadeth not away. Is yours, dear reader? Blessed are they that hear God's word and keep it.

JOHN H. MYERS.

One of the Shut-ins.

Dear Editor:—One more year has gone into eternity since I last requested a letter party from your readers.

I now come again with the same request. Next Christmas day will be twenty-one years since I was taken down to my bed with rheumatism. It isn't worth while to describe my deplorable condition. But for the benefit of new readers I will say that I am utterly helpless. My joints have become solid as bone, even my jaws are set and I am unable to eat anything save liquid or soft food. I have lost father, mother, brother and sister since the heavy hand of affliction was laid upon me. Mother was the last to go. God called her home nearly five years ago. I was left helpless in the world with absolutely nothing to depend on for a living. I had no means, but abundant faith in God. He has been

with me in my efforts to earn my own living and not be a burden on any one. I had only a finger and thumb to work with, and the pen was the only tool I could handle.

Where there is a will, God will always provide a way. If you are interested and wish to learn more about me write a letter to reach me some time during the Christmas holidays. I was stricken down twenty-one years ago on Christmas day.

I want all my friends to give me a letter party on that day to celebrate the twenty-first anniversary of my helpless bedridden life. You who are well and enjoying the blessings of God cannot begin to realize what it means to be deprived of the freedom of limb and muscles, to be shut away from the pleasure of life in the four walls of a little room, and to know you must lie and suffer till death unlocks your prison doors, but, after all, friends, life is brief, so it isn't worth while to worry when everything is not as we would have it, God knows best. Letters mean so much to one shut in as I am, so write to me. I may not be able to answer all, but you will have an interested and appreciative reader; be sure of that. A short letter will do. Write and cheer my lonely hours. Address,

THOS. F. LOCKHART.  
Wellington, Mo.

P. S.—With the editor's permission I will tell you how I earn my living. I have written four books, as follows: "Twenty Years in a Mattress Grave," the story of my life, 20c.; "Ideas of An Invalid," 30c.; "His Mysterious Way," an illustrated story that is pure and clean, 50c., and "Plain Talks and Tales," 40c. If you desire to make me a Christmas gift, enclose the price of one or all of my books. I earnestly beg of our editor to publish this P. S.

It is my only way to be self-supporting. I ask it in HIS NAME. I refer to the postmaster or mayor of Wellington, Mo. If, however, he can not see his way clear to help me, he can quietly drop this P. S. in the waste basket and still publish my letter. As a Christmas offering to me I hope he will allow it to go in.

They who would truly enjoy life will find its real enjoyment within their reach as they learn that the making of life is in little matters. They who aim at perfection will do well to remember the words of an artist, who, taunted with his attentions to trifles, replied, "Trifles make perfection, and perfection is no trifle."

#### A Word to Young Christians.

Be decided for God: "Thou shalt love the Lord thy God with all thy heart." Half-hearted service is not accepted. Let soul, and might, and mind, and strength, be employed in the service of the Master, and such service will be blessed and fruitful. Do not forget to pray. Daily prayer is as needful to the Christian as daily bread. A man may occasionally go without his meals, thinking that he has no appetite, but the first thing he knows he will find himself faint, weary, unfit for work; so the man who neglects prayer will find his strength failing. Let God speak to you, and be as willing to hear him as you are anxious that he should hear you. You speak to him in prayer; he speaks to you in his Word. Listen to what he says; hear as for your life: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Let the word of Christ have free access to your heart, and have free course through your soul, and you will be made purer and better by the washing of water and the Word.

Show your colors; let men know that you are on the Lord's side. Fear not their reproach, neither be afraid of their revilings. If men scoff, let them scoff; but see to it that your heart is fixed, trusting in the Lord. Do not walk in the counsel of the ungodly, or stand in the way of sinners, or sit in the seat of the scornful. See to it that your fellowship is with saints and not with sinners. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." A man is known by the company he keeps, and he is quite likely to become like the company which he is keeping.

Learn to know the Lord. Commune with him; meditate upon his Word, his works, and his mercies. Seek to be filled with his Spirit; ask and receive, for our heavenly Father is more willing to give good gifts to his children than parents are to give bread to their little ones. If you are filled with the Spirit of God you will be a happy Christian. You may have trials, sorrows, temptations and tears, but though sorrowful, you will be always rejoicing; there will be rifts in the clouds; rainbows will chase away the tempests, and sunshine will come at last. Look on the bright side, and not on the dark. There is much that is very bad in the world that lieth in wickedness; but there is much more that is very good, coming from the

hand of the living God. Cast your trials and burdens upon him, and then grow light-hearted as a bird, and sing for gladness, of the mercy of him who has bought you with his blood.

Keep on the safe side; avoid doubtful things. What you are uncertain about leave alone. There is plenty to do which you *know is right*; leave the things which are doubtful. Uncertain company, amusements, and pleasures you can well spare; there are so many things which you know are safe and pure and good. Walk with God; let him be your constant companion; and walking with him you will walk safely and surely, and will never go astray.—H. L. Hastings. Selected by Frs. Fannie Stoner, Martinsburg, Pa.

#### Love for the Bible.

An illustration of love for the Bible would be that of a little Christian Chinese girl. Her father was an idol worshiper, and at the time of the story had not given his heart to Christ. He knew his little girl had been going to the missionary home, but his anger was not fully roused until one day when she came home with a little Testament clasped in her hand. He saw it and told her if she would give it to him to destroy he would not punish her, otherwise she would receive what he thought she deserved. She told him that she loved her Jesus book, that Jesus died for her and she could not bear to have it destroyed. She looked at him with such a pleading, tearful face he could hardly resist breaking his promise, but he would not let his child worship this Jesus, and so getting a heavy strap he began to whip her. She looked at him in such a pitiful way that he stopped after a time and asked her if she would give him the book. She told him, "No, papa, no," and so again he began to strap her. Three times he asked her if she was ready to give him the answer he wanted, and each time she told him no. The blood was running down her weak back, and no one but her little self felt the pain and anguish of that awful hour. Again he asked her if she would give it to him, and she said, "No, papa, I won't need to. I am going to see this dear Jesus and rest my tired, aching head on his breast. And papa, I'll tell him I loved his Bible so very much, and I know that he will let me stay with him. Papa, I am so sorry." She laid herself down on the ground, and looking upwards she closed her eyes, and murmuring "Jesus," her soul went into the fold of the good Shepherd, who loves the little ones so much. If this young

Chinese girl could die for the love of her Bible, think how much we ought to love our Bibles here in a land where we can worship as we please.—  
*Florenc B. Browne.*

#### The Work of the Bible Society.

(Continued from page 1.)

these little Gospels, which was blood-stained, but showed signs of use. We give New Testaments to the Japanese officers, and I have a photograph of a postcard from one of the Imperial Guards, who said he was sorry they had not enough Testaments to go round, but the officers were lending them to one another.

The Bible Society is always ready to give when there is any need to give; but it is not going to give to every Dick, Tom, and Harry, who comes and asks, and who can afford to pay. As a rule it sells. It sells at such a price that the people, the very poorest of people, can afford to buy. We are just now in Canada selling Cree Testaments for 2s. each which cost us 5s. 6d. before we put the bindings on. Our Ganda Bible used to cost us 16s. 8d. altogether before it could reach the hands of the people in Uganda, where it was sold for 5s. A Gospel in India costs us a penny to produce. The people cannot afford to pay a penny. I believe a penny is about four days' wages in some parts, and there are no strikes. We say to the missionary, "Now, we will let you sell that penny Gospel for a farthing." But it costs the missionary something to go about selling, and we say further, "We will let you keep half of the farthing towards your expenses," and we get back one-eighth of a penny, and we pay carriage. You had better not run your business on those lines or you will get into trouble. We sell for the simple reason that if a man gives something, however little, he will value the book he gets. Men are all alike—they will get their money's worth out of anything if it has cost them something. Sell a man a book, and he will read it—and that is all we want.

We get some curious coin—cowry shells, daggers, eggs, chickens, amulets—but the most curious coin is that we get in Mongolia. The people have no money, and our colporteur goes about and sells Scriptures for sour milk and rotten cheese. He generally barter these away for fodder for his camels. He sent me over a piece of this rotten cheese paid to him for a book. I showed it to our Committee the morning it arrived, and they looked at it and asked me to take it out;

and I took it out into my colleague's room. It is a curious kind of coin; but the people make a sacrifice for their books, and they will read them.

We sell through four channels—depositories, missionaries, colporteurs, Bible women. Just a word on each. First, depositories: I need not dwell upon them—you know they are men who keep shops for the sale of Scriptures. Secondly, through missionaries; and we supply missionary societies on what are called "missionary terms." That is, if they are doing pioneer work, we say to a missionary, "How many Scriptures do you want?" He tells us. We send him in his field all he asks for, free. We say, "You know what your people can afford to pay; sell them at such a price that the poorest can secure copies; take out of what you get what it costs to sell, and remit to us in London what you have left." We are seed-growers, and these are the terms upon which we supply seed to the societies that sow. You know agriculture is at a low ebb in England; but I think if we could supply British farmers with seed on those terms there would be an agricultural revival. They are generous terms.

Then we distribute through colporteurs. Colporteurs are generally natives of the countries in which they work; and I think there is not a nobler band of men in this world than those 900 men who are trudging about selling the Scriptures in different languages. They would be a queer company if we could see them—all colors of skin, all sorts of dresses, speaking all tongues, traveling in all manner of ways—some of them on mules, some on donkeys, a few of them on bicycles, one of them in a motor-car (we have not paid for it), and some of them on boats. But the majority of them go like that Irishman who was tired and wanted to work his passage from one town to the next in the canal boat, and he offered his services, and they accepted them, and they made him walk on the tow-path and drive the mule. Most of the colporteurs of the Bible Society work their passage in precisely the same way—on their legs. And after all, it is the only thing you can do in many countries. I love those colporteurs. Their names are never known except to a few. We secretaries in London get all sorts of praise—we are so used to it that it doesn't elate us; we get our reward in one sense. Those poor fellows—I won't call them poor, their riches are in heaven—those heroes get nothing scarcely but blows, hatred, slander,

death. They are heroes—toiling not for earthly gain; they only get a living wage.

We distribute, fourthly, through Bible women. We have about 700 of them, who go into the homes where the men can't go, and they teach the poor women in the East to read, and to read the Bible. In setting a value on their work, I think of what I owe to my mother. When I was a lad, many a time I used to wake in the night and hear my mother praying aloud for each of her children by name. I have heard her pray for me, that I might be led to give my heart to Jesus Christ and my life to his service. I have heard her pray in tears, and her prayers have been answered. I owe all, humanly speaking, to my mother; and, if through those Bible women we can get at the sisters, and the daughters, and the wives, and the mothers of the East, we do the best work we can do to win the East for the kingdom of God. And so through these channels—depositories, missionaries, colporteurs, Bible women—God's Word is going out North and South, East and West, into the whole world.

We distributed in the century 187,000,000 volumes. What does it mean? I can't tell. I once heard Dr. Parker preach on that passage which gives you the measurements of the altar—so many cubits by so many; and when I heard him give out that text I thought, "What can a man say about the altar being so many cubits long and so many cubits high and so many cubits broad?" But after reading his text he quietly said, "What was the measure of the sacrifice? You can measure the altar: who can measure the sacrifice?" He had met a gentleman, a friend, who had moved into a new house, a very fine one, and this gentleman was describing it—so many acres of land, so many rooms, drawing-room so many feet by so many, dining-room so many by so many; and Dr. Parker said, "What are the measurements of your home? There is many a little home in a big house, and many a big home in a little house. You can measure the house, you cannot measure the home. You can measure the rose, but can you measure its fragrance?" So you can measure the Bible; you will find the measurements in our catalogue; but can you measure its influence? We have distributed 187,000,000 volumes. Who can gauge the work that has been done? We shall gauge it when we know as we are known—not before.

(To be continued.)

## THE SUNDAY-SCHOOL.

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

Lesson 11. Dec. 16.—Jesus Risen from the Dead. Matt. xxviii. 1-15. Golden Text: Matt. xxviii. 6.—“He is risen, even as he said.”

1 Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 3 His appearance was as lightning, and his raiment white as snow: 4 and for fear of him the watchers did quake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. 6 He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. 8 And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. 9 And behold Jesus met them, saying, All hail. And they came and took hold of his feet, and worshiped him. 10 Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. 12 And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, 13 saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this come to the governor's ears, we will persuade him, and rid you of care. 15 So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

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Commit to memory verses 5 and 6.

Daily Food: M. (Matt. xxviii. 1-15.) T. (John xx. 1-10.) W. (John xx. 11-18.) T. (John xx. 19-31.) F. (Acts xiii. 26-37.) S. (I. Cor. xv. 1-11.) S. (Rev. i. 9-18.)

When? Sunday morning, April 9, A. D. 30.

Where? The tomb in a garden near Calvary.

[With acknowledgments to Dr. Peloubet.] First ascertain the fact of the resurrection; then proceed to study its significance. And, first of all, what are the proofs that he had really been dead?

1. Water instead of blood flowed from his side which the soldiers pierced.

2. The centurion accustomed to executions reported him dead to Pilate. Strauss himself concedes it.

3. It was a new tomb, hence no doubt of the identity of Jesus' body.

4. The entrance to the sepulchre was sealed and guarded—discounting the pretended claim that his body was stolen.

5. His friends believing him dead give his body the treatment customarily preceding burial.

6. There could be no motive for the disciples to steal his body by night as the Jews absurdly professed to believe.

## COMMENT.

The terms “after three days” and “on the third day” are used interchangeably and mean the same—parts of three different days.

1. *The Sabbath*, Saturday, the Jewish rest day. *Mary of Magdala*, which is on the Sea of Galilee. *The other Mary*, the mother of James the less and Josés.

2. *An earthquake*, before the women arrived. *An angel*, a heavenly messenger, filling the guards with awe and rolled away the large circular stone from its upright position over the door.

3. *His appearance* revealed, as at the transfiguration, the King “all glorious within.”

4. *The watchers*, the Roman soldiers, fainted from fear.

5. *Answered* the questions the women must have had in mind.

6. *Risen, as he said* \* \* \* come, see the place for yourselves.

7. *Tell his disciples*, to relieve their troubled minds.

8. *Departed, with fear and great joy, and ran*. Joy gives fleetness of foot to messengers of good news.

9. *Took hold of his feet*, to express their joy and affection and to be assured that what seemed so was really true.

10. Jesus makes the same request as the angel did in v. 7.

11. Unable to hold out against “earthquakes and angels,” they reported the case frankly.

12. *Large money* to bribe the soldiers.

13. *Disciples \* \* \* stole him*. How could they while the soldiers slept? Why should they? What motive could they have?

Proofs of the resurrection: The change from the Sabbath to the Lord's day; the existence of the church; the achievements of the gospel.

Illustrations: The watch and its case; the dormant seed or bulb; the bleak Winter and the living Spring: physical vs. spiritual resurrection.

The eleven post-resurrection appearances of Jesus: To Mary. To the women. To Peter. To the two disciples going toward Emmaus. To the ten (without Thomas). To the eleven (including Thomas). To the seven, fishing. To the eleven on a mountain in Galilee. To above 500 brethren. To James. To all the apostles at his ascension.

Lesson 12. Dec. 23.—Jesus Ascends Into Heaven. Luke xxiv. 36-53. Golden Text: Luke xxiv. 51.—“While he blessed them, he was parted from them, and was received up into heaven.”

36 And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. 37 But they were terrified and affrighted, and supposed that they beheld a spirit. 38 And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart? 39 See my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye behold he having. 40 And when he had said this, he showed them his hands and his feet. 41 And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? 42 And they gave him a piece of a broiled fish. 43 And he took it, and ate before them.

44 And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. 45 Then opened he their mind, that they might understand the scriptures; 46 and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; 47 and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. 48 Ye are witnesses of these things. 49 And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

50 And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. 52 And they worshiped him, and returned to Jerusalem with great joy: 53 and were continually in the temple, blessing God.

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Commit to memory verses 46-48.

Daily Food: M. (John i. 1-14.) T. (Luke ii. 1-12.) W. (Luke ii. 13-20.) T. (Matt. ii. 1-10.) F. (Matt. ii. 11-15.) S. (Matt. ii. 16-23.) S. (Isa. ix. 1-7.)

When? Thursday, May 18, A. D. 30.

Where? From the Mount of Olives, near Bethany.

The “eleven appearances” of Jesus, particularly the one to Thomas, served to convince the apostles that this is indeed “the very same Jesus” whom they had known and followed to the cross.

During this period of forty days Jesus restored Peter. Having “wept bitterly,” in deep contrition of heart, any uncertainty as to his acceptance is beautifully dispelled. (John xxi. 15-19.) And what numberless repentant souls have taken comfort from this incident since then?

Jesus opens the minds of the disciples concerning recent developments showing that they are simply the fulfillment of Jesus' frequent predictions and of the Scriptures.

Having demonstrated his divine power and the approval of God, he is in position now as never before to give the great Commission. (Matt. xxviii. 19-20.) They had been with Jesus these years, hence they alone were capable to be his “witnesses.” And they need not fear, for the Holy Spirit is promised instead of Jesus' bodily presence.

Verses 50-53 are the tender record of the last scene—the ascension from Olivet. Being now persuaded that he is, beyond all doubt, very God, “they worshiped him,” and returning to Jerusalem they were con-

tinually in the temple, were found “always at church.” Eliminate the crucifixion and the resurrection and Christianity is gone. But there are no better authenticated facts in history than these. As a result we enjoy Christ's continued existence; his appearance to Stephen and Paul and on Patmos accounted for; the divine approval is shown; he can now be everywhere in the person of the Spirit; had his body remained it would have diverted the attention of the people away from the Spirit. We live by faith and not by sight; in his absence we are developed through responsibility in carrying on his work. He ever lives to intercede for us.

Lesson 13. Dec. 30.—Review. Golden Text: Isa. ix. 6.—“His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”

Daily Food: M. (Mark xii. 28-34.) T. (Luke ii. 8-20.) W. (Matt. xxv. 1-13.) T. (Matt. xxv. 14-30.) F. (Luke (xxiii. 13-25.) S. (Luke xxiii. 33-46.) S. (Matt. xxviii. 1-15.)

Review in this case should be made to embrace the entire year's work on the life of Christ. It will be impossible to review the half hundred lessons severally. There are numerous ways of grouping the materials of the year's study so as to get an intelligent view of the career of Jesus.

1. Teach some one of the numerous normal outlines (Hamill's or Hurlbut's for example.)

2. Use maps, making the review a study of places, associating with the place, in each case, the things Jesus did.

3. Use the S. S. Times or Wilde lesson pictures.

4. Select the temperance lessons contrasting them.

5. Group the lessons containing parables; those containing conversations; those containing questions; those emphasizing duties toward God; those emphasizing duties toward man.

6. Collect the names of people studied—making the review of biographical character.

7. Whatever you do, be sure so to conduct the review of the year's work as to leave Jesus Christ standing in the foreground. Let the scholars see “no man, save Jesus only.”

Alternate.—Christmas Lesson. John i. 1-14. Commit vs. 1, 2. Golden Text: John i. 14.—“And the word became flesh and dwelt among us \* \* \* full of grace and truth.”

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made through him; and without him was not anything made that hath been made. 4 In him was life; and the life was the light of men. 5 And the light shineth in the darkness; and the darkness apprehended it not. 6 There came a man, sent from God, whose name was John. 7 The same came for witness, that he might bear witness of the light, that all might believe through him. 8 He was not the light, but came that he might bear witness of the light. 9 There was the true light, even the light which lighteth every man coming into the world. 10 He was in the world, and the world was made through him, and the world knew him not. 11 He came unto his own, and they that were his own received him not. 12 But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: 13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

When we have practiced good actions awhile they become easy; and when they are easy, we begin to take pleasure in them; and when they please us, we do them frequently; and by frequency of acts, they grow into a habit.

Suppose the cup be bitter, yet it is the cup which thy Father hath given thee; and canst thou suspect poison to be in it?—Flevel.

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Chicago Mission, 5956 Peoria street. In charge of Sister Sarah Bert, Bro. B. I. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 737 Ninth street. Church, Thirteenth and University Ave. In charge of Bro. J. R. and Sister Anna Zook. Residence, 1226 Eleventh street, N.

Toronto, Ont., Mission, 523 Queen St., W. In charge of Bro. I. J. Ransom.

Truth is the daughter of time.

## CHURCH WORK.

## The Toronto Mission.

From October 10 to noon of November 15.

## RECEIPTS.

TORONTO.—W. Schulkins, \$1; R. E., \$8; J. George Halse, \$1; Mr. Adams, \$1; Mr. Borthistle, \$1; Mr. Duff, \$1; Mrs. Redfern, 40 cents; Miss Burgess, \$1; Miss Hunsberger, \$1.

BATEAU.—Elder Chas. Baker, \$4.  
COLLINGWOOD.—Bro. E. A. Ditson, \$2; sister Griesbach, \$2.

SPRINGVALE.—Sister E. J. Kinsley, 75 cents.

SNYDER.—A sister, \$1.

GORMLEY.—Louis Steckley, per T. S. Doner, \$1.

Free-will offerings from box, \$13.04; sale of stove-pipe, 50 cents; rent of rooms, \$13; tenant for coal, \$2.17.

## FROM MITE BOXES AS FOLLOWS:

GORMLEY.—Per brother T. S. Doner: Brother James Conner, 25 cents; brother C. Heise, \$2.17; brother T. S. Doner, \$5.09; a brother, 50 cents; sister Susan Doner, \$1; sister Macklem, 38 cents; sister David Lehman, \$2; Miss Barbara Horner, \$1.03; Mrs. Lizzie Hunt, 71 cents.

CASHTOWN.—Per John Hisey: No. 74, 46 cents; No. 87, 36 cents; No. 86, \$3.04; P. C. Doner, 25 cents; J. Hisey, \$1.

TORONTO.—Miss Sarah Ellis, 49 cents; Mr. Semple, 50 cents; Mrs. Redfern, 9 cents; Wm. Marr, \$1.05.

From mite boxes,.....	\$20 37
From all other sources, .....	54 86

Receipts total, .....	\$75 23
On hand from last report, .....	15 67

Grand total, .....	\$90 90
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## EXPENSES.

Coal, \$7.90; rent, \$35; Markham minister's carfare, 60 cents; gas fixtures, 87 cents; lumber for shelves, \$1; lettering windows, doors and wall mottoes, \$4.90; expressage, \$1.30; miscellaneous furniture, fixtures, etc., \$3.84; woman for cleaning, \$2.25; oil-cloth, \$2.25; postage for Mission, 25 cents; tea given to boys, 89 cents; lost or stolen, \$1; personal (including board, laundry, carfares, etc.), \$10.88. Total, \$72.93.

Balance on hand, .....	\$17 97
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The Toronto Mission work is still prospering. I give herewith an itemized account of receipts and expenditures. Unexpectedly our Mission seems to be a great attraction for the boys, ranging in ages from eight to seventeen years. Sunday night, October 21 fifteen of them came in a bunch. They have been coming every night since, some more or less, rain or shine. The least number attending in a night has been four; the greatest number being twenty-six. The average attendance for twenty-one nights has been over fifteen. The problem is, how can we win these boys for Christ? They attend Sunday-school likewise. It puzzles some other Missions in this city which make boys' work a specialty and which contrive ways and means by clubs, games, debating societies, etc., to get the boys to religious services, how we can hold the boys every night, most of the time for an hour, often longer by simply preaching and singing the gospel to them. It puzzles us likewise. They are by no means the best of boys. Tobacco juice on the floor and walls, boisterous and rude talk and actions, and uncouth dress and manners, indicate this very plainly. Yet they come and often give the best attention to the word spoken. We hold special meetings for them every night from 7 to 8. Frequently they hang around the door waiting for the opening. We never looked for anything like this. Surely the Lord is laying great responsibilities upon us. We desire the prayers of God's people to give us wisdom, patience and strength to deal rightly with these boys. Personally we feel our lack of qualifica-

tion to work with boys. Notwithstanding we cannot shirk the responsibility. May God help us to do his will in the matter.

We are thankful to the ministering brethren from Markham for their bi-weekly visits. In our new location we have had respectively brethren Abram Winger, Fred Elliott and Thomas S. Doner, and we are expecting brother Peter Steckley the 18th inst. Our brethren and sisters are always welcome. Sunday is exclusively reserved for them.

We are also thankful to pastor S. S. Craig and the members of the Believers' Alliance for their unexpected voluntary help in our work. The Mission was started primarily for, and on behalf of the Tunkard Brethren, but the apparent need for nightly meetings on such a great promenade as Queen street, brought to our assistance other spiritual missionary Christians from other persuasions. When we could not get the aid of our own brethren we have gratefully accepted this aid. And why not? Philadelphia, Buffalo, Chicago and the other Missions have done the same, yet some blame us for our action. These last named Missions have had more of their own to help them than we have. Let the brethren come forward and say that they have not been given the right of way or that they have been displaced by others. We are positive they cannot. We have begged and urged their attendance more, but if they cannot come up to the help of the Lord against the mighty powers of darkness we must enlist the sympathy and aid of other Christians we have confidence in. We are not loose in letting everybody in to help us. More than once we have refused those who we thought were going to bring in something contrary to the gospel. Brethren, you need not be afraid we are going to set you aside or allow anyone to come in with false doctrines if we can help it.

I. J. RANSOM.

523 Queen St., W. Toronto.

## Des Moines Church News.

On Sunday, November 4, we had the pleasure of receiving Bros. C. B. Smith and F. M. Mall into church fellowship at the Gospel Temple, Des Moines, Ia. The occasion was greatly blessed by the manifest presence of the Holy Spirit. We are confident they will be a blessing in our midst, because they are both Spirit-filled and Holy Ghost baptized men of unquestionable character. The work continues to prosper. Sister Almira Hoffman and Bro. Jacob Cassel made a short and pleasant visit on their way East.

Bro. N. Zook and wife are also active in church and mission work at this place—they are gradually recovering from their illness.

Because of the death of his mother, Bro. David R. Edwards will remain in Chicago, Ill., for an indefinite time. Bro. Williams has been appointed to take his place as superintendent of the Gospel Temple Sunday-school. We are glad that we have such consecrated young men who are willing and able to assume such responsible places.

Continue to pray for the work of this place; and while we miss the helpful presence of Bro. Menaugh in the ministry (he and family having moved to the Chicago Mission) yet we are glad to say that Bro. Max Mahler is taking care of the work in our absence in a creditable manner.

J. R. ZOOK.

## Testimony.

I praise God that he has blessed me with good health and a good mind. Through his mercy he has saved me. I lived away from God until 60 years of age. At that time my companion was taken away, and later a dear daughter; and I thought if it had been me I would not have been ready to meet my God. But God was merciful and accepted me, and I praise him that he has made a way that we can work out our own salvation. Not all that say, Lord, Lord, but they that do what he commands us are his children. I am so glad I can

work out my own salvation so when time is no more I can meet him in peace.

I recently attended the love feast at Souderton, Pa., and from there went to Harrisburg visiting relatives and friends at that place and in Cumberland county, and attended the love feasts at Harrisburg and Boiling Springs. I enjoyed the fellowship of the saints and came home safely, with my heart encouraged to continue faithful to my God who has been so merciful to me, and at last meet on the sunny banks of sweet deliverance.

Ironbridge, Pa. REUBEN W. TYSON.

#### From a Young Sister.

Dear brethren and sisters, and all who may be readers of the VISITOR. I wish you God's blessing and mercy. I greet you all in the sweet name of Jesus Christ. I have felt for quite a while to write for the VISITOR, but have put it off from time to time, but have now become willing to write. I want to obey the Lord in all he has for me to do. When I was sixteen years old I made a start and gave my heart to God; and I will say, forgive me all my sins (for we also forgive every one that is indebted to us) and deliver me from evil.

I am so glad that I gave my heart to God and that I am in his service. I was baptized last June 3, 1906, and I am so glad that I was baptized with the Holy Ghost too, and find it to be the only way to enjoy real happiness. The Lord has been very good to me.

Dear ones, I cannot thank God enough for the way he has brought me. I could not have it of my self, but by the Lord's help we can do all things. And, dear ones, my heart goes out for the unsaved. Oh, if they could just see their way and turn to God before it is too late! My desire is to go on in this good way. "I praise the Lord that it is settled in my heart that I will never turn back to the world." And I do love my dear Jesus and he loves me too, for he blesses me so often, which makes me so happy in my soul. I mean to obey the Lord, Trust and Obey.

"When we walk with the Lord  
In the light of his word,  
What a glory he sheds on our way!  
While we do his good will,  
He abides with us still,  
And with all who will Trust and Obey.

#### CHORUS.

Trust and obey,  
For there's no other way  
To be happy in Jesus  
But trust and obey."

I am so glad that I love to read the Bible. It is the best reading in the world. I don't know how many times I have read the Testament through. I also like to read the VISITOR, about Africa and India. Please, dear ones, if I could only understand everything in there I am willing to pray; but I cannot understand it all. Ever since a child one year old I have been hard of hearing, and I find the affliction hinders me much in my intercourse and fellowship with the people; many things are hard for me to understand. I often wish I could hear good once. How it would help me to better understand things.

Remember me in your prayers that I may stand true to God.

Your sister in Christ,  
LIZZIE A. LANDIS.

Abilene, Kan., R. R. No. 3.

#### Experience.

Dear brethren and sisters: I feel to praise the Lord this afternoon for all his goodness to me. I praise him for peace which passeth understanding and that he helps me to trust him where I cannot see. I often think of those that profess to love the Lord and yet are not willing to yield their all to him. O, dear ones, wherever you may be, let go of the things of the world, then the Lord can fill you with his Spirit and make you a bright and shining light to the world and get glory out of your lives for himself.

I often think when I see some that are out in sin, what beautiful Christian characters the Lord could make of them if they would allow him. Pray for me that I may always be true to him.

Your sister in Jesus,  
CORDA SMITH,

Canton, Ohio.

#### From California.

We praise God for the blessing he gives us along the way. Several weeks ago Bro. J. R. Zook and wife, and Alma La Grange and Joseph Zook, brother to J. R., came to us. We were all in readiness for a meeting upon their arrival. The meeting started with good interest, God displaying his saving and sanctifying power. Bro. Zook labored with us for about two weeks. About sixteen in number came out during the meeting. Some for justification and some for sanctification. Three were baptized.

At the close of the meeting we all enjoyed a love-feast together. God wonderfully poured out his Spirit, especially during the feet-washing service, so much so that some of the sisters were made to shout for joy. About fifty-six participated in the commemoration of the suffering and death of our Lord and Savior. We were sorry that Bro. Zook could not stay with us longer.

Upon the whole, God's favor is resting upon the work at this place, especially upon the Sunday-school, so much so that we found our present building was too small to accommodate the children. Bringing the matter before the church, we found willing hearts, as well as hands, to make larger quarters; so, by God's help, we at once went to work. And at present we have another building annexed to the present one, twenty by twenty, two stories, which is more especially for Sunday-school purposes.

We ask a deep interest in the prayers of God's people for the work at this place.

As ever in his love,

C. C. BURKHOLDER.

Upland, California, Nov. 1906.

#### Children's Testimonies.

Dear readers of the VISITOR: I am so glad to read the children's testimonies. I wish more would write. I am thirteen years old. I was converted over a year ago when brother J. W. Hoover was here at Sherkston holding meetings. And last Winter when brother J. R. Zook was here I was saved and sanctified. I do praise God that he has kept me from all sin. I do not care for any of the pleasures of this world for I find more enjoyment in serving Jesus. Pray for me that I may always be true to him.

LAVERNA OTT.

Sherkston, Ont.

#### A Letter to the Children.

Dear children, I will write you a letter to tell you a little story.

The other evening as I was looking over my subscription list (collected for the benefit of the poor native girls in South Africa), a little boy handed me a ten cent piece saying he had intended to spend it for candy, but would rather give it to the mission. I thanked him with a God bless you. Just then a little seven-year-old boy who was visiting us with his grandma, stepped up and laid a five cent piece on the table. He slowly and bashfully shoved it towards me. I said, "Well, Charlie, what is this for?" He said, "For the mission. Grandma gave it to me to buy candy, but I would rather give it to those poor girls." Well, I said, "If you want to give it, I must take it, and, may God bless and reward you."

Now, I was thinking if ten children would deny themselves of ten cents worth of candy for once and give it to this cause that would be \$1.00, and if twenty would deny themselves of five cents worth that would be another dollar, and if some of our youths would use a little self-denial in the same line, how soon this subscription would swell and what blessings it would bring to themselves as well as to those poor girls who never enjoy a luxury, and, more than all, may be the means of saving souls.

Yours lovingly,  
SISITER MCTAGART.

Stayner, Ont.

#### Brother Myers' Concern.

"A good name is better than precious ointment." "It is better to go to the house of mourning than to go to the house of feasting; sorrow is better than laughter."

"Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools." "In the day of prosperity be joyful, but in the day of adversity consider."

"Lo, this only have I found that God hath made man upright; but they have sought out many inventions."

Will the dear children find the above sayings in the Bible? I felt pleased to find in the November 1 number that so many children have written of their experience. Now I hope they will continue to write and tell of the joy and victory they have in the Lord. I was pleased with our Bro. Benjamin Gish—that he has a little piece in to interest the children.

I feel so impressed sometimes as regards our children and grandchildren. When I see how they drift out in sin, I sometimes wonder where the trouble lies. Don't our sister mothers take time to pray and read the Bible to their children like the mothers of our noted men did fifty and one hundred years ago? In our visit the other week we came to a sister whose husband is not a Christian. She had four little children. She was in very poor health. I said to her, don't you take your children sometimes around you and kneel down and pray to God for them and yourself? She said, no I don't. I told her if she would do so and her husband would come in and meet her on her knees it might be the means in God's hands to reach his heart, and be the means of his salvation.

Oh, how much good mothers can do to implant little seeds of good into the hearts of the little children they have around

them. One request I have, dear mothers, do take an interest in your children to train them for God. Now dear mothers, will you not help your children to write for the VISITOR? I want them to write; if they are not Christians they can tell about their Sunday-school and in that way they would be made to feel that they were one of us.

JOHN H. MYERS.

## MISSIONARY.

### Addresses of Missionaries.

#### Africa.

H. P. and Grace Steigerwald, Sallie Kreider, Levi Doner, Maria Werkman, Abbie Bert, Matoppo Mission, Bulawayo, South Africa.

H. Frances Davidson, Adda Engle, Macha Mission, Komola, N. W. Rhodesia, care Dist. Commissioner, South Africa.

Harvey J. and Emma Frey Mtshabezi Mission Gwanda, Rhodesia, South Africa. Care Blanket Mine.

Jesse R. and Malinda Eyster, Moderfontein P. O. (Intokozo Training School), via Zuurfontein, Transvaal, South Africa.

Isaac O. and A. Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.

#### India.

A. L., Mrs. A. L. and Ezra Musser, Maggie Landis, Ghaseeri Mundi, Lucknow, India.

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

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

N. H. and Mrs. N. H. Reichard, Raj. Nandgoan C. P. B. & N. Ry., India.

Fanny Hoffman, Khamgeon, India.

#### Central America.

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

### From Beyond the Zambezi.

MACHA MISSION,  
KALOMO, N. W. RHODESIA,  
SOUTH AFRICA, Oct. 4, 1906.

DEAR BRO. DETWILER:

As we are never certain just when the mail boy will come, it seems best to write and let you know how we are getting along. We think we are blest in having the mail thus brought to our door free of charge about once in two weeks, and you may be sure we are always glad for the few letters and papers it brings.

The Lord has been very good to us, indeed. We are blest with health and strength, both body and soul, for the many duties devolving upon us. Everybody is busy. The house is plastered and we are waiting for it to dry before we can finish and go into it. A large cattle pen fourteen feet high, made of almost a double row of logs around the outside to keep out wild animals, is also completed. The boys are busy putting up a hut for themselves. They are faithful helpers. Sister Engle and I have not been idle. We have been sawing through poles for window and door frames, and besides our other duties have been teaching in the evenings. And now comes the task of furnishing our house. It is somewhat difficult to make something out of nothing. Well, perhaps I should not say that. The Lord always furnishes some thing, and so he does in this instance, even if it is green timber which will soon be eaten through. If we have a good strong box it must go for a good strong outside door. Cupboards must be made with a framework of poles over which is stretched

strong muslin. The shelves will be chiefly of reeds fastened together, bedsteads and chairs to correspond.

As it seems to be an established fact that the fever is caused by the bite of a certain species of mosquito, it seemed to be wise to bring along wire mosquito netting for the windows. It being expensive, we did not think we could afford to have enough for the door and thought we might keep it closed at night, but the Lord rendered it otherwise. There was more netting than we had ordered and so we get a door. We were puzzled at first to know just where to get a good frame, but we remembered that our wagon tongue had been broken and the boys had replaced it with a pole of native timber, so the old pole sawed into four strips makes a good frame. We were able to obtain skins of wild animals from the natives for the mud floors.

So it is just wonderful how the Lord does not let us lack any necessary thing. For instance, when we came here we found we had no pick or digging iron and the ground is exceedingly hard this time of the year, so we saw no way to digging the trenches for the huts or the anthills for plaster. We had some heavy iron bars which had been given us in Kalomo, to help form a fire place. Learning that there was a native blacksmith four or five miles away, we sent one of the bars over. He cut a bar in two and flattened and sharpened one end of each piece and pointed the other end. So with the proper handles put on we have two picks, or digging irons. We were well pleased with the native's ingenuity.

We have thus far been well pleased with the natives around us. They are always respectful, and a number have worked for us in helping to get material for the buildings, and they have worked faithfully. At present there are seven boys with us, and they are very good boys. We trust the Lord has some chosen ones among them. Some of the natives are always present on Sunday for services. Last Sunday our congregation numbered thirty-five. Our chief difficulty lies in not being able to give them much gospel when they do come. A few broken sentences in the language and the imperfect interpretation by one of the boys is about the best any of us can do. We are glad the Holy Spirit can drive home to the hearts even these feeble attempts.

In their homes, these people have the sheep and goats and some of them even the cows in the same huts with themselves. They do not seem to have blankets. They have, however, low bedsteads on which is placed a skin of some kind and underneath they would build a fire to keep them warm. They have also low chairs. In these two respects they are quite different from the Matabeles, who both lie and sit on the floor. Men and women here are great smokers. Their long stem mud pipes passed from one to another, reminds one of the Indian's pipe of peace. Some of them have a very pretty custom of softly clapping their hands in salutation. Once we went to visit a kraal of about thirty-five huts. As we entered, we found a large enclosed space and outside of the fence were the huts. At first, as we entered, we could only indistinctly see the forms outside the enclosure, but on all sides there was a gentle clapping of the hands in welcome to us. This con-

tinued for some time. The chief of the kraal was not at home, but the rest treated us kindly. The children cried and ran in all directions, fearful of the white visitors.

Well, we are glad we are here, glad that it is our privilege to bring the message of peace to this people, and yet what we can do seems but a drop in the bucket compared with what ought to be done in bringing the gospel to the many that never heard of it. One Sunday among the listeners was one old man who seemed to be quite intelligent, and at first we thought here was some one that knows something about God, but on being questioned it was found that God and Satan were one and the same person to him.

Who is ready to come up to the help of the Lord in giving the gospel to these people? Ndhlalambi prays that the Lord will touch your hearts and send others out to help in the work, and he believes others will come. He says they will keep on coming here just as they have kept on coming to Matoppo Mission. When we laid out the small kitchen hut, he objected to its size. He said, "its too small. After while others will come out and they will need some place to put their boxes." Are you going to let his prayers be unanswered and his faith in you diminish? Have you an answer you can give to God for not coming?

Yours in him,

H. FRANCES DAVIDSON.

#### Etshwaleni.

This is the native name for a beer-drinking party. I had gone on business with one native man to a railway siding about ten miles away. Soon after starting for home, and nearing a certain kraal, we saw many people assembled, and many more coming. We became anxious to know the meaning of it all, so we also stopped and helped to swell the number. All was jubilation, and everybody seemed happy.

Soon we saw about forty or fifty girls coming in single file, one by one, according to native custom, everyone with a reed in her hand and on her head a vessel (the shell of a large gourd) filled with beer, and which was foaming over the top. All were singing as they came, and I think also keeping step to the music. Upon their arrival, they were greeted with loud cheers and hurrahs by those already present. They set the sparkling beverage down in the midst of the kraal, and commenced to dance around it, waving their reeds and singing and laughing and cheering as they did so, keeping, of course, perfect time. At first, only the girls did the dancing; but they were soon joined by the opposite sex, and even some gray-haired men joined in the sport and seemed to enjoy it. Apparently every one forgot himself, and gave himself over to merriment. Their dancing was not the kind that white people engage in where everyone has his partner, but every one danced by himself. It was the marriage festival of a daughter.

I sought the head man of the kraal, and asked for the privilege of talking to the people. This request was readily granted, and after the people were well tired out because of their delightful exercise, he went in the midst of them, and with a commanding voice, told them that a missionary was there and wished to speak to them. He told them also all to sit down

on the ground. I mounted a native stool, which, however, was not proof against falling over, and with the jugs of beer before and the people squatted all around, I spoke to them of the true God. They listened with rapt attention. Then I told them that we would pray and that all were to bow their knees and close their eyes. Some obeyed, but some did not. Immediately, however, I heard commanding voices from different quarters, and soon nearly all were kneeling with eyes closed. As we were praying, it commenced to rain; but most of them kept their places until the close—better, I think, than white people would have done.

Before and after the service, I had interesting talks with some, and they seemed anxious to hear. A number of young men, also, enquired in regard to coming to the Mission to learn. Moreover, the head man told me that whenever I wished to preach at his place in the future, if I would send him word he would inform the people.

As I was ready to go, the chief offered me a drink of beer, which, of course, I refused. I bade them good-bye, to which they responded with one accord. I went on my way. They continued in their merriment, perhaps, till late at night. They were filled with apparent joy; but by the coming of the morning it would all be gone. I had a joy that knows no ending, and a peace which passeth understanding. Our prayer is that these people may also know this never failing source of joy. Many of you who read these lines have experienced this. Will you join us in prayer for these people.

Very sincerely yours,  
HARVEY J. FREY.

#### From Fordsburg, South Africa.

FORDSBURG, TRANSVAAL, SOUTH AFRICA,  
October 2, 1906.

BRO. AND SISTER JOHN H. MYERS.

Our dear brother and sister in Jesus our Savior: Beloved in the bonds of Christ our Lord. We come to you from far off Africa with love and joy and peace in our hearts, realizing that soon the time of rescuing the lost of earth will be over, soon they will be gone forever. Gone to eternity's shore—gone over the "falls of" eternal despair, to be forever lost in the regions of lost souls. Oh! Just to think of their last cry. "The cry of lost souls that might have been rescued. That could have been rescued, if there had been but some one to tell them the way to God and eternal life—to live with God forever."

How many lives we touch here in these thronged and crowded compounds. Oh! How many we just merely touch as we stand pleading! Pleading!! Sunday after Sunday before them with the blessed message of the gospel of the Son of God! Our hearts burning within us as we see that their benumbed hearts apparently do not conceive of the blessed light, because of the darkness of their hearts. We reach the multitudes that are pressing in to these vast compounds from all over South Africa. Some from Bulawayo, some from north of the Zambezi river, and every other known place in South Africa. We come to them on Sunday when they are free from work in the mines, and tell them the blessed news of God's love to all men (John iii. 16).

I suppose you can well imagine seeing us as we go from compound to compound, also

into the native hospitals on our rounds, Sunday after Sunday, as the time you spent with us while in Africa gave you a good idea of the preciousness of this work to our souls. Many of our dear converts who were saved in the mission, are to-day with Jesus, up yonder, where all tears are wiped from their eyes—no more darkness, no more heathendom, misery and woe. There to live with him forever. Oh, what a glorious translation from such a cold, dark world as this.

How our hearts respond to the call as we feel the Spirit's claim upon us? Some of the converts have gone back to the world. Oh, how our hearts are pained at this. Dear ones, have we been faithful in praying for them? Have I done my part? Some have gone far away to their own people, and are there shining for Jesus, living real, blessed lives among that darkness and gloom of heathendom. Many places they have gone where a white missionary is unknown and where it is almost impossible for them to live on account of the dread African fever. There will be many, we believe, brought to Jesus through the lives of those who are fully converted. Dear ones, let us pray for them. Let us be faithful to them for whom Christ died.

Your brother and sister in Jesus,  
ISAAC AND ALICE LEHMAN.

P. S.—God bless you in your efforts in presenting Africa's needs to the dear ones at home.

#### Two Africa Letters.

(Continued from page 3.)

we expected to meet in love-feast occasion. We started about daybreak, hoping to reach the above named place the next morning for breakfast. However, we met with some difficulties. At ten o'clock we outspanned for breakfast. While here it began to rain. We started on again in a little more than two hours, thinking it would last only a while, as this is rather early in the season for much rain. However, it rained quite steadily and we found the well-worn canvass cover was far from being water-proof. After going perhaps three miles we reached the home of a white man. Here we sought shelter. The man was not at home, but his native boy kindly gave us permission to enter his dining hut, which we did. This is a small hut about ten feet in diameter. We found the roof to be some better than the wagon cover. The native greatly favored us by bringing in a large tin kettle in which he had built a good fire. Around this we gathered, for we were cold and damp. We soon felt quite comfortable, though our eyes suffered not a little from the smoke, not being accustomed to it as the natives are.

At four o'clock, the boys again inspanned, but as we were about to leave the clouds again darkened and we

thought it would be best to stay there for the night. Here was shelter and by going on there would be none, except in the wagon. It was well we did, for there came a heavy shower during the night.

On Friday morning we started at daybreak, and made a trek of about three miles before breakfast. We outspanned just before crossing the river to give the donkeys a good feed and rest. While here the sun came out and gave us a good opportunity to dry our blankets. At about 11 o'clock we started on and, as we had expected found it no small task to ford the river. Almost every thing was removed from the wagon before the donkeys were able to pull up the bank. When they had done it, they were tired out and we again outspanned to rest them a short time.

After a while we again tried to move on, but found it impossible to go far. Again we went less than a mile and the brethren were being tired out as well as the beasts, and we again outspanned. The veldt (for we had no road) was somewhat soaked by the rain, and ten donkeys were entirely too few for the task required of them, though we did not have what one would call a heavy load. What could be done? We were still seven or eight miles from our destination, and some of us not able to walk that distance. It was suggested by one that we pray God to give the donkeys more strength, but we felt that would be asking foolishly. It would be more reasonable to ask him to give more donkeys. We could not even finish this trip with the present number.

Bro. Steigerwald and Samuel started on foot to get help from Bro. Doner, and the rest of us remained here on the veldt for the night. By removing some things from the wagon, we could arrange to sleep therein. Though somewhat crowded, we enjoyed a good night's rest, and were awakened before dawn by the arrival of Bro. Steigerwald and Samuel with two other native brethren and five more donkeys.

We soon were on our way again with more courage. We traveled about three miles when we outspanned for breakfast at the side of a lovely stream. While here, Mbikwa, the boy from our station, who was going to attend the meeting, overtook us at 8.30 a. m., he having walked since sunrise the same distance we traveled in more than two days.

After a few hours rest we were again on our way. The sun came out quite hot, so we did not reach the



Mission until nearly three o'clock. We were met not only by our co-laborers there, but by the native brethren and sisters from Matoppo Mission, the latter having arrived a half hour earlier. It was a joyful meeting, and we almost forgot the difficulties of the way in the joy of meeting these dear ones from whom we had been separated for a time.

Our being together was a feast to our souls. On Sunday, eighteen were baptized, and as their faces shone with heavenly light, our hearts were lifted in praise to God for what he has done among this people. Forty-three were present to partake of the broken emblems of our Lord, thirty-five natives and eight workers. God's presence was manifestly felt during the services, and faces once dark in superstition and sin, now shine with the glory of God. To him be all the praise.

This was the first time we had native sisters to partake in these services since we are here. We deemed it a great privilege to wash their feet and to break bread with them.

On Monday, we, as workers, met in conference meeting, which we trust will add new interest to the work.

We had rain again Saturday night, Sunday and Sunday night. Also a heavy shower on Monday, with some hail. Early on Tuesday morning we started for home. It was decided that the donkeys from both places be taken to bring us home first and then they all be taken again to take the Matoppo workers home.

With twelve donkeys and Bro. Doner's light wagon, and scarcely any load, we were able to return home in one day, arriving here just at dusk.

We are now busily engaged in the work which lies so dear to our hearts, and though we are at present laboring under many difficulties, we believe God is blessing the work, and we have received new inspiration and courage, and mean by God's help to work faithfully in the great harvest for souls.

Continue to pray for us.

Yours in his service,

EMMA M. FREY.

Put off thy cares with thy clothes; so shall thy rest strengthen thy labor; and so shall thy labor sweeten thy rest.—Quarles.

I would rather preach or teach the truth which is in Christ Jesus with the bread of affliction than to do any other things with the earthly luxuries, pleasures and honors.—Joseph Nee-sima.

Men do not object to a battle if they are confident that they will have victory; and, thank God, every one of us may have the victory if he will.—D. L. Moody.

#### Our Thanksgiving.

Wide as thy vast creation, Lord,  
Thy blessings fall on every hand,  
Unnumbered both in deed and word  
For our thanksgiving.

The Summer's harvests fill our barn  
With fruitage grand from field and tree;  
Thy love, so great for every man,  
Calls for thanksgiving.

How great thy many mercies are!  
How weak our puny life appears!  
How much for all thy love and care  
We owe thanksgiving!

Oh help us, Lord, in glad content  
To take what'er in life shall come,  
And find in what thou dost prevent  
Cause for thanksgiving.

Oh, may we not forget thy power,  
Nor, prosperous, forget thy law,  
Nor think too much of self this hour,  
Of glad thanksgiving.

But humbly yield ourselves to thee,  
A favored people, glad to know  
Ourselves a nation great and free,  
For this thanksgiving.

And when thy blessings crown the board  
With festive joys so rich and free,  
To brothers in their poverty  
Let us be giving.

So shall our prayers accepted be,  
The Christ, our worship own, in heaven,  
Who said, "Ye did it unto me."  
This our thanksgiving.

—J. R. Wylie.

### OBITUARIES.

STAUFFER.—Sister Catharine Stauffer was born June 17, 1844, died November 2, 1906, aged 62 years, 4 months and 16 days. She was the sister of Rev. Samuel Whisler, and leaves to mourn their loss, her husband, two sons, two daughters, one brother and two half-sisters. One sister preceded her to the spirit world. She was a faithful member of the Brethren in Christ church for many years. Her end came very peacefully and we do not mourn as those who have no hope. The services were held in the Chestnut Grove church in the presence of a very large number of sympathizing friends and neighbors. Our sister had chosen several hymns to be sung. Among them was "Asleep in Jesus." How blessed it is when we can sing those words for some dear one gone. Text, John xiv. 2 was spoken from by Elder B. F. Hoover. Interment in adjoining cemetery.

COLBY.—Wm. B. Colby was born near Jacksonville, Ill., September 25, 1839, died November 7, 1906. He came to Des Moines, Ia., in 1882. He was instantly killed by a fall. He had many friends, and was kind to the poor, but made no open profession of religion. He was one of nine children of Ebenezer and Percy Colby, of whom only three remain—one brother and two sisters. His only living brother came a thousand miles to attend his funeral. Mrs. Haddie Colby, his widow, is a highly respected woman of firm religious character and has the sympathy of all who know her. The funeral services were held in their comfortable home, on Third street, Des Moines, Ia., and were conducted by J. R. Zook, assisted by Rev. Mrs. Ladd, wife of Judge Ladd of the Supreme Court. Interment took place in Woodland cemetery. The obsequies were well attended by friends.

GRAMM.—Died, in Harrisburg, Pa., November 7, 1906, Sister Catharine A. Gramm, wife of S. Simon Gramm, aged 58 years, 7 months and 22 days, she having a lingering illness, but died suddenly with heart trouble. She was converted when young and was faithful to her vows until she fell asleep in Jesus. She leaves a husband, two sons, one daughter, six grandchildren with one brother and two sisters, to mourn their loss. She was a daughter of Joseph and Elizabeth Huntsberger, of Elizabethtown, Pa. The funeral took place from her late residence, 1934 North Fourth street, Harrisburg, Pa. Interment in Paxtang cemetery. The services were conducted by Elder Aaron Martin, assisted by George Detwiler, of the Brethren in Christ, and C. H. Forrest, of the Church of God. Text, John xiv. 1-3.

DONER.—Died, August 13, 1906, sister Elizabeth Doner, aged 84 years, 4 months and 21 days. Sister Doner's maiden name was Heise. She was married to brother Peter Doner about sixty years ago and survived him nearly twelve years. Sister Doner gave her heart to God in early life and was a bright, shining light in the community in which she lived. While she deeply loved her own church and people, she rejoiced in the salvation of souls anywhere. Her married life was a very happy one, though in the early part of it she was an invalid for some years. She often told the writer, her husband never once complained or gave her a cross word. She lived to see her five children converted, four of whom survive her. Sister Doner was a true mother in Israel; her life was a constant benediction and her end was peace. It was not from any lack of feeling, but somehow we could not weep at her funeral and this feeling was shared in and expressed by others. All seemed to feel that as a shock of corn fully ripe, God had taken her home. The words of the poet were true of her:

"For thee there need no tears be shed,  
Rest with the holy quiet dead."

Funeral August 15, at the Brethren's church, Gormley, Ont. Services by brother F. Elliott, assisted by Rev. Mr. Fidler, Mennonite.

[The above obituary was long delayed in being sent to us for publication. Brother Elliott makes apology to the friends. He depended on its being reported by another person.—EDITOR.]

EDWARDS.—Mary J. Edwards, died at her home, No. 1228½ Fourteenth street, Des Moines, Ia., Nov. 6, 1906, after a long continued illness. She endured her affliction and lonely hours with much patience. She was born near Penryn Dendreath, Wales, in 1843, December 1. In 1862 she was united in married with Thomas Edwards, to which union were born four children, two of whom survive her, namely Catherine Lewis, of Pasadena, California and David R. Edwards, of Des Moines, Ia. She was left a widow in 1886. Came to Des Moines, Ia., in 1874. She was religious in early life, united with the Brethren in Christ in 1897, of which church she was a recognized member up to the time of her death. She left a bright evidence of a happy crossing and final victory. Brother David R. Edward, who so incessantly and faithfully administered to her needs and comfort, has the highest respect and sympathy of the community and friends. He merits much credit and the Lord will graciously reward him for his devotion to his aged mother. Funeral services were held in the Gospel Temple church of Des Moines, November 8, and were well attended by friends and sympathizers. Hon. Mr. Jones, of Chicago, Ill., a brother of the deceased, was also present. Services were conducted by J. R. Zook, assisted by the Rev. gentlemen, Max Mahler, Williams and Noah Zook. Text, "Blessed in the sight of the Lord is the death of his saints." Her remains were taken to Chicago for interment, where her friends also held a regular funeral service in their church.