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George Detwiler

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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
A Remarkable Experience

It was wonderful. The young man was out in the wilds unarmed and alone. It was night time. The giants of the forest were his only companions, the stars his only watchers, the heavens his only covering. Here among the hills in the dark he had a most marvelous vision. It seemed to him Bethel, and Bethel means God's house. 'Twas only an ordinary mountain side. There was nothing unusual about the topography or the physical environs, but so wonderfully had God made a vow and a contract with God, and the entire subsequent career of Jacob and his posterity show that God approved the contract. What was Jacob's part of it? It was this: "Of all that thou givest me, I will surely give the tenth unto thee." Did it ever occur to you what a fine argument you have here in favor of tithe paying? If a man would ever resolve upon a good course, he would certainly do so under the inspiration of such an experience as that of Jacob's dream. And it was under that inspiration that Jacob resolved to pay tithes. Is it conceivable that the Holy Spirit would prompt a Christian to give less than ten per cent. of his income to-day?

Jacob proposed to take into account all of God's giving and himself give to God in proportion. And this proportionate giving, which must necessarily take into account every item of our increase and every instance in which we are temporally prospered, is required by the whole tenor and teaching of Scripture. "Honor the Lord with thy substance, and with the first-fruits of all thine increase" (Prov. 3:9). "To whomsoever much is given, of him shall much be required" (Luke 12:48). The widow was praised for contributing her little mites because the amount was greater in proportion to her all than the larger gifts of the rich (Mark 12:41-44). When taking the collection for the poor at Jerusalem, Paul instructs each to give "according as God hath prospered him" (I. Cor. 16:2).

Now this principle practically applied means that we should give out of everything we get. God expects us to recognize him and honor him in the use of every good thing we receive. He has a claim on every dollar with which he blesses us, and to satisfy that claim we must give a part of it (ten cents would certainly seem to be little enough) to him and use the rest of it in a lawful and proper way. But someone says he is not in the habit of keeping accounts and so it is not easy for him to give thus systematically. You don't need to keep any accounts. You do not even need to charge your memory. The best time to give anyhow is when you get. If you cannot just at the time turn over your gift to the cause to which you desire to contribute, "let each lay by him in store" at least as often as each "first day of the week," a due portion of his increase, and the system will be found very simple, and each will have the satisfaction of knowing whether or not he is giving "according as God hath prospered him."—Selected by Mrs. Wm. Krider.

EDITORIAL NOTES

We are still able to supply the Gospel Text Calendar for 1907. A brother who disposed of several dozen writes us that the people are much pleased with it this year.

In a previous note we refer to the death of Bro. B. Gish. Since writing the note we have learned that his wife, Sister Gish, has also died. A service was held at Reich's M. H. on the 11th inst., and the remains of both will be taken to Kansas for burial. A son and daughter came east two weeks ago, being present when death came.

We learn that Elder Jonathan Wert, of the Cumberland district, is expected to conduct special meetings at Souder- ton, Pa., for two weeks, commencing about the 12th inst. We hope the Lord will graciously bless the efforts, and grant a glorious outpouring of his Spirit in the conversion of sinners and the encouragement of the believers.
Believe on the Lord Jesus Christ and thou shalt be saved.” They spake the word of the Lord to him, he accepted, believed, obeyed outwardly, in testimony and proof of the work of grace wrought within. In John 3:36, according to the revised text, the words believe and obey, are used interchangeably—thus, “He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him.” The thought seems to be, obedience outwardly, because of, or in proof of, the work wrought in the heart, and not in order to produce the inward work of grace. As to the impossibility of the sinner being justified by any promises of doing which he may make, we quote a few paragraphs from C. H. Mackintosh’s Notes on Genesis:

“Every divinely convicted sinner must feel that death and judgment are before him as, ‘the due reward of his deeds;’ nor can he, by aught that he can accomplish, alter that destiny. He may toil and labor; he may, by the sweat of his brow, produce an offering; he may make vows and resolutions; he may alter his way of life; he may reform his outward character; he may be temperate, moral, upright, and, in the human acceptance of the word, religious; he may, though entirely destitute of faith, read, pray and hear sermons. In short, he may do anything or everything which lies within the range of human competency; but, notwithstanding all, ‘death’ and ‘judgment’ are before him. He has not been able to dispense those two heavy clouds which have gathered upon the horizon. There they stand; and, so far from being able to remove them by all his doings, he can only live in the gloomy anticipation of the moment when they shall burst upon his guilty head. It is impossible for a sinner, by his own works, to place himself in life and triumph at the other side of ‘death’ and ‘judgment’—yea, his very works are only performed for the purpose of preparing him, if possible, for those dreaded realities.

“Here, however, is exactly where the cross comes in. In that cross, the convicted sinner can behold a divine provision for all his guilt and all his need. There, too, he can see death and judgment entirely removed from the scene, and life and glory set in their stead. Christ has cleared the prospect of death and judgment, so far as the true believer is concerned, and filled it with life, righteousness and glory. ‘He hath abolished death, and brought life and incorruptibility to light through the gospel.’ (I. Tim. 1:10.) He has glorified God in the putting away of that which would have separated us forever from his holy and blissful presence. ‘He has put away sin,’ and hence it is gone. (Heb. 9:26.) All this is in type, set forth in Abel’s ‘more excellent sacrifice.’ There was no attempt, on Abel’s part, to set aside the truth as to his condition and proper place as a guilty sinner—no attempt to turn aside the edge of the flaming sword, and force his way back to the tree of life—no presumptuous offering of an ‘unbloody sacrifice’—no presentation of the fruit of a cursed earth to Jehovah—he took the real ground of a sinner, and, as such, set the death of a victim between him and his sins, and between his sins and the holiness of a sin-hating God. This was most simple. Abel deserved death and judgment, but he found a substitute. ‘Thus is it with every poor, helpless, self-condemned, conscience-smitten sinner. Christ is his substitute, his ‘ransom, his most excellent sacrifice, his All. Such an one will feel, like Abel, that the fruit of the ground could never avail for him; that were he to present to God the fairest fruits of the earth, he would still have a stained conscience, inasmuch as ‘without shedding of blood is no remission.’

The richest fruits and the most fragrant flowers, in the greatest profusion, could not remove a single stain from the conscience. Nothing but the perfect sacrifice of the Son of God can give ease to the heart and conscience. All who by faith lay hold of that divine reality, will enjoy a peace which the world can neither give nor take away. It is faith which puts the soul in present possession of this peace with God through our Lord Jesus Christ.’ (Rom. 5:1.) ‘By faith Abel offered a more excellent sacrifice than Cain.’

The following letter is self-explanatory. We are glad to hear of success in the work of winning souls to Christ, as also of Christians being helped to a better state of their Christian experience. Especially do we rejoice at the success of the Pelham, Ont., meetings since we felt a special interest there by virtue of our intimate acquaintance with the people of the community in past years. The same interest, only to a less extent, obtains with us in regard to the Carland, Mich., meetings. It was our privilege to visit there twice and we are glad that there are pros-
pects of the little band of members being encouraged and strengthened. We hope the meetings will be a great blessing to the community.

Beloved Bro. Detwiler—We, the brethren and sisters of Carland, Mich., as workers together with him [Jesus] are at present engaged in a revival effort. Our dear Bro. and Sister J. R. and Anna Zook are with us, and we are pleased to say, the Christians are being greatly revived and helped in their Christian experience and sinners are turning to God. The Word is being spoken in great power, for which we feel to praise God.

JONATHAN LYONS.

Jan. 5, 1907.

Special Notice to Pennsylvania Bishops.

To whom this may concern: GREETING:

Since General Conference of 1907 is ordered to convene at Harrisburg, Pa., I was requested by the Board of Managers of the Messiah Home where Conference is to be held, to ask the elders and officials of the respective Districts of the Church in the State of Pennsylvania, if they would consent to have Pennsylvania State Council two weeks earlier than the regular set time, namely on April 17 instead of May 1, which would be the regular time.

The object of this request is this. Some arrangements should be considered at Pennsylvania State Council for making proper arrangements for Conference, and it would leave only two weeks time between State Council and Conference. Hence the request. I would kindly ask the elders of the respective Districts to confer with their Districts at once and report to me as soon as possible whether they would be agreed to have State Council on April 17, instead of May 1, 1907.

In Christian love,
S. R. SMITH,
General Secretary.

Frequently in the testimony meetings one of the first speakers will set the pace for the meeting. He may testify specially on a certain line of experience and nearly all who follow will run in the same channel. It appears to be somewhat similar with our correspondents. The tithing question was started by some one and it seems to have stirred a good many others to also give their views. Consequently the contents of the present number savor largely of that question. The brethren are not writing in any vindicative spirit, and so we trust there will be some benefit come through the discussion. We trust it is all done in love, and with a desire for mutual good. However, in order to avoid it becoming monotonous the contributors will kindly turn their attention to other themes, equally important, again. Of this one thing we are glad. While the brethren differ in their opinions as to the how, or method, of giving, they are all agreed as to the fact of giving, and are doing very well in the practice of it.

Nos. 2 and 3 are Found.

In our last issue we announced that a Kansas brother offered to be one of ten, each to give fifty dollars towards providing the means with which to purchase stock for the Matoppo Mission farm. We are glad to report that numbers two and three have been found. It now stands:

No. 1—Peabody, Kan., . . . . $50 00
No. 2—Lost Springs, Kan., . . . . 50 00
No. 3—Palmyra, Pa., . . . . . . . 50 00

Will seven more respond? Let us hear from you. "Zealous for every good work" is given as a condition obtaining with all Christians.

A private letter from Sr. Werkman, who is staying at the Mapane Mission with Bro. Doner and Sr. Kreider, informs us of their being in the enjoyment of health and well satisfied with the Lord's call to the work in Africa, although they have hardships to endure and trials to bear. On December 2, 1906, she had her first experience of locust visitation. The approach of the hoard of insects was as though a storm was approaching in its roaring. So thick were they in the air that it hid the sun like as a cloud, and after they were gone everything green had vanished and the native farmers had to replant their gardens.

We also learn that Bro. Gish's sickness, to which we made reference in an earlier number, has culminated in his death. Bro. Gish and wife came to Pennsylvania last Spring for an extended visit among relatives and friends in the old home State. On their journey eastward they visited some in Iowa, Illinois, Canada and New York. Little did any one think that he had come to his native State to die there. But so it ever is: Man proposes but God disposes. We trust he was in readiness and could meet God in peace, and will be in the glorified company, "When the saints come marching in."

The special meetings here with Bro. Fred. Bowers as special laborer, continued from December 27, to January 10, after which Bro. Bowers held a few meetings in Steelton. The brother's labors were much appreciated by the members as also by others who attended. The believers were revived and we know also that some who are yet in unbelief and sin were not without conviction, but failed to respond to the earnest pleadings. God will bless our brother with the consciousness of divine approval, and will thus be able to go on his way rejoicing.

Unavoidably this issue of the Visitor is several days late, caused by an unusual co-incidence of circumstances about equally divided between the late hour of receiving Bro. Engle's matter for the Sunday-school page and the inauguration of Governor-elect Stuart on Tuesday of this week which disarranged work at the printing office. We hope our readers will accept this explanation and bear with us in this matter.

We are requested to say that while Bro. Doner in a recent communication said that dried corn would better not be sent to them in Africa, it applies only to the Matoppo Mission and out stations. Bro. Isaac Lehman and Bro. J. R. Eyster have both written that they are glad to receive dried corn. Dried fruit is needed and appreciated by all the missionaries.
THE CHILDREN OF GOD ARE, AND ALWAYS HAVE BEEN, A CHOSEN, A CALLED-OUT PEOPLE.

A Prayer for the World.

Oh God, I pray thee to look down Upon a sinful world, Show pity or this guilty race In darkness shall be hurled. With heedless steps they’re hastening on, And seem if all is well, Where one ascends to heaven, I fear Ten thousand sink to hell. O, could they see thy bleeding hands, To be beheld thy side. Could they so boldy rush thereon, With Satan for their guide. Could they behold thy royal head With thorny brier’s torn, Or see thy loving countenance In sorrow looking down. Upon a poor rebellious race, That mocks thy holy way, Unheeding, its alone free grace That leads to endless.ay. Could they but hear thy angry voice, “Depart from me, ye cursed, In outer darkness with the damned Thou shalt henceforth be cast.” Would they refuse thy gracious call, To turn from sin? For, it is said, thy Spirit shall Not always strive with man. STAYNER, Ont.

For the Evangelical Visitor.

Thoughts on Malachi 3:1-3.

“Then shall the offering of Judah and Jerusalem—viz.: The Church—be pleasant unto the Lord, as in the days of old, and as in former years.” The world is no more a friend to grace now than it was when Jesus was crucified. Pure and undefiled religion is just as great a discount. They who advocate pure and undefiled religion need expect no better treatment than was accorded to our blessed Savior (John 15:18-20). The world and popular religious in our day are shouting, “The world must be taken for God,” while in their pomp and pride and vanity, they say, “Away with him, crucify him.” Give us something more congenial to our flesh; give us a religion without the cross, without self-denial, and a coming out from the world and being a separate people. Oh, give us something that does not interfere with our business, our carnality, our popularity, our enjoyment in the social circles of the day, or night, if you please. Give us Barabas. Let us have unrestricted indulgence in whatsoever we please at any cost. “His blood be upon us and our children.” Is it any wonder that this great nation, once the place of refuge and security for the faithful pilgrims and down trodden children of God from all nations, is falling away from “the faith once delivered unto the saints,” and may even now be superseding the pride and extravagance and vanity of Israel and Judah, when the Lord could no longer forbear with their drunkenness and glutony and prostitution, so that he permitted them to be carried away into captivity, there to lament their sad condition, by the rivers of Babylon (Ps. 137:1-4 and Ps. 79). Shall we too, as Judah and Jerusalem, glory in the works of our hands, saying, see what we have done, and so weary the Lord with our words (Mal. 2:17), while so many precious sheaves lie wasting on the plain amidst this glorious confusion? D. V. HIRSCH.

Clerance Centre, N. Y.

For the Evangelical Visitor.

“Gospel, Power and Salvation.”

No. 4.

DEAR READERS.—We cannot walk in the light, until we get into the light; this is a positive fact, and stands as being equivalent to being brought into grace before we can grow in grace. “Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord” (II. Peter 1:2).

A legitimate child that is born into this world has all the bones, sinews and muscles in number, that it ever will have, but invariably it will grow and develop. So in a spiritual sense, a spiritual child, born of God, will grow in grace and in the knowledge of our Lord and Savior Jesus Christ. “The law was given by Moses, but grace and truth came by Jesus Christ.”

Dear ones:—I wish to go with you, and reason a little in regard to the condition the disciples were in before Pentecost. Well, we believe they were yet under the law, and had been baptized unto John’s baptism, and the law was their school-master to bring them to Christ, that they might be justified by faith.

“But after that faith is come, we are no longer under a school-master, for we all are the children of God by faith in Christ Jesus. For as many of us, as have been baptized into Christ have put on Christ” (Gal. 3:24-27). You know, dear ones, on every occasion that Jesus spoke of the kingdom he was about to establish (in the heart of his people) his disciples put carnal constructions on the same, and in a general way all their aspirations were for an earthly kingdom, and their fruits in a general way indicate that they were not converted in the sense, as New Testament saints are.

After the disciples were baptized with the mighty saving baptism, with the Holy Spirit and with fire (implied in Gospel, Power and Salvation), there was no more asking, shall we smite with the sword? or shall we pray that fire fall from heaven to consume our enemies, like Elias did? Or, who shall sit on his right hand and left? This is the new birth, Jesus was alluding to when he told his disciples, except they become converted…… they could not enter the kingdom of heaven.

Acts 11:15-18. “And as I began
to speak (of the Gospel, Power and Salvation) the Holy Spirit fell on them, as on us at the beginning (Pentecost). Then remembered I the words of the Lord, how that he said John indeed baptized the beginning (Pentecost). Then said Paul, John verily as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace and glorified God, saying, then hath God also to the Gentiles granted repentance unto life.

And the disciples were called Christians first at Antioch. Question, Why were they not called Christians before? Answer, because, "The Holy Spirit was not yet given, for Jesus was not yet glorified. Christian in a Biblical sense means "Christlike."

"Ye are of God, little children, and overcame. . . . because greater is he that is in you than he that is in the world" (1. John 4:14). "But ye have an unction from the Holy One, and ye know all things." "And the anointing which ye have received of him is truth and is no lie." And we, as Gentiles, receive this anointing in the beginning, as we go through the ordeal of the new birth.

The curse of the broken law of God, by the first Adam was entailed upon the whole human race, and lodged in the spiritual, intellectual and physical parts of man, and when man goes through the ordeal of the new birth, this curse of fallen nature is exterminated from the spiritual and intellectual part of man; but the physical is not yet converted, and I presume never will; however Paul says, "that only through the Spirit are we able to mortify the deeds of the body (or flesh), etc." However, Paul says, that he keeps his body under, etc., etc.

You see, the devil has access to our flesh and blood (five senses) and this proves it beyond a doubt that our physical part (body or flesh) is not converted; but the devil has a claim on it, and this claim he expects to hold until he [devil] has killed the physical body. Note the injunction of Jesus, "Fear not him that is only able to kill the body, but fear him who is able to destroy both soul and body in hell." "But thanks be to God, who giveth us the victory through our Lord and Savior Jesus Christ, that this Gospel, Power and Salvation would be of works and not of free grace." Paul says, "If it is of works, it is no more of grace," etc. I thank God through our Lord and Savior Jesus Christ, that this Gospel, Power and Salvation which Jesus brought from heaven is an unconditional salvation from sin, and is full and free, without money and without price, Hallelujah!

I will give one more strong argument to prove that our repentance will avail nothing unless we believe on the Lord Jesus Christ. As Paul met twelve of John's disciples, he asked them, have ye received the Holy Spirit since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Spirit. Paul said unto them, unto what then were ye baptized? and they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which shall come after him, i. e., on Christ Jesus. These assertions are strong, and proves it beyond a doubt, that those twelve disciples had not been converted in the sense that "New Testament saints" are. Because they did not believe in the Christ, neither did they know that there was any Holy Spirit. We very readily see that those twelve disciples stood in need of the mighty saving baptism, with the Holy Spirit, and with fire; which was abundantly able to take them through the ordeal of the new birth and impart unto them the cloven tongues, as of fire, one to storm the gates of hell, one to preach Emanuel.

When they heard, that only in the name of Jesus salvation from sin is promised, they straightway believed in Christ, and were baptized into Jesus Christ, and spake with tongues, and prophesied. J. S. LEHMAN.

Culbertson, Pa.
great need to examine the foundation of our faith.

Your unworthy brother,

E. S. Engle.

Abitine, Kan.

For the Evangelical Visitor.

Tithing.

The articles under the above caption in the last number of the Visitor were, to say the least, very interesting. I think it very profitable for brethren to write their views, although they may differ, so long as the writing is for the purpose of doing good and enlightening each other. We find men of great learning are divided on points that seem easy to understand. The reason is because of viewing things from different standpoints. After reading the tithing articles I thought there was so much good in them all that it would only be fair to digest all carefully and see what good we can learn from all said on the subject. If I could express myself freely on the subject I would say with Bros. Musser, if we look for the command of tithing in the New Testament Scriptures, it cannot be found, but on the same principle we deal with the ten commandments. We cannot find them verbatim in the New Testament Scriptures and yet we believe they are just as applicable under the New as under the Old Testament teaching. It is often said “order is heavens’ first law,” and truly when we study the seasons, sun, moon and stars, there seems to be such an order and uniformity that no discord or variation exists.

If we take the plan of tithing as it was under the law and turn over the one-tenth of our income, we give nothing of ours, for that is the Lord’s, and man can rightly have no claim to it. In Mal. 3:8 we have these words: “Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.” It would appear from the reading of this portion of God’s word that withholding what belongs to God would classify us as robbers. It is often said all we have belongs to God. If so I must confess that I do not understand how that can be and we keep it when we take the expression as quoted above.

The inspired apostles did not look at things and matters that way. Acts 5:1. “But a certain man named Ananias, with his wife, sold a possession and kept back part of the price,” etc. “Whilst it remained was it not thine own and after it was sold was it not in thine own power.” What God would have us to do is to deal fairly with all matters. I can see no way for us under the gospel to clear ourselves but to give God or his cause the one-tenth, and then not further ourselves we have given something, no, that belongs to God. After giving that it would seem to me that we are in a very good condition to allow the Holy Spirit to teach us as to how much we should give. Can someone explain how it is when some worthy cause is advanced that a poor working girl is led by the Holy Spirit to give five dollars, and a man worth say from ten to fifty thousand dollars is led by the Holy Spirit to give two dollars?

It does seem to me that the inspired apostle had the true system of giving when he wrote to the church at Corinth, (I. Cor. 16:2): “Upon the first day of the week let every one of you lay by him in store, as God hath prospered him there be no gatherings when I come.” This was for the collection for the saints. If the people of God would take this method then all would give as indicated by the inspired writer and not the poor give more than those who are well off. The Pharisee stood and prayed, “I fast twice in the week; I give tithes of all that I possess.” (Luke 18:21.) Our Savior acknowledged that the Pharisees had righteousness, for in Matt. 5:20, we have these words, “Except your righteousness (doing right) shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven.” This passage is very conclusively that under the gospel our love shall be so strong that we get real pleasure out of right doing, which will be more than the Pharisees did by the dictates of law.

T. A. Long.

Every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist.—Emerson.

If we will not buy Truth at all cost we are not worthy of it.

EDITORIAL NOTE.

A letter from Sr. H. Frances Davidson, under date of December 3, 1906, advises us of their continued enjoyment of health, that the rainy season had come, that the boys were busy with the hoe planting seedlings when I come, that the rainy season had come, that the boys were busy with the hoe planting seedlings when I come, and that they wish to return to the Matopora Mission, and that they wish to be remembered daily in prayer by the home people. The letter will appear in our next issue.

For the Evangelical Visitor.

More on Tithing.

It is quite a while since I contributed to the Visitor columns. It has always been the pleasure of my life to work for peace and harmony between my fellowmen, especially between my brethren—to reconcile our different views in regard to scriptural subjects. Ever since God spoke peace to my soul I desired to see harmony among God’s children. Not to waste time I will say I have read the January number of the Visitor two or three times over, and was very much impressed to write, not only for the Visitor, but also to some of the isolated members of our brotherhood. This was a very interesting and the subject in view, and as it were, beat the air which is not my intention. If God gives grace I wish first to approach the subject of tithing. I have noticed the editor’s remarks when he says, “The different views in this issue show no evidence that the brethren do not yet entirely agree on all lines of faith and practice.” I was very much impressed with Paul’s admonition in Ephesians 4:23, where he admonishes them to keep the unity of the spirit in the bond of peace. This chapter to the 17th verse sets forth the oneness of the Father, Son and Holy Spirit, and aims to bring his followers into the same harmony, and oneness. We notice, however, in the 14th verse he admits or recognizes the fact that they were not yet all entirely in the unity of the faith. He does not condemn them on that account neither do we, but urges them on to perfection. But it would seem to me he does not or would not pronounce them a perfect man until they had come in the “unity of the faith” and the knowledge of the Son of God.

Ver. 14-16 sets forth the fulness in Christ Jesus; the steadfastness or anchorage and the completion and compactness of the members in the body of Christ’s church on earth, unto the edifying in love. Now, it is not my purpose to vindicate my views on the subject of tithing under the gospel. I find nowhere in the New Testament that the tithing system was enjoined on the believers as it was under the Mosaic law, but I would not be permitted conscientiously to say it is not gospel, neither would I use I. Cor. 9:7-14 verses to bring out the idea that Paul had the Jewish tithing system in view. But let us have charity one for the other.

If one is led of the Holy Spirit to tithe his income or possessions, or both,
For the EVANGELICAL VISITOR.

Seeking the Lost.

After spending much time in prayer and waiting on God, I left my dear companion and children on October 17, for Abilene, Kansas, in response to the calls which I had received to labor among the brethren in various places. As previously arranged, meetings commenced October 21, at Bellsprings, Kansas. God honored his word and gave me liberty in the same. Some accepted the truth and took the way. But alas, many were brought face to face with the truth, and after realizing what it would mean to them, said like one of old, "Not now." These things make our hearts very sad; to see those who are so near the kingdom and yet do not step in. We see that there are but few who at this day and age of the world really step out and take the way. O, brother, let us not compromise. Paul said to Timothy, "Preach the word," although they will not receive it. Let us not lower the standard.

The meetings closed on November 9, and we then commenced in the brethren's M. H. in Abilene. Here God marvelously witnessed to the truth and a number stepped out and followed the Lord in the ordinance of baptism, an account of which was given in the columns of the Visitor. Many things of interest might be mentioned, but I will only say I believe these meetings will tell for eternity. All glory to God. The meetings closed on November 29 with a full house. On December 2 we began at Newbern M. H. Here too we felt the presence of God in saving sinners and sanctifying believers. To God be all the glory. Meetings closed December 16 with a full house.

Having remained in Kansas longer than I had first planned the Lord saw fit to move on the hearts of the dear ones to supply the means to give me a trip home to Upland, Calif., over the holidays. I started December 27 and arrived safely on the morning of the 20th, and was met at the depot by my dear wife and children. We were very glad to be granted such a privilege. Praise his name. The dear sisters of Abilene also remembered my family by filling a trunk with good, substantial presents. May the Lord abundantly bless them for their labor of love. At all the above places I can say of a truth the dear ones showed their love in a substantial way, supplying all my needs, also remembering the family.

My stay at home was short, only ten days. But I enjoyed the rest and the happy privilege of being with my dear family, also to meet all the dear brethren and sisters at Upland who are pressing on after the deep things of God.

Leaving Upland again December 31, I arrived in Chicago, January 4 and was met at the station by our dear sister Sarah Bert. After attending to some business we arrived at the Mission at 6 p.m. I found the workers all in good spirits and happy. I preached that evening. About twelve came out for the deeper life. Here God has been working in a marvelous way. Many souls have been saved. The Lord has manifested himself to some of the Mission sisters in a wonderful way. I can witness to what I saw and heard of the marvelous experience voucheasafied unto them. They are rejoicing much because of what God has done and is doing. But, on the other hand, they are much burdened for the work remembering how it was some years ago when many of the dear ones first received the experience of sanctification. How the enemy brought in delusions and many who promised to be useful for God were tripped by the slight of men and cunning craftiness whereby they lie in wait to deceive, and thus their power for good was gone, and instead of working with us for the glory of God they went out from us, and, sad indeed has been the havoc wrought, the effects of which, I am afraid, will never be entirely overcome. This the dear workers see.

Let us all pray for them; they need our prayers. O, dear brethren and sisters, we are certainly living in the last times and Jesus will soon come. Everything is pointing that way. Let us take the brotherly admonition given to us in the last Visiter by our dear Bro. Elliott. May God keep us from trying to get members and getting souls through on a sandy foundation and thus become a deceiver instead of an evangelist. I desire the prayers of the people of God that I may be kept from such a thing as was referred to. I mean to go in on definite lines, not making any compromise, so that those who may be living in the church and are not enjoying the real liberty of the gospel may be stirred out of their nest and sinners may be converted. O, let us stand together. It means much for me to leave home and loved ones and also my dear companion. Pray much for her that as the double responsibility falls upon her during my absence, she may be kept by his grace.
We desire your prayers. This writing finds me at Donnelsville, Ohio, laboring. Any mail addressed to me here will be forwarded to me. Permanent address, Upland, Cal.

Trusting these few lines will be of some benefit to the readers,

I am your humble servant,

J. B. LEAMAN.

Donnelsville, Ohio, Jan. 7, 1907.

From Bro. and Sister Myers.

Nehemiah 4:1-6: "But it came to pass, that when Sanballat heard that we built the wall, he was wroth, and took great indignation, and mocked the Jews. And he spoke before his brethren and the army of Samaria, and said what do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in one day? will they revile the stones out of the heaps of the rubbish which is burned? Now Tobias, the Ammonite, was by him, and he said, even that had a mind to work." Those people did not do like that, they were willing to come up to the help of the builders. So built we the wall; and all the wall was joined together unto the half thereof. Bless the people had a mind to work, and they went to the work; and the wall was joined together unto the half thereof; for the people had a mind to work.

Dear readers: I wish I could interest you through these words of Nehemiah. The present age of the American (United States) nation boasts of its attainments in science, education, learning, culture and art which is ours to enjoy. While this may be true, we are living in an age of mistrust, even among God's people who profess to have faith in God. When we look up the history of some of the records of faith in the Bible, we are put to shame. Just see right among a people who are justified by faith (Rom. 3:10 and Rom. 8:1.) "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." Why do we not possess more of the characteristics of the holy men of God? When we profess to have in possession Rom. 8:28? "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Now, unbelief is sin. Nehemiah said, "Hear, O our God, for we are despised." He felt the reproach, not only of Sanballat, but also of Tobiah. He was one of the number of the Israelites who returned from their captivity and we notice that he mocked and stood with Sanballat, a back-slidden Jew, who stood against God's people. He mocked and said, "If a fox go up he shall even break down their stone wall." What a lie! But that is the way it was then with the hypocrite and the unbeliever and so it is to-day. If you look up the record of the returned Jews (Priests) some could not show their pedigree. Oh, God help us to realize where we belong. We find a lot of come-outers, and others say they are the led out. I believe it is quite true that they are led out to take the broad-road with the fashion of the world because they have been deceived by false teaching and are of the number Paul speaks of in Acts 20:28-30, and II. Thess. 2. Then also read the Epistle Jude. Beloved we need to wake up for we are in the Laodecean age, and if it were possible the very elect would be deceived. But Nehemiah said: "Hear, O our God." He had a place of refuge to shelter him in time of storm, though he lived in the law age, and, thank God, we are living in the grace age, bless God. Unbelief has no promise. He knew that God was displeased with their hypocrisy, but he put his trust in the living God and so the wall was built. "Because the people had a mind to work, and the wall was joined together unto the half thereof; for the people had a mind to work."

Well, praise God, we have men and women, yes, dear loving brethren and sisters in the Kansas church, who have a mind to work and are not afraid to take the subscription book and write twenty-five dollars and some more. Yes, up in Iowa, a few brethren gave fifty dollars toward our Rescue Home and Girls' School for South Africa. While we have no easy time of it we are glad to report that we have now nearly eighteen hundred dollars; and of this amount the State of Kansas has subscribed about thirteen hundred and twenty dollars, nearly all in Dickinson county. For the brethren and sisters have a mind to help to do something that will help on in our mission work. Some said they would give more but they expect that there will be more needed. Surely such is the kind of workers we want.

Brethren, don't think we have a big lot of money. No, we are working with our Foreign Mission Board. When the next General Conference meets five or six thousand dollars should be ready gathered, and how easily it could be done if our people all had a mind to work and would stick together. Get out on Bible lines of giving "For they had a mind to work."

I recently received a letter from our treasurer, congratulating us in the success of our Rescue work, but his wish was that we should not forget the General Fund and give encouragement to that. Brethren, there no doubt is a lack. Think of the three thousand bushels of wheat that Bro. David said he had, and perhaps John has more yet, and think of the corn you have, then you and your Lord for it. Yes, God knows I love him and if I love God I love the cause of God, and that is the church for whom Christ died, and I cannot but have a mind to work.

We had the pleasure of attending five lovefeasts in Kansas this Fall. They were not so large in attendance, but they had some of the old time jingle about them in their testimonies. It is blessed to feast on the divine love of our blessed Lord. The Apostle Paul says, "Preach the word;" but now in this present time we hear so much of what the Lord "showed me" or "told me," when we have the word of God. Jesus said if ye love me, keep my commandments. And he said what is highly esteemed before men is an abomination in the sight of God. Pride goeth before destruction and a haughty spirit before a fall. At present it seems to make no difference how much pride and decoration is among the professed people of God.

Good-bye. Jesus is soon coming.

JOHN H. MYERS.

CATH. A. MYERS.


The noblest part of a friend is an honest boldness in the notifying of errors. He that tells me of a fault aiming at my good, I must think him wise and faithful; wise in spaying that which I see not; faithful in a plain admonition, not tainted with flattery.

—Feltham
Editor VISITOR: — There are many things that are hard to understand, but I think the most difficult problem is, how a conscientious person can be opposed to the use of a thing and produce as much of it as he can. Did you ever hear the like, that a man would cultivate a crop, give it the best of attention to make it perfect, and when it is ready for market, wish people would not use it?

Stop and think, before you further go! Look at the nasty, stinking, sickening habit.

When my wife got me persuaded that the smell made her feel sick; and through the co-operation of a kind providence, got me to quit the use of it. I saw that the production is as bad as the use, in fact it brings the more guilt. The user may have a hereditary appetite and may scarcely be able to quit or abstain. But the producer has nothing to combat with but his almighty dollar, and hence the more to blame.

I have stuck it out now over forty years and I expect to do so to the end. I know that I could have made big money by it, and without it I am so poor that I can scarcely raise the five dollars to pay the Visitor that I must pay yearly since it started.

But I have six boys and two girls and a lot of grand sons who do not use it, and that is some satisfaction too. And another satisfaction is when I see a person that is all wrecked from the use, I know that it is not from my production. I had used it that my hand was so unsteady that I often missed the door latch when I reached for it. It would have killed me long before this day. Then the preacher might have said the Lord saw proper to call me away.

The Lord has no call in self-destruction.

Rheems, Pa.

A Birthday Incident.

A pleasant surprise occurred at the Hillsboro, Kans., Home, at which Bro. T. A. Long is superintendent, on December 13, 1906, this being Bro. Long’s 58th birthday. Quite unknown to Bro. Long a goodly number of the German Brethren, with some of their young people came to the Home in the evening. The school children had been trained for the occasion and gave appropriate recitations and songs. Nearly all of the older people gave a Scripture selection or hymn, adding appropriate comments, and our brother was made the recipient of many expressions of good will and blessing. The hope was expressed that he might yet have many years of service in the Master’s vineyard, and at last come to his “grave in full age,” as a “shock of corn cometh in his season.” Thus the evening was spent very pleasantly in a social and religious way. Towards the close a few presents were handed to Bro. Long, one being a large fish. In making this presentation the donor hoped that Bro. Long would continue to successfully prosecute the work of the ministry, being indeed a “fisher of men,” bringing many souls to the light.

Another present was a beautiful cake. The comment accompanying this, was that as the cake contained sweetness, so Bro. Long would need to have sweetness, and be able to keep sweet when things are bitter. Then in the cake there is nourishment and when eaten imparts strength to the body which he also needs for the work here.

Sister Long was also remembered in many expressions of good wishes. Bro. and Sr. Long were made to feel very humble for these expressions of kindness from their German friends among whom they labor. They mean to work for the good of their fellow-men and for the glory of God. By and by they sow and they reap will be permitted to rejoice together. Glory to his dear name!

How sweet the name of Jeas sounds
In a believer’s ear;
It soothes his sorrows, heals his wounds
And drives away his fear.

Sister Myers and the writer were privileged to be present on this occasion.

R. H. Myers.

A Scripture Meditation.

I praise God I have been wonderfully enlightened and quickened through the illumination of the Spirit in reading of Esther for one character, and Moses for another. What impressed me of Esther was her pleading for her people. Because Mordecai, a Jew and also Queen Esther’s foster father, did not bow to Haman, the Agagite, Haman wanted Mordecai hanged, and the king, no doubt, would have granted Haman’s request had not Esther, her beautiful wife, pleaded and fallen prostrate before the king till he said her request should be granted. She pleaded for Mordecai and her people, and they were saved and Haman and his ten sons were hanged. In this lesson I learned that the pit we dig for our fellow man we are very apt to fall in ourselves. This is a beautiful story: pleading, importuning, until we fall as dead on our face as Esther did, before the king will touch hearts if one is a Jew and the other an Agagite. Right will stand and wrong will not. I remember first when I was convicted of the covering, I came before my mother something like Esther before the king and my request was granted. Many other
pleading ones have succeeded likewise. Praise his name. Esther was in deep water; and so it goes. No doubt some of us have gone through mighty deeps, but right will stand and wrong will be brought to naught.

Moses trembled at Mount Sinai. Do we wonder at the deep humiliation of Moses, and the patience when Israel murmured. Moses said, "Stand still and see the salvation of the Lord;" and so to-day the sea ahead and the host behind, when we cannot see our way, then let us think of Moses and stand still; God will bring everything right. If Moses would have remained there at the palace with Pharaoh's daughter he would have enjoyed life different as far as this life and world is concerned, but he chose rather to suffer and go along with the people of God than enjoy the pleasure of the world for a season." So do I. How golden is the Scripture!

For the Evangelical Visitor.

The Church and the World.

The church and the world walked far apart,
On the changing shores of time;
The World was singing a sappy song,
And the Church a hymn sublime.
"Come give me your hand," said the merry World,
"And walk with me this way," But the good Church hid her snowy hand, And solemnly answered—"Nay!"

"I will not give thee my hand at all,
And I will not walk with you;
Your way is narrow and thorny and bad,
And yours is a pleasant road, And the sun shines always there.

"Your way is narrow and stormy and rough,
While mine is flowery and smooth;
Your lot is sad with reproach and toil,
But in rounds of joy I move.

"The Church has fallen—the beautiful
And the plain old men that preached the Word,
And the World gave in their place
Selected by V. M. Sider, Netherby, Ont.

The Church and the World.

She smiled and chatted, and gathered flowers
And walked along with the World;
While countless millions of precious souls
To the horrible pit were hurled.

"Your preachers are all to old and plain,
And the World said, "They frighten my children with dreadful tales,
Which I do not like them to hear.

The Father is merciful, great and good,
Loving and tender and kind.
Do you think he'd take one child to heaven,
And leave another behind?"

So she called for pleasing and gay divines,
Deemed gifted, and great, and learned;
And the plain old men that preached the cross,
Were out of her pulpit's turn.

"You give too much to the poor," said the World,
"Far more than you ought to do;
Though the poor need shelter and food and clothes,
Why thus need it trouble you?"

So the poor were turned from the door in scorn.
She heard not the orphans' cry;
And she drew her beautiful robes aside,
As the widows went weeping by.

And they of the Church, and they of the World,
Walked closely, hand and heart,
And none but the Master who knoweth all,
Could discern the two apart.

Then the Church sat down at her ease and said,
"I'm rich and in goods increased;
I have need of nothing, and naught to do
But to laugh, and dance and feast.

The sly World heard her and laughed within,
And mockingly said aside,
"The Church has fallen—the beautiful Church.
Her shame is her boast and pride."

To love, and serve, and trust her fellowman, sincerely.
And covered their heads with shame.

Selected by V. M. Sider, Netherby, Ont.

Four things a man must learn to do
If he would make his record true;
To think with out confusion, clearly,
To love his fellowman, sincerely,
And the saints their anthems of rapture burst
And trust in God and heaven, securely.

—Henry Van Dyke.

The heart must ring thy Christmas bells,
TBY inward altar rample.
Its faith and hope thy candies
And its obedience praise. —Whittier.
We are reminded of Christ's tears over Jerusalem.—Pulpetun.

But God chose to select the best, remove the contamination, and give the race a new chance.

The ark, "a covered raft or floating house," with three decks, was 450 feet long, 75 feet wide and 45 feet deep. The Wilhelm der Grosse is 648 feet long, 65 feet wide and 234 feet high; and ample provision was made to accommodate, by pairs and sevens, specimens of all useful animals.

The description of the judgment must be interpreted from the standpoint of the one describing the event and with a knowledge of well-known language. "All the hills that were under the whole heaven." All Judas came out to be baptized. The queen of Sheba, who came from the uttermost parts of the earth. The people at Pentecost came out of every nation under heaven."—These passages are by no reputable scholars interpreted with absolute literalness. When these men of God were moved to write by the Holy Spirit, it was with such use of words as people were accustomed to and could understand.

The flood lasted from the beginning of the rains to the exit of Noah and his family from the ark. The sacred year and the civil year were not co-extensive, hence confusion as to the length of the period.

COMMENT.

2. Fountains.—and—rain. From above and below the waters came. The author of Genesis doubtless used sources of the material.

The ark, "a covered raft or floating house."—Such a construction was designed, one writer says, by Noah, his wife, and thy sons, and thy sons' wives with thee. Whatever the aims of the builders may have been, the ark, "a covered raft or floating house," with three decks, was 450 feet long, 75 feet wide and 45 feet deep. The Wilhelm der Grosse is 648 feet long, 65 feet wide and 234 feet high; and ample provision was made to accommodate, by pairs and sevens, specimens of all useful animals. The description of the judgment must be interpreted from the standpoint of the one describing the event and with a knowledge of well-known language. "All the hills that were under the whole heaven." All Judas came out to be baptized. The queen of Sheba, who came from the uttermost parts of the earth. The people at Pentecost came out of every nation under heaven."—These passages are by no reputable scholars interpreted with absolute literalness. When these men of God were moved to write by the Holy Spirit, it was with such use of words as people were accustomed to and could understand.

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CHURCH WORK.

Foreign Mission Funds.

Report for November and December, 1906.

GENERAL FUND.

Receipts. D. B. Martin, Ill., $20; East Michigan, $35.90; East Michigan, $25; O. M. Foote, Ind., $3; Lykens Valley, Pa., $72.45.


RETURN HOME TO GIRLS’ SCHOOL, FUND.

Receipts. John H. Myers, Abilene, Ks., $35; Andrew and Lydia Sider, Ont., $1; William Keeler, Pa., $7; Alice Keeler, Pa., $2; collections from St. Margaret’s, Ont., $10; John H. Myers, Hope, Kana., $29.36; H. E. Cattell, Brockville, Ohio, $8.

FREE-Will OFFERINGS TO STOCK THE MATTOP MISSION FARM.

Receipts. A Sister, Pa., $70; A Sister, Pa., $70; S. Markley, Kansas City, Ks., 1 V. Book, Kana., $5; S. W. Soltenberger, Ill., $2; Jacob S. Winner, Mich., $15; Benjamin Climenhaga, Ont., $10; in Indiana, Pa., $5; Philomena Dambaugh, Pa., $2; A. N. Engle, Kana., $10; Mary L. Gros, Ont., $15; in Maine, Pa., $5; Amos, Kana. Myers, $2; Henry Schneider, Mich., $20; Lykens Valley District, Pa., $7; States, Kana., $25; Peter H. Birt, Kana., $10; M. Brandt, Kana., $1. Total, $35.25.

Philadelphia Mission.

Report for December, 1906.

Balance on hand. $142.37.

Receipts.

Philadelphia Sunday School, $42; Philadelphia, Pa., $10; Rhems, Pa., $1; Mount Joy, Pa., $2; Martinsburg, Pa., $3; Grater’s Ford, Pa., $1; Bolling Springs, Pa., $2; Souderton, Pa., $1; Millersburg, Pa., $1; Mount Hope, Pa., $2; Firestone, Ont., $1; Dunston, Ont., $2; Waverly, Ont., $5; Abilene, Kana., $2; Rhems, Pa., $1; Clay-

ton, Olio, $5; Souderton, Pa., $10; East Petersburgh, Pa., $1; Derry Church, Pa., $5; Mountville, Pa., $1; Rowenna, Pa., $3.77; Clarence Corby, Greensville, Pa., $1; A brother, $2. Total, $276.54.

Souderton, 1 box clothing; Shippensburg, 1 box clothing; Pequea, Pa., 3 boxes clothing; Mount Hope, 1 box clothing; Hummelstown, 1 box clothing; Mount Joy, 2 bbls., and 4 boxes chickens and other provisions; Bolling Springs, 1 bbl. chickens and potatoes; Lancaster, Pa., 2 boxes and 1 bbl. chickens and other provisions; Schoole’s Mills, 1 large box provisions; Wayneboro, Pa., 1 bbl. chickens and provisions.

EXPENSES.

For poor, shoes, provisions, coal and so forth, $26.75; for Mission, $8.

Dear brethren and sisters: Greeting in the precious name of Jesus, We are praising God from whom all blessings flow. Truly the windows of heaven opened and the mercies came forth to overflow both spiritual and temporal. Praise his holy name forever. Such has been our experience of late, for many, many hearts have been melted into tears and from the dear ones who have given so liberally could have been here with us to see the time of relief coming. We are glad to know that God will reward those who are in distress, and when they saw the things their eyes filled with tears for joy. We can’t help but say hallelujah, again and again, glory to God.

Well, Thanksgiving and Christmas are in the past. On Thanksgiving we fed a hundred hungry poor children, and on Christmas we furnished about forty-five families with hams, and on Christmas day we had our Sunday-school children together, sang and prayed with them, explained that our Savior had been born and that wise men came from the East and brought him gifts, and told them that we do all this in honor of the dear Lord and give them their little gifts, a box of candy and an orange; so their little hearts were glad.

Now we have tried to tell you, as best we could, how we have tried to visit every box and every barrel, and if I have missed any, kindly inform me about it, and I will correct it. May the dear Lord richly reward you, and ever keep you abiding in his love, is our earnest wish and prayer for you all.

Sincerely, your brother and sister, Peter Stover and Wife.

Buffalo Mission.

Report for month of December, 1906.

Balance on hand. $2.00.

DONATIONS.

T. S. and C. Doner, $5; Noah Zook, $1; Solomon Markley, $1; Jonathan Lyons, $9.97; Margaret Carver, $2; M. Bechtel, $5; D. L. Gish, $2.92; G. L. Miller, $1; Isaac Swalm, $1; Carl Rambell, $1; Jesse Winger, $1; Benjamin Winger, $1; Black Creek Sunday-school, $8.05.

EXPENSES.

Two ton coal, $12.50; gasoline, $1; groceries and sundry expenses, $5.50.

Balance on hand, $3.30.

PROVISIONS DONATED.

Bro. and Sister Nigh, beef, butter and fruit; Clarence Centre, N. Y., butter, eggs and vegetables; Brethren of Canton, Ohio, Christmas donation; Sister Mary Blake, Christmas dinner, Sister A. Gieger and Sister J. Barnhart, 3 dressed chickens; Sister E. Climenhaga, 2 boxes clothing.

Many friends of the Mission have given expression to their interest in the work and workers here. It would make a list to tire the patience of our editor and the readers of the VISITOR to name all. However, we thank God for caring for us, and pray his blessing upon every donor.

REPORT OF BUILDING FUND.

The officers of building fund that report of expenses exceeds that given in June report. This is due to the fact that the work was near through at that time and we could not estimate correctly. If any reader does not understand any part of the report or if mistakes have been made will you kindly advise us of it.

We are entering upon the new year with usual interest in the work. The Sunday-school is large and energetic, and the attendance is fair and increasing.

Please continue to pray that God may be glorified in his service. Your unworthy servants for Jesus’ sake, Gino, E. and Eliphele Whiesler. Buffalo, N. Y., 28 Hawley St.


Balance on hand from subscription on lot, $125.00.

DONATIONS.

Ontario—Bertie, $145; Paul and Walter Winger, $30; Bro. and Sister Johnson, $3; Jacob Whetsel, $5; Westfield, N. Y., $2; Markham, $9; Nottawa, $34.14; Waterloo, $22; Springfield, Ont., $25; New York—Clarence Centre, $22; Buffalo, $31.25; dedication offering, $18.25.

Pennsylvania—Souderton, $24.90; Manor,
December 16, 1906.

A Testimony of the Lord’s Dealings.

To the dear readers of the VISITOR: I have been very much impressed by the Spirit of God for this last year to write a little of my experience concerning my affliction, but was not willing until about five months ago I started to write. But feeling myself incapable to write for publication, I dropped it again. I had a desire to be obedient to my Master, yet felt my heart not very much impressed. I prayed much and help of God, I will try and give myself more fully into his hands. Just now as I am writing this passage of Scripture comes to me, “Know ye not that to whom ye yield yourselves servants to obey his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness?” (Rom. 6:15). This means much watchfulness. It is a prayer that the Lord may let me understand his word right. I believe it means small things as well as great ones. My prayer is that the Lord may guide me aright in this writing.

Two years ago last Spring I took very sick. We called on our home doctor, but with only slight relief, and would take bad again. The third time my husband told the doctor he thought this would be the last time he would need to come as he didn’t think I would last long. The doctor also said I could not live over a month or two. I said I was willing to go if it was the Lord’s will; yet something whispered to me saying, just have patience. The bad spell I took was in the fore part of the
night—my husband being very tired, and
got so used to me being uneasy nights,
be uneasy nights, if it had been for anything else I would have said
I could not for the distress I was in, but
knowing it came from the Lord, I made
the effort and got down. I prayed earnestly for
health by going there what would the Lord's will
in the Fall it came to me that it is so little that I can do for him,
be usefulness for the Lord to be doing for me.
Lord only knows what I am
encouraging to our native sisters and one of the brethren,
and another boy, bid farewell to the dear
ones at Mapane started for home, and
arrived here the evening of the fourth day,
without trials and tests on the way;
but those were some of the “all things”
which we must expect when we are out in
the work of the Lord. But there were yet
trials and tests and forget to consider
Lord's blessings to us.
The readers of the Visitor will have
noticed that at the time of my last writing
I was at the Mapane Mission. I was in the
work there three months and enjoyed the
work very much, but we felt it to be the
will of God that I return to the Matoppo
Mission and that Sr. Werkman take my
place at Mapane Mission.
So, on Thursday afternoon, after having
had a blessed feast on Sunday and realizing
God had given new strength, Sr. Steiger-
wald and myself, accompanied by two of
our native sisters and one of the brethren,
and another boy, bid farewell to the dear
ones at Mapane started for home, and
arrived here the evening of the fourth day,
without trials and tests on the way;
but those were some of the “all things”
which we must expect when we are out in
the work of the Lord. But there were yet
new experiences for me. For instance, two
days when I was taken down with the
fever, but God did verify his promises and
in a little over a week I was able to be
up and go about the house and care for
myself. Yes, God was very good to me.
As trials and tests come to me, I am made
to remember God's promise where he says,
"I, the Lord thy God, will hold thy right
hand and say unto thee, Fear not, I will help thee."
So why need we fear when God is holding us.
The rainy season is here and we have

EVANGELICAL VISITOR.

MISSIONARY.

Addresses of Missionaries.

Africa.
H. P. and Grace Steigerwald, Salee Kreider, Levi Doner, Maria Werkman,
Abbie Bert, Matoppo Mission, Bulawayo, South Africa.
H. Frances Davidson, Adda Enge, Maria,Humba, Komela, W. N. Rhodesia,
care Dist. Commissioner, South Africa.
Harvey J. and Emma Harvey Mission Gwanda, Rhodesia, South Africa.
Care Blanket Mine.
Jesse B. and Malinda Eyester, Modernford
P. O. Intokosho School, via
Zurich, Transvaal, South Africa.
Isaac O. and A. Alice Lehman, Box 116, Fordburg, Transvaal, South Africa.

India.
A. L., Mrs. A. L. and Ezra Mussig, Magi
landis, Ghaseri Mundhi, Lucknow, Indi
Das, Mrs. D. W. Zook, Sripat,
Parusa, Bankura distric, Bengal, India.
Josiah and Rhoda Z. Martin, Rangabhar,
and Mr. O. Manbhum, N. H. and Mrs. N. H. Reichard, Raj
Nandgoan C. P. B. & N. R. Ry., India.
Panay Home, via Te-jpa, India.

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

Matoppo Mission.

BULAWAYO, S. A.

Nov. 29, 1906.
Dear readers of the Visitor: I greet
you in the precious name of Jesus who shed
his precious blood for our redemption and
not for ours only but for that of the whole
world.
This afternoon my heart is filled with
praise to our heavenly Father for the
manifold blessings which he is pouring out
upon us, and to-day, this Thanksgiving
Day, I have been made to count my
blessings. How often we look upon our
sins away.

CHILDREN'S TESTIMONIES.
Dear readers: Our little Ruth, aged six
years, wants me to write her letter. She
says, "I love Jesus. I don't know why, but
I do love him. I think it would be awful
nice if everybody would love Jesus. He
died for us, and he helps me when I am
sick. Here is my morning prayer that I
love so well:

"And now I rise and see the light,
I ask thee, Lord, to lead me right;
In all I do, or think, or say,
I ask thee, Lord, to guide my way."

Your little sister,
Ruth Kreider.

I wrote it as she gave it to me.
Her mamma,
Delila Kreider.

Dear little readers: We are a little girl
and little boy, three and two years old. We
love to hear little children's letters read and
wants mamma to write for us. We live in
Africa and go out to missions and visit
Mission and that Sr. Werkman take my
place at Mapane Mission.

Faith and Ernest Lehman.
P. O. Box 116, Fordburg, Transvaal,
been having bountiful showers and every­thing is looking fresh and green. And the plants which during the dry season appear dead are springing forth with new life. How do we thank God for these refreshing showers! Oh, that God may be pleased to open the windows of heaven and pour out His Spirit upon the hearts of the people and that they may spring forth in newness of life!

We are very thankful for the vegetables which are coming on. We have had some strawberries, also beans and potatoes for some time. We do not have these things in abundance, yet we do not want, for God is caring for us.

The school closes to-morrow; then we will have one month vacation. The attend­ance this term was not as large as some terms, but, if a few of those who have been coming, open their hearts to the gos­pel, we will truly feel that the effort has not been put forth in vain. The meetings are quite well attended, yet we do not see the interest manifest we desire. But we are looking to God and asking for souls and finding that we will not be dis­appointed. So, dear readers, keep praying for us and for the work at this place.

This leaves us in our usual health.

Your sister, in loving service,

ABBIE M. BRY.

WUSHISHI, NORTHERN NIGERIA,
WEST AFRICA,
Nov. 26, 1906.

Dear readers of the EVANGELICAL VISITOR: Greeting in Jesus' name. After reading in the VISITOR about the grand work that is carried on in South Africa, I felt impressed to also lay before you the condition of the sixty millions or more peo­ple of the Sudan.

Satan, by his almost unlimited power out here, has made this continent very dark indeed, and has no doubt also suc­ceeded in snaring many a Christian worker into disobeying God's call to come and bring the light to these benighted souls. But the condition of these people is crying in danger of being led from bad to worse, and many people think. We have to fight con­tinually with the powers of darkness, which seem to be so very real in heathen lands. But thanks be to God, if we trust in him we triumph over all the assaults of the evil one.

Dear reader, I have laid another respons­ibility upon you by telling you of this great harvest field and I hope that you will not pass it by lightly, but remember that Jesus died for these for whom I am plead­ing, and commissioned his followers to go into all the world and preach the gospel.

Ask yourself the question, am I doing all that I can to help carry the gospel to the heathen?

Yours seeking to save the lost of Africa,

FRANK E. HEIN.

The India Work.

Dear readers: God who is rich in wisdom and grace will give us all we need if we ask him in faith.

God is very good to us. We cannot thank him enough for what he is doing for us. We are all well, except our dear brother Hem, who was added to our number four months ago. He is very weak in body, but has strong faith in Christ Jesus our Savior. He still lives on the same compound with us and our duty is to minister unto him for Jesus' sake.

Sunday, November 4, 11 a. m. We went to the same village as before; a nice little crowd gathered, and the sub­ject was "Neerer my God." They seemed to be touched, and nodded their heads as if to say, it is the truth. They are indeed in darkness and need some help to get out of it, but we will continue there till we see some results, good or bad. We ask you to pray for them, that they may be fully persuaded and turn to the Lord and be saved.

Sunday, 11th, 11 a. m. We went to the station and distributed gospel tracts, as that is a place where many people gather at the time of the train. Some refused them very abruptly, and some received them very kindly. In fact it makes no difference how the people treat us if we keep humble.

Sunday, 18th, 11 a. m. Our duty was to be at home, as our dear brother Hem was very sick. We still had the hope of his life, but this day it seemed to us that all hopes had gone, he got weaker and weaker, so that I had to tend to him like a little child; thank God I could do it for Jesus' sake. He could not grasp the divine power for healing, so we spent much money for medicine, but it was all in vain. You cannot blame such people for being so weak in faith or in the dark, as they had not been taught, and if you wish to teach such, it will take pa­tience, and time, before they are convinced of the divine healing power, and if we would change one against his own will it would be worth noth­ing. It is best to have patience and commit them into the hands of Jesus our Savior.

Sunday, 25th, 11 a. m. Our dear brother Hem was buried. He passed away peacefully last night at twelve minutes to eleven. He always wanted me to be with him at all times, both night and day, and did not like me to be away from him. He would say to me, "do not stay too long." He would call me "father," and owned me as his earthly father.

The funeral service was held at the mission and conducted by the writer. Text, Isa. 64:6: "We all do fade as a leaf."

Brother Hem who was formerly a Brahman, came to us on the 2nd of July, to be a Christian, and wanted us to give him the words of life. We tried to bring him home to himself, so that he might see the condition of his heart. He accepted it with all his love, and then was baptized on the 25th of August. Through all his sickness he looked to Jesus as being his Savior, and prayed for patience. He was but 31 years of age and so there seemed a bright future before him for things relative to this life as well as usefulness in the cause of Jesus Christ.

He was buried in a Christian grave­yard, in sure and certain hope of the
resurrection of the dead, and the life to come through our Lord Jesus Christ.

Sunday, December 2, 12 m. We all went for village preaching. We enjoyed it very much. As we went from our way home, the little children came running to us to have their picture cards, as we give them picture cards every time we pass by. May God bless the little children, and may they have more confidence in us.

Sunday, 9th, 12 m. We went again to the same village. We learned that their minds are limited. They could not understand God the way we do; it takes patience, and has to be spoken in a simple child-like way.

Will you please all pray for these people, that they may accept the gospel of Jesus Christ; and be saved from sin.

We are having seven meetings a week at different places. May God you all pray for us that we may do his will with a pure heart.

Your brother in Christ,
Dec. 13, 1906. AMOS L. MUSSEK.

"I do not believe the world is dying for new ideas. A teacher has a high place amongst us, but some one is wanted here and abroad far more than a teacher. It is power we need; power that shall help us to solve our practical problems, power that shall help us to realize a high, individual, spiritual life; power that shall make us daring enough to act out all we have seen in vision, all we have learned in principle from Jesus Christ,"—Charles A. Berry.

"Love seeketh not its own"—its business mainly is to give, not to take. However, love in a lovely way seeks some things which it ought to have; for instance, the love of God and of others.—Sel.

You need not face temptation alone. If Christ is at your right hand the tempter cannot overcome you.

December Credits.


OBITUARIES.

RIDER.—Died, December 24, 1906, in Dickinson county, Kans., an infant son of Mr. and Mrs. J. M. Rider, aged 1 month. Services were held at the Bethel M. H., conducted by Bro. J. M. Sheets and Wm. Page.

WINGERT.—On October 28, 1906, aged 3 years, 11 months and 18 days, there occurred the death of Mary Louvinia, daughter of Bro. Andrew and Sr. Sadie Wingert, of near Orrstown, Pa. Funeral service, conducted by Elder H. H. Miller, took place at Air Hill M. H. and cemetery.

MIDDLETON.—Sister Minnie Middleton, died January 1, 1907, at Upland, Cal. Sister Middleton united with her church several years ago and remained a consistent member until death. Funeral service was held at Upland, Cal. M. H. Interment was made in the Ontario cemetery. The Brethren, C. C. Burkholder and N. T. Franklin conducted the services. Text, Heb. 13:14: "For here we have no continuing city."

MILLER.—Bro. Christian B. Miller died suddenly at his home in Quarryville, Pa., on the evening of December 24, 1906, aged 59 years, 6 months and 21 days. Having been absent from home during the day, and returning about 6 p.m., he mentioned to one of his daughters who met him at the barn, that he was not feeling well, and going to the house, immediately lost the power of speech, and apparently consciousness also. He calmly and peacefully fell asleep in Jesus before 8 o'clock, to awake at the sound of "the voice of the Archangel," and the "trump of God." He was united in marriage November 10, 1889, to Elizabeth Zercher, daughter of the late Bro. Andrew and Sister Betsey Zercher, of Lancaster county, Pa. He is survived by his wife, Z. and Landis, and five daughters, Myra, wife of Benjamin Kendig; Lizzie, wife of Bro. Ezra E. Wacker, of Lancaster, Pa.; Mamie and Cora at home, and Bro. Miller was at the Lord, and united with the Brethren in Christ church about 36 years ago, he was elected and ordained to the ministry in the Summer of 1880, in which capacity he faithfully served until death. He passed his last illness at Strasberg, Pa., Sunday morning, December 23, 1906, at the text, "What shall it profit a man to gain the world, and lose his own soul?" The exceedingly large attendance at the funeral gave strong evidence of the respect and high esteem in which he was held in the church and in the community, in which he lived. By his kind and loving disposition, and high Christian character, he had won and made many friends to mourn his death. Yet while we mourn the loss of a beloved brother, and a faithful colaborer in the ministry of the gospel, we believe that our Gain. The funeral was held December 26, 1906, at the Pocca M. H., conducted by the home brethren, in connection with the service, conducted by Eld. Aaron Martins and Bro. Abram Z. Hess, of Donegal District.


MARRIAGES.

WINGERT—FRY.—Josed S. Wingert, son of Bro. Solomon and Sister Mary Wingert, and Miss Fannie S. Fry, both of near Overland, Pa., were united in marriage on December 29, 1906, at the home of the officiating minister, Elder M. H. Oberholtzer.

ENGLE—BOYCE.—On December 27, 1906, Elder Jacob N. Engle, father of the groom, officiating, there occurred the marriage of Walter G. Engle, of near Donegal, Kan., to Miss Bertha Boyce, of near Detroit, Kan., at the home of the bride.

LEHMAN—PYKE.—On January 1, 1907, there occurred the marriage of Bro. Joseph Lehman, son of J. S. Lehman, and Miss Bertha Pyke, all of Abilene, Kan. The event took place at the home of the bride's mother, Sister, Susan J. Pyke, Bro. T. H. Hardy, officiating.

HEISEY—WOLGEMUTH.—Bro. Noah L. Heisey, son of Elder Henry L. Heisey, of Manor, Pa., and Sr. Lizzie E. Wolgemuth, of Mount Joy, Pa., daughter of Rev. Daniel Wolgemuth, all of Lancaster county, Pa., were united in holy wedlock at the home of the bride's parents on the 29th of November, 1906, Elder Henry Hopfer, officiating.

BRECHBILL—CLIMENHAUS.—Married, at the home of the bride's parents, Elder Jonas Witmer officiating, on January 6, 1907, son of Bro. David Brechbill, Detroit, Kan., to Sister Abbie, eldest daughter of Bro. and Sister Peter M. Climenhaus, of Strasberg, Ont.

SIDER—MARR.—On December 22, 1906, at Buffalo, Minn., Bro. Paul Sidler, son of Bro. Joseph Sidee, and Miss Florence Marr, daughter of John Marr, both of Winchester, Minn., were united in holy wedlock, G. E. Whiffer, officiating.

THOMAS—HOKE.—The marriage of William Thomas to Maze Hoke, daughter of Bro. Levi and Sister Annie Hoke, of near Brookville, Ohio, occurred December 25, 1906, at the home of the bride's parents, Elder J. N. Hoover, officiating.

SOLLENBERGER—BAKER.—On December 25, 1906, Bro. Abraham W. Sollenberger, and Miss Minnie Baker, of near Culbertson, Pa., were united in holy wedlock by Eld. M. H. Oberholtzer, at his residence.