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Additional Sunday-School Matter.

When Sunday-School Teaching Is Teaching

No teacher teaches unless his class learns, or at least is impressed to some extent. If he learns that which is false, or is impressed toward that which is evil the teacher is a bad one. He may be a great success so far as the mere accomplishment of results is concerned. But if the results are evil the teacher stands condemned. The Sunday-school teacher is supposed to be a teacher of truth; if he is not, he is of no good—service towards the church or those who are not possessed of common intelligence.

Teaching, then, if it would be rightly so called, must be the work of one who has knowledge. The Bible is the Sunday-school teacher's text book. He must know his Bible, just as the teacher of arithmetic must know his text book. And this means that he must know the book as a whole and in all its parts. He does not know it all unless he does know it thus. He ought to be able to give an intelligent and rational answer to every question that might be raised; and he ought to be able always to distinguish between a sensible question and foolish one. We may lay it down as an axiom that knowledge is one of the first requisites of a teacher who would really teach. He cannot impart that which he has not himself. He must not know his lesson for the day simply; he must know the whole book. A good teacher is not merely a "lesson teacher"—any more than a good lawyer is what they call a mere "case lawyer." Such lawyers do not rank at the top of their profession. Neither can such teachers be expected to do teaching that is teaching. They remind you of football boys, who are paddled expressly for the occasion. When their lesson is said, when the game is played, that is the end of it. Cramming may do in football, and young students may think that they will do in preparation for "exams," but it will not do in Sunday-school teaching. A teacher never knows his lesson unless he knows all his lessons. A musician is not a musician who can "execute" only one piece. He must know music. If we teach the lesson we must ignore the letter-text itself being of little value. Good teaching seizes upon this spirit and commences it to the pupils. Why is it that one organism in the school or church excels another? Perhaps not because one knows the music better than the other, or can touch the notes more accurately. The reason is, one of them can really and interpret the spirit of the song so much better than the other. One of them thrills you, while with the other it is mere mechanical performance. You have the music with the soul of the music left out. Good teaching is never a mere mechanical piece of work, however accurately as such it may be done. But no one should suppose for a moment that merely to exhibit physical earnestness and enthusiasm is the same as seizing and exhibiting what I have called the "spirit" of the lesson. A teacher who is very quiet may at the same time be the most impressive and effective one in the school. Stroke the fur of your pet cat in affection, and the cat will know instinctively that it is the stroke of affection; stroke it in anger in precisely the same physical manner, and the poor brute will know that it is the stroke of anger. Brutes have a genius for this sort of subtle and indefinable interpretation of the spirit of their masters. So do pupils, whether young or old, have instinctive ability to detect the difference between mere mechanical teaching and that which breathes the spirit of the lesson. If the teacher has not this power, already, no "training school" can impart it to him.

But I must leave unmentioned some thoughts—for a good teacher never tries to tell that he knows about it at one time and close with this: That Sunday-school teaching which does not in the long run enlarge the pupil's knowledge of the Bible and affect good for good the pupil's life and character, is not good teaching. And that which does this is good teaching. But no earnest, faithful, prayerful teacher ought ever to be discouraged; and especially ought no one ever to yield to discouragement. We cannot see results at once; sometimes we may not see them until after many days, or months, or years; we may never see them in this life. Let us be sure to do, and to keep on doing, the very best we can, and in due time shall appear the fruits of our labors. —F. R. Foster, D. D., in Sunday-School Work.

"Which is Christ in you, the hope of glory" (Col. i. 27). The Christian life is not merely ourselves getting into heaven, but bringing the spirit of the heavens to bear upon the earthly conditions that surround us; bringing the forces, and the power, and the influence of the divine life to bear upon the darkness, the ignorance, the squalor, the wretchedness, the dirt, and the sin of this earth life.—Willis R. Hotchkiss.

"Thy Will." Father, where'er my feet may stray, Or whether in the cloud or sun; Still teach me trustingly to say, "Thy will be done." And if the darkness fill the night, Till at the last, life's conflict won, I fain would lay my hand in thy care. Father, I know that in thy care. Or whether gloom be mine or light, Father, I know that in thy care, Thine I fain would lay my hand; Father, I know that in thy care, Whenever day its course has run, Or whether gloom be mine or light, Till at the last, life's conflict won, Still teach me trustingly to say, "Thy will be done." Or whether gloom be mine or light, Till at the last, life's conflict won, I fain would lay my hand in thy care. Father, I know that in thy care. Or whether gloom be mine or light, Father, I know that in thy care, Thine I fain would lay my hand in thy care. Father, I know that in thy care, Whenever day its course has run, Or whether gloom be mine or light, Till at the last, life's conflict won, Still teach me trustingly to say, "Thy will be done." Or whether gloom be mine or light, Father, I know that in thy care, Thine I fain would lay my hand in thy care. Father, I know that in thy care, Whenever day its course has run, Or whether gloom be mine or light, Till at the last, life's conflict won, Still teach me trustingly to say, "Thy will be done." Or whether gloom be mine or light, Father, I know that in thy care, Thine I fain would lay my hand in thy care. Father, I know that in thy care, Whenever day its course has run, Or whether gloom be mine or light, Till at the last, life's conflict won, Still teach me trustingly to say, "Thy will be done." Or whether gloom be mine or light, Father, I know that in thy care, Thine I fain would lay my hand in thy care. Father, I know that in thy care, Whenever day its course has run, Or whether gloom be mine or light, Till at the last, life's conflict won, Still teach me trustingly to say, "Thy will be done." Or whether gloom be mine or light, Father, I know that in thy care, Thine I fain would lay my hand in thy care. Father, I know that in thy care, Whenever day its course has run, Or whether gloom be mine or light, Till at the last, life's conflict won, Still teach me trustingly to say, "Thy will be done." Or whether gloom be mine or light, Father, I know that in thy care, Thine I fain would lay my hand in thy care. Father, I know that in thy care, Whenever day its course has run, Or whether gloom be mine or light, Till at the last, life's conflict won, Still teach me trustingly to say, "Thy will be done." Or whether gloom be mine or light, Father, I know that in thy care, Thine I fain would lay my hand in thy care. Father, I know that in thy care, Whenever day its course has run, Or whether gloom be mine or light, Till at the last, life's conflict won, Still teach me trustingly to say, "Thy will be done." Or whether gloom be mine or light, Father, I know that in thy care, Thine I fain would lay my hand in thy care. Father, I know that in thy care, Whenever day its course has run, Or whether gloom be mine or light, Till at the last, life's conflict won, Still teach me trustingly to say, "Thy will be done." Or whether gloom be mine or light, Father, I know that in thy care, Thine I fain would lay my hand in thy care. Father, I know that in thy care, Whenever day its course has run, Or whether gloom be mine or light, Till at the last, life's conflict won, Still teach me trustingly to say, "Thy will be done." Or whether gloom be mine or light, Father, I know that in thy care, Thine I fain would lay my hand in thy care. Father, I know that in thy care, Whenever day its course has run, Or whether gloom be mine or light, Till at the last, life's conflict won, Still teach me trustingly to say, "Thy will be done." Or whether gloom be mine or light, Father, I know that in thy care, Thine I fain would lay my hand in thy care. Father, I know that in thy care, Whenever day its course has run, Or whether gloom be mine or light, Till at the last, life's conflict won, Still teach me trustingly to say, "Thy will be done."
Evangelical Visitor

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Editorial.

SPECIAL NOTICE.

Our Special Notice on first page of last issue was regarded by some as lacking in courtesy. We regret that any one should in this way be hurt. If the notice will be read over again, it will be seen that it was addressed to those whose credit label reads Jan., 1907.

These are considered trial subscribers, the 1 indicating that unless renewed the paper is to be discontinued when the credit is expired. Those who have been regular subscribers and who we expect will continue to be such, we do not drop at once. If such are not just ready to pay when the credit expires we are willing to wait, but a postal telling us what the intention is will give us a better understanding of the matter.

We have decided to wait with the blue mark a little longer, thereby giving more of the tardy ones a chance to get under cover. Send in the renewals!

Church Hymnal Fund.

The treasurer, Bro. A. B. Musser, 68 12th Street, Harrisburg, Pa., has been requested to make a statement of this fund as received from the different districts of the church. Some of the districts have, as yet, not responded, and as he expects to hear from them soon, he has decided to delay the statement until the issue of March 1. He especially desires to hear from those districts that have not reported, to do so at once, so that the committee can proceed with the work. The amount on hand now is $1,626.60.

Correction.

In the Treasurer’s report of Foreign Mission Funds in the Jan. 15 number, Bro. D. B. Martin, Ill., is credited with $50. Bro. Martin corrects this by saying that the church of Franklin Corners gave this amount as an offering at their harvest meeting.

Nos. 6 and 7 Found.

No. 1, Peabody, Kansas.
No. 2, Palmyra, Pa.
No. 3, Cambridge City, Ind.
No. 4, Lost Springs, Kansas.
No. 5, Harrisburg, Pa.
No. 6, Mechanicsburg, Pa.
No. 7, Abilene, Kansas.

It will be seen that it needs yet three volunteers to make the number complete. However, a condition which was hardly looked for by the most sanguine, has now arisen. Instead of answering the appeal of the F. M. Board for five hundred dollars with just that amount, though only half of the estimated need, the brotherhood has responded with the full amount of the estimated need and a little more. This being the case, the question arises as to what the fifty dollar patrons will decide should be done with the amount thus donated.

We have, therefore, several questions to ask those who have given their names in this connection. (1) In case the number falls short of ten, will you then withhold the donation, or will you give it away? (Two fifty dollar donations have already been received.) (2) If you give the amount, are you willing that it be applied to the General Fund, since that is exhausted? We would like to have an answer from each one of those who are interested in this list.

Minister Wanted.

Black Creek, Ont., district meeting authorized that a request be made through the Visitor for a ministering brother and wife to locate in Pelham, Ont., for a year or so, and labor there for the spiritual welfare of the church and people of that place. Address all communications to B. J. Pattison, South Pelham, Ontario.

Meeting Notes.

Bro. J. B. Leaman, of Upland, Cal., is conducting meetings at Black Creek M. H., Bertie, Ont. The church and people are stirred, the house is full every night; many are getting into the “deep things of God.”

Bro. S. R. Smith is laboring at the Mount Rock M. H., Franklin county, Pa. The interest is good and souls are turning to the Lord.

Bro. F. Bowers, of Souderton, Pa., spent two weeks at Reich’s M. H., Lancaster county, Pa., where quite an interest developed. Later he spent about ten days at Mechanicsburg, Pa., where his labors were much appreciated. We have not learned what the results were.

From Kansas comes word of a meeting at Bethel M. H., where several were converted. Also of a meeting at Zion M. H., which was conducted under difficulties owing to the unfavorable weather conditions.

A special meeting is also in progress at Hummelstown, Pa.

May the Lord graciously own and bless every honest effort for the upbuilding of his cause in saving and establishing in grace many precious souls.

The four African letters in this issue are of special interest. The brotherhood in the homeland can share in the joy of the missionaries because of a community of interest in the work. It is a matter of special satisfaction that the appeal for special donations for the purchase of stock was so nobly responded to. But we trust Bro. Climenhaga’s reminder that the General Fund is exhausted will not go unheeded. Bro. Steigerwald’s letter will be of especial interest. The establishing of Christian homes where native Christians, brethren, will live out in social and domestic life the principles of the Christian religion is truly a matter of great importance. We hope the home church will fully appreciate Bro. Steigerwald’s concern in regard to the influence of the home church on the converts. The question seems to be whether the missionaries shall lower the standard of teaching on Christian morals, or whether the church in the homeland will come up to its professed standard, see Section 3, page 282, Conference Index. We hope everybody will consider the matter in the light of God’s eternal truth, and then get in line with that truth.

Brother and Sister J. R. Zook are at present engaged in evangelistic work in the neighborhood of Sandusky, Mich. The attendance and interest are good and souls are returning to the Lord. They desire that all of God’s people pray for them and the work of the Lord. Their permanent address is still Des Moines, Iowa.
Temporarily they can be addressed at Sandusky, Michigan, in care of H. D. Brown. Star delivery.

We are glad to give Bro. Elliott's "Explanatory" room on our editorial space. We trust such as have felt themselves in the mark may not feel grieved any longer. It is always of importance that the admonition of Peter be accepted, "Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." (1 Peter 4:8.)

Explanatory.

Dear readers of the Visitor: In the last issue (Feb. 1) our dear and worthy editor gave me a mild reproof for using words in my article on "Revival Meetings," in January 1st number, that caused offense to those engaged in evangelistic work. The expressions were not used for that purpose, nor was any disrespect intended. First, "Big Guns." There is as vast a difference in the caliber of minister as there is in guns. I admit, freely, that those referred to are mostly men of exceptional ability. In hearing some of them preach, I have felt as small beside them as a shotgun would look beside a large cannon, hence, the term used. The word "Experts" has a jarring sound, and I beg leave to use "specialists" instead. I would have done so at first, had I thought of it, for it fits the place better. A specialist (if I understand it properly) is one who devotes his time and labor to a special line of work, leaving others to cover the rest of the ground. He thus becomes (or should) an expert on that particular line.

I am sorry it caused offense and hope this explanation will suffice. I feel sorry that our dear editor insinuated that anyone would applaud when some one "gets it good," because they did not like the parties that "got it." I have received many letters of warm approval of the article, some from brethren held in general esteem in the church, and I am glad to say that in none of them was there a trace of the feeling referred to, though on the principle involved some expressed themselves much more freely than I did.

Once more. I find I have been misunderstood as to getting help in meetings. I approve of "changing work" with other ministers within a reasonable distance, for various reasons. Finally, I have nothing else to retract from an article, that, as I said, "cost much to write," and trust to be as ever, yours in Christ.

F. ELLIOTT.

We give room in our editorial space for Bro. S. R. Smith's communication in regard to the program of work and training pursued at the Messiah Home Orphanage. This appears to be necessary in order that the suspicion that the children are brought up in idleness may be counteracted. Those who are suspicious on that line ought to visit the institution and see for themselves. The institution in its varied activities and school work can bear having the light turned on, as there is nothing to hide.

Order of Work at the Messiah Home Orphanage.

Messiah Home Orphanage Work Outlined to the readers of the Visitor, Greeting:

In answer to the many questions as to how the work is conducted at the Messiah Home Orphanage, Harrisburg, Pa., and what the children are taught to do by way of industrial training, and to counteract some of the reports that the children are raised as idlers, we herewith submit the following:

RULES FOR 1907.

First Week.

Mary Judy, washes dishes, scrubs front steps and bath room on Saturday.

Minnie Epler, dries dishes, scrubs porches after scrubbing, dusts kitchen, dining room and stove.

Catherine Grill, sets table No. 1, sweeps bath room, hall, and dusts.

Marie Stuckey, sets table No. 2, sweeps porch, kitchen, and dusts.

Jessie Chorpenning, sets table No. 3, sweeps dining room and dusts.

Second Week.

Jessie Chorpenning, washes dishes, scrubs steps and bath room on Saturday.

Minnie Epler, dries dishes, scrubs kitchen space No. 1, sweeps bath room, hall, and dusts.

Catherine Grill, sets table No. 1, sweeps bath room, hall, and dusts.

Marie Stuckey, sets table No. 2, sweeps porches and kitchen.

Jessie Chorpenning, sets table No. 3, sweeps porches and dining room.

Third Week.

Marie Stuckey, washes dishes, scrubs steps and bath room on Saturday.

Minnie Epler, sets table No. 2, sweeps porches, kitchen, and dusts.

Catherine Grill, sets table No. 3, sweeps porches and dining room.

Fourth Week.

Catherine Grill, washes dishes, scrubs steps and bath room on Saturday.

Marie Stuckey, dries dishes, porch es after scrubbing, dusts kitchen, dining room and stove.

Jessie Chorpenning, sets table No. 1, sweeps bath room, hall, and dusts.

Mary Judy, sets table No. 2, sweeps porches, kitchen, and dusts.

Minnie Epler, sets table No. 3, sweeps dining room and dusts.

Fifth Week.

Minnie Epler, washes dishes, scrubs steps and bath room on Saturday.

Catherine Grill, dries dishes, porches after scrubbing, dusts kitchen, dining room and stove.

Marie Stuckey, sets table No. 1, sweeps bath room, hall, and dusts.

Jessie Chorpenning, sets table No. 2, sweeps porches, kitchen, and dusts.

Mary Judy, sets table No. 3, sweeps dining room.

First Week.

Ethel Schafer, carries dishes to wash, scrubs kitchen space No. 1.

Minnie Lauver, rinses dishes.

Sarah Eisenhour, carries dishes to cupboard, scrubs space No. 2.

Eva Eisenhour, carries dishes to table and space No. 3.

Second Week.

Eva Eisenhour, carries dishes to wash, scrubs kitchen space No. 1.

Ethel Schafer, rinses dishes.

Minnie Lauver, puts dishes away.

Sarah Eisenhour, carries dishes to table.

Third Week.

Sarah Eisenhour, carries dishes to wash, scrubs kitchen space No. 1.

Eva Eisenhour, rinses dishes.

Ethel Schafer, puts dishes away.

Minnie Lauver, carries dishes to table.

Fourth Week.

Minnie Epler, carries dishes to wash, scrubs kitchen space No. 1.

Sarah Eisenhour, rinses dishes.

Eva Eisenhour, puts dishes away.

Ethel Schafer, carries dishes to table.

First Week.

Elizabeth Eisenhour, scrubs dining room and bath room.

(Continued on page 10.)
OUR CONTRIBUTORS.

A Prayer for the Church.

O Lord, our God, I thee implore, To lend us each thy gracious aid, That we may feed upon thy word, And of thy wrath be not afraid.

Help us to love each other, too; This is the chief command that’s given, Whereby we may all sin abundantly, And find at last a home in heaven.

How can we love and still refuse, With one another’s faults to bear? What if perfection reigns below, But all a sinful nature share.

Then, let us gently speak in love Where’er thy children go astray, For, O, we little know how soon We too may wander from thy way.

O, may we earnestly contend For what our weary souls have need, And heed not what the worldlings say, And may they while ’tis called to-day Seek an inheritance above.

Shrew, Ont.

SARAH MCTAGGART.

For the EVANGELICAL VISITOR.

Bible Training School.

Since our Brotherhood has launched out in the long felt want of Home and Foreign Mission work, it has become apparent to those who volunteered for the work, that, more or less of a preparation for the work is necessary. Some of those who have been out in the work for some time, have communicated their experience to others, and consequently General Conference has been petitioned several times, to provide for, or grant the privilege to some church, or private individuals, to start a Bible Training School among our people, so that our future outgoing Evangelists and Missionaries might be better equipped for their work. The above proposal has so far not been very favorably received by the Brotherhood at large, hence its delay.

We are glad that the Brotherhood has reason to thank God, and to congratulate itself that there still remains enough conservatism among its members for its future welfare. The writer, although, personally, not unfavorable to a Bible Training School, if rightly conducted, claims, nevertheless, conservatism enough to advise the Brethren to be careful in this matter, hence, this article.

One of the objections, and, perhaps, the principal one, which is brought out against a Bible Training School is, that we do not find anything in the New Testament about such a school. We admit that directly, we do not find anything in the New Testament concerning a school of that kind, yet, indirectly, we believe a Bible Training School can be supported from the Bible. In 2 Chron. 34:22, we find of Huldah, the prophetess, who dwelt in Jerusalem in the college, or, in the school, or, in the study, part. Then, in the New Testament, we find that the Saviour is called by Nicodemus “a teacher come from God,” etc. (John 3:2.) And in Matt. 5:12, we read, “And seeing the multitudes, he went up into a mountain, and when he was set, his disciples came unto him; And he opened his mouth, and taught them,” etc. Here we see that the Saviour taught his disciples as well as the multitude, and the place of teaching is immaterial so long as disciples are taught, whether they are taught in a house or on the mountain side. We know that it was customary in those days for Pagan philosophers and other teachers, to teach their disciples, who followed them from place to place, at suitable places by the way.

Then, too, we find in Acts 18:24, 26, about a Jew named Apollos, an eloquent man, who spake boldly in the synagogue, knowing only the baptism of John, “whom when Aquilla and Priscilla had heard, they took him unto them; and expounded unto him the way of God more perfectly.” Notice, “they took him unto them;” we know not to what particular place, but most likely to their house, and there they taught him, and we have reason to believe that Apollos was better qualified after receiving those instructions for the work he was engaged in.

Then among the early church fathers we find Justin Martyr, born of Greek parents, at the end of the first century, or at the beginning of the second, in the Samarian town Flavia Neapolis, who was educated in the Pagan religion, but he was an earnest seeker after the truth, for the knowledge of divine things. Although there is no evidence, after embracing Christianity, that he ever held any ecclesiastical office; but he became an evangelist, and made it his life work; laboring indefatigably in different countries and in Rome itself, in which he founded a sort of mission school, chiefly for the benefit of young Greeks.

After considering the above, we cannot see why we should be averse to a Bible Training School. But the question is, what are our motives for starting such a school? or, on what principle is it to be conducted? or, what are its teachings going to be? These are important questions, and we do well to consider them carefully, for upon their import will depend, to a certain extent, the future welfare of the Brotherhood.

1. What are our motives for starting a Bible Training School in the Brotherhood? Many, perhaps, are ready to say our motives are pure, we want a school where we can teach and train our future outgoing Evangelists and Missionaries ourselves, so that they need not go anywhere else to receive instruction, and be in danger of imbibing false and erroneous doctrines. We trust that that may be the case, and hope that there is not another underlying reason which we do not want to acknowledge. We know that the human family, in many respects, is alike the world over. Man is man everywhere. Man is an imitative creature; what one sees another does, he, himself, likes to do. It is so with individuals, with families, with communities, and with nations. It was so with the children of Israel; they demanded a king to “be like all the nations.” (1 Sam. 8:20.) If we, as a body of Christian believers, would only want to be like other churches in this respect, we had better not start a school at all, for if we do, we will soon become like other churches, to which goal, sorry to say, we are apparently drifting too fast already.

2. If we start a Bible Training School, on what principle is it to be conducted? We have said above, that man is more or less alike the world over, and that he likes to be like his neighbor. This being true, then we had better consider whether we would want to conduct our school on the same principle as others conduct their schools. We would do well and see whether those principles have been productive of good results, whether morally, or religiously? We know that there is a natural law, which governs every principle. If a principle is carried out under certain conditions in one place, and if carried out in another place under similar conditions, the result will be the same. Hence, if we start a school, and carry it on, on the same principle as others, we will have the same result.

If we look at others, and ask ourselves the question, What have they gained by such schools, and all other schools? They may perhaps have gained a little more knowledge, or attained to a greater degree of refinement, which, after all, is doubtful. For what knowledge is there to be compared with the knowledge of knowing that we “know God, or rather are known of God.” (Gal. 4:9.) This knowledge will refine our language and remodel our lives, so that we become a pattern for piety unto all around us. But, what about
other religious principles of those who have such schools? Have their followers separated themselves more from the vain things of this world than the adherents of those who have no such schools? What about pride, and the fashions of this world? The world has all other places of entertainment, which are crowded by those who have been taught, and by those who teach in such schools and pass as followers of the meek and lowly Nazarene? Then also the church carousals, with many other pernicious things too numerous to mention, which are daily creeping into those churches, which are to a great extent the outcome of a salaried ministry, that has been taught in such schools, and a salaried ministry goes hand in hand with a salaried staff of teachers. Hence, let us take a lesson from all this, and endeavor to save our Brotherhood from such a downfall, if we have not already started to fall, and if so, let us try and remedy, or prevent the cause, as the case may demand.

A school of that kind, if started in the Brotherhood, ought then to be under the supervision of General Conference. The teacher, or teachers, of such a school, ought, likewise, either to be chosen or recommended by Conference to be carefully outlined for the teach other officials of the church are dealt with by the church. Then, too, the course of study for the students ought, and ought to be responsible to Conference for their teaching and conduct. If their teaching or conduct is questionable, they ought to be dealt with by Conference, the same as all others, so that there may be no misunderstanding, in order to avoid all unpleasantness that might otherwise arise.

3. What is to be taught in the Bible Training School? The answer of many, no doubt, is, the teachings of the Bible. Yes, we trust that the Bible will be taught, and that in its primitive purity. The duty of teaching the fundamental doctrine of the Bible, as it was always understood by the Brotherhood, ought especially to be impressed upon the teachers, so that it may not become tarnished with the vague ideas of these latter days. But have we ever considered, if we want right teaching, that we must have the right kind of teachers? Teachers that have experienced a good Bible conversion, and are filled with the Spirit of God; whose lives are an example unto those that are without, together with a good understanding of the Scriptures. These qualifications are absolutely necessary for a successful teacher. It is evident that if a teacher has not right understanding of the Scriptures; he cannot impart it unto others. But there seems to be a sentiment afloat that the whole of Christendom has been in the dark on certain doctrinal points; but now, somehow, it is thought by some, that they have become enlightened, and consequently others have been looked upon as being inferior of understanding, and grave results have resulted therefrom. It has occurred that men who were noted for their piety and fidelity to the truth in their ministerial labors, were despised and set aside by such. Such a course does certainly not reveal a spirit of good understanding. A person who thinks that he has received more light than others, is not qualified, in our humble estimation, for a teacher, neither for any other office of God's house. The man who has a good understanding of Scripture will also invariably be guided by Scripture sentiments. He will not allow himself to become puffed up. Neither will he allow himself to think that all others who were before him were dull of understanding, and that he alone is the man. When we look into God's Word and study it carefully, we find that we are living in a time when people are more apt to become deluded than to become enlightened. (2 Tim. 3:13.) Hence, we ought to be careful what kind of teachers and other officials we choose for the work of the church.

Then, too, a teacher ought also to be "filled with the Spirit." That is, he ought not only have received the Spirit of God by faith in Christ, but he ought also to have retained the Spirit in his heart by a full consecration to God, so that through its aid he may be able to live a consistent Christian life. We know, however, that there is a wide difference in saying that we possess the Spirit and in possessing it in reality. The man who is possessed with the Spirit of God will also invariably obey the teachings of God's Word. There are those who talk much about being filled with the Spirit, but at the same time they refuse to obey some of the fundamental principles of God's house, which were handed down to us by Christ and the Apostles. The teaching of the Spirit of God is the same to-day as it was in the days of the apostles. The Spirit that caused the Apostles to speak, to write, and do as they did, will also, if he dwells in our hearts, constrain us to obey their teachings. The Spirit of God changes not with time. "Jesus Christ the same yesterday, and to-day, and for ever." (Heb. 13:8.) Thus we can readily see whether it is the man that has much to say about the Spirit of God, and at the same time refuses to obey the ordinances of God's house, or whether it is he who, without ado, goes forward in humble submission and obeys the same. The Saviour says "ye shall know them by their fruits." (Matt. 7:16.)

Again, the man who is filled with the Spirit of God, will also be led to uphold a oneness of faith. If we read carefully John 17, and Eph. 4, we will notice that the thought of a oneness in faith and practice is paramount in the teachings of Christ and the Apostles. We are, however, now living in an age of expansion and widening out. This spirit has also, under a false pretense, obtained a strong foothold in the minds of many who profess Christianity. It is right to expand and widen out in the right direction; that is, to extend our labors beyond the borders of our present fields of labor, but not to widen out by sacrificing one or the other fundamental principle of God's house. The cry of the church with the world seems to be for broad men. Men who have apparently no scruples about their teachings and doings. But a certain writer tells us, "If you take the Erie Canal, and without increasing the amount of water, remove one bank to a distance of half a mile, you will broaden it very much, but you will have perhaps only a quarter of an inch depth of water. A great many men spread themselves out and broaden in that way, and grow shallower and shallower. Such men soon evaporate." The above is equivalent to saying, "He who tries to be every person's friend, will soon be no person's friend." Such was not the Saviour, nor the Apostles. They taught the truth, and who believed and accepted their teachings, they shepherded into the fold, but those who believed them not, were left unto themselves, until they believed and accepted their doctrine. So does every one who is actuated by the Holy Spirit. Such an one will not be "tossed to and fro, and carried about with every wind of doctrine," etc. (Eph. 4:14.) But he will be "rooted and grounded and established in the present truth." (Eph. 3:17; 2 Peter 1:12.) Such men are much needed for the different offices of the church. And it is only through the blessing of God, and the faithful labors of such men that the peace, and the unity, and the prosperity of the church is assured.

Charles Baker.

Bateau, Ont.
The New Theology.

"The new theology holds that human nature should be interpreted in terms of its own highest end, and, therefore, it reverences Jesus Christ. It looks upon Jesus as a perfect example of what humanity ought to be, the life which perfectly expresses God in our limited human experience. So far as we are able to see, the highest kind of life that can be lived is the life which is lived in terms of the whole, as the life of Jesus. "Every man is a potential Christ or, rather, a manifestation of the eternal Christ, that side of the nature of God from which all humanity has come forth. Humanity is fundamentally one, and all true living is the effort to realize the oneness. This is the truth that underlies all noble efforts in the common good in the world to-day."

"The new theology looks upon evil as a negative rather than a positive term. It is the shadow where light ought to be; it is the perceived privation of good; it belongs only to finiteness. Pain is the effort of the spirit to break through the limitations which it feels to be evil."

"The new theology believes that the only way in which the true nature of God can be manifested either by God or man is by a struggle against limitation, and, therefore, it is not appalled by the long story of cosmic suffering. Everybody knows this after a fashion. The things we most adore and reverence in one another are things involving struggle and self-sacrifice."

"The new theology watches with sympathy the developments of modern science, for it believes itself to be in harmony therewith. It is the religious articulation of the scientific method. It, therefore, follows that it is in sympathy with scientific criticism of the important religious literature known as the Bible."

"While recognizing the value of the Bible as a unique record of religious experience, it handles it as freely and as critically as it would any other book. It believes that the seat of religious authority is within, not without the human soul. Individual man is so constituted as to be able to recognize ray by ray the truth that helps him upward, no matter from what source it comes."

"The new theology, of course, believes in the immortality of the soul, but only on the ground that every individual consciousness is a ray of the universal consciousness and cannot be destroyed. It believes that there are many stages in the upward progress of the soul in the unseen world before it becomes fully and consciously one with its infinite source. We make our destiny in the next world by our behavior in this and ultimately every soul will be perfected."

"From all this it will surely be clear that the new theology brushes aside many of the most familiar dogmas still taught from the pulpit. We believe that the story of the fall, in the literal sense, is untrue. It is literature, not dogma, the romance of an early age used for the ethical instruction of man. We believe that the very imperfection of the world to-day is due to God's will and a working out of himself with its purpose, a purpose not wholly hidden from us."

"The doctrine of sin, which holds to be blameworthy for deeds that we cannot help, we believe to be a false view. Sin is simply selfishness. It is an offense against the God within, a violation of the law of love. We reject wholly the common interpretation of atonement, that another is beaten for our fault. We believe not in a final judgment, but in a judgment that is ever proceeding. Every sin involves suffering, suffering which cannot be remitted by any work of another. When a deed is done its consequences are eternal."

"We believe Jesus is and was divine, but so are we. His mission was to make us realize our divinity and our oneness with God, and we are called to live the life which He lived."

The foregoing statement of Theology by the leader of the Non-conformist churches in England is an awful revelation of modern apostacy and unbelief. The term "Non-conformist" may not be understood by all of our readers. In England the "Church of England" (Episcopal) is the State Church; all others who do not conform to her order and rule are called "Non-conformists," except Roman Catholics. This is a general term and includes Methodists, Baptists, Congregationalists, Presbyterians, etc., etc. The fact is simply awful to contemplate; the English Church is fast drifting back to popery, and the Non-conformist churches into what is practically infidelity. "How are the mighty fallen?" Twenty years ago
any minister of an orthodox church, preaching such doctrines, would have been promptly silenced and expelled; now he is applauded and invited to make a tour of the churches and proclaim it from their pulpits. What a different reception error gets than truth. When John Wesley began preaching the "New birth and Scriptural holiness," though he was a clergyman of the Church of England, and preached only her real but neglected doctrines, one church door after another was closed upon him, and he sadly says in his journal, "I was told to come there no more." If any of our readers can find in the foregoing "statement," any food for a hungry soul, anything that satisfies the unutterable longing of the human heart for peace and rest, anything that dispels the darkness and fills the soul with light and hope, then I freely confess, you can find more than I can, or you are more easily satisfied.

When this "New Theology" rightly gets in its work, there will be a sweeping revision of the church hymnbooks. No "Fall," no "Atonement," no sin, no sinners, no salvation, and no judgment day. Dr. Watts, Charles and John Wesley, Doddridge, Newton, Montgomery, etc., whose songs have cheered the hearts of past generations must "pack up their baggage and go." In place of their soul-inspiring hymns I suppose these advanced theologians will sing such "bathos" as the following, the raw material of which I extract from their "Statement."

"To Thee, or It, we know not what, We bring the homage due; And still eludes our view."

"We come with high and noble minds, For we, too, are divine; We seek for Thee, or it, or what, Let light upon us shine."

"We follow science where she leads, And what she finds we share To help us find the "Great Unknown," The How, the When, the Where.

It sounds a lot like the sentiments of the Athenians at the time of Paul's memorable visit. From all such doctrines and cunning deceits of men, I would say in the language of the Anglican Litany, "Good Lord deliver us."

F. ELLIOTT.

To pander to evil will not suppress it. To call evil good does not change it. To set one evil over against another will not counteract it. To excuse, condone or palliate it will not destroy it. The way to defeat the wrong is to exalt the right. The way to keep the devil out is to keep Christ in.

Faith by Obedience.

O Lord, we pray from our heart's depth, That wisdom thou wilt give, To stand upon the word of God, And for thy glory live.

We need the wisdom from above, And faith, which cometh from thee; To rest upon thy faithful word, And its fulfillment see.

'Tis not the faith within the head, But faith within the heart, That grasps the promises of God, And bids the foe depart.

Then let us search the word of God, And each command obey; And this will bring the faith of God; There is no other way.

Were God to give high-minded men The faith of John or Paul, They would only do one noted deed, Then great would be the fall.

But if we do his perfect will, And sit low at his feet, He'll give us faith for every need, His service will be sweet.

—Selected by Sarah Custer.

For the EVANGELICAL VISITOR.
A Brotherly Exhortation.

"If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." (James 1:5.)

In reading the recent discussions on tithing in the Visors, and noticing that quite a difference of opinion exists among the brethren, the above Scripture came to my mind, and even before so much had been written about it. Now we may differ in opinion and yet be of the same spirit. 1 Cor. 12:4, 5, 6, "Now there are diversities of gifts but the same Spirit; and there are differences of administrations but the same Lord. And there are diversities of operations but it is the same God which worketh all in all." Now, while we may differ in opinion we have not the right to say of our brother he is wrong, unless his opinion is contrary to the Word.

The Word teaches us we have different gifts. Let us try to make use of our gift, to improve and go on unto perfection. Perhaps it is necessary to ask God for wisdom. The wisdom he gives is not the wisdom of the world. If you read 1 Corinthians, chapters 1 and 2, it will point out the danger of seeking after the wisdom of the world. Paul thought it best not to use wisdom of words lest the cross of Christ be made of none effect.

When we look into the world at this day and age, we must believe that the wisdom of the world is one of the great hindrances of people turning and coming to the plain and simple gospel way.

Paul thought it best to be with his brethren in weakness and in fear; and, I believe, we can profit by following his example. In Matt. 5:20, Christ said, "Except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven." By what we can learn the scribes were a people of education, especially in writing, and filled the office of a secretary. The Pharisees were a very strict religious people in some outward ordinances, yet inwardly, we understand, they were proud, selfish and hypocritical. So let us take the word in its simplicity and learn the level platform, as we read that the low must be brought up and the high must be brought down.

In 1 Corinthians 2:6, 7, Paul speaks of another wisdom. "Howsoever we speak wisdom among them that are perfect yet not the wisdom of this world nor of the princes of this world that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory. This is the wisdom that we should strive for, and we can be thankful that God is willing to give it to the meek and lowly in heart as well as all those that come in his appointed way. How glad and rejoiced we are when we hear or see one willing to come in the meek and lowly way. Let us consider for a moment what God has done for us,—gave his only Son to come into this sinful world: and then let us see what he, his Son, has done for us,—gave his life that we may have eternal life. Should we not give our life to his service since we see our life is in his hand? When he calls us to leave this world we must go and leave all behind; so I believe we are only stewards of what we possess. Let us take God's Spirit for our guide, and if we are willing to be obedient to his service and give him willing to obey; but let us remember that we are fallible beings, sometimes get above or below the line. He that doth not provide for his own house is worse than an infidel; and on the other side may be too liberal, especially to those things that are unnecessary, or that which is not meat.

When it was said to the one that had great possessions, "Sell what thou hast and give to the poor," I believe unless he did that he would not become a follower, as we see he went away sorrowful.

I have given a few of my thoughts or leadings on the subject, hoping that God may receive all honor, and we be furthered on in the way. Will you pray for me—one who desires to be one of his little ones, that I may at all times be at his service whatever he may have me to do, and especially on
my battle ground, that I may be a light to those about me.

JACOB M. MYERS.

Greencastle, Pa.

Keep the springs of joy fresh and sweet flowing in your heart. Nothing so strengthens for the battle.

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

For the Evangelical Visitor.

Obedience the Test of Love.

Jesus said, “If you love me, keep my commandments.” We may say we love him, but the proof of our love is obedience to his word. Again Jesus said, “By this shall all men know that ye are my disciples, if ye love one another.” This means that sainthood shall be known by carrying out this principle by their actions while going through life. It puts the Christian on the test before the whole world; because, when our fellow man at our side in need through sickness, poverty or any affliction, then, if the love of God is in our hearts, we will see after those who are in trouble in any way, and also see that their every need is supplied, if it is within the limits of our power; and, further, if we see such are a little careless, and their experience may not be what we think it might; we, who are strong, will tell such and lift up the hands that hang down and strengthen the feeble knees. Not all that we preach or testify proves to humanity that we are his disciples, but what we practice along this line by the Word of God is what will do us good when the final account will be given us.

Again Jesus said, “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” Why did he say this? “That ye may be the children of your Father which is in heaven.” Many will say they love God, but when they are to love their enemies, they will shrink and fail. Such will only love those who will love them. Our Heavenly Father loved those who hated him; so much so, that he sent his only begotten Son as a Redeemer to thirst, give him drink; for in so doing thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.” “Love is the fulfilling of the law.” It never can be destroyed; though all the powers of the wicked one may rise up, and for some time may rule, but love will eventually rule.

GEO. S. GIRM.

Louisville, Ohio.

For the Evangelical Visitor.

Prayer.

While on the train from Philadelphia to Harrisburg, I was impressed to write to our church paper some lines to encourage all Christian people to pray on. In doing so we will be gaining ground. It is a direct command of Christ to watch and pray, and also to pray that laborers be sent forth into the harvest; and our Lord ever was a good example of prayer. He often prayed and at times prayed long, when alone. If we feel like making long prayers, they generally should be in private (secret). In public prayers, as a rule, should be short.

Our prayers should not stay alone, or inside our line fence, but as Christ taught his disciples to say, “Our Father, your service is rebuked, because he is the Father of all. Paul, in speaking to the Athenians, tells them that we are the offspring of God; and in another place we read that Christ is not ashamed to call them brethren.

Oh, for that childlike spirit of prayer! It is not the multiplicity of words, or in a highly polished grammatical style, but only speaking to God, as we do to father and mother, empty out the wishes of our hearts before him, trusting he will not give to us that which is a hurt to us.

Take, for example, the Lord’s prayer: how short it is, yet, yet all-inclusive. These are only sixty-six words and over two-thirds of the words are only of a single syllable, the longest word being temptation. I learned a good lesson a few weeks ago in the line of prayer near Rowenna, Pa., from a little boy, about two years old, while kneeling beside his grandpa in his evening worship. The little boy said, “Pa, pray.” His desire being granted, he said: “Papa, candy.” Truly, that was a prayer. He asked, expressed his desire to grandpa in two words only. Is not that childlike?

Again, turn to Matt. 6:9-13, and see the simple way of prayer. First, we take the child’s place and recognize him as Our Father, and we want his name to be hallowed or exalted, not ours. And, we want to be in his kingdom, not in the kingdom of this world; and we want to do his will, and we want God to deal with us as we deal with our neighbors, and ask for our daily need, not for riches but for our need. But, to be rich is no sin, but to trust in uncertain riches is wrong. If God entrusted much of this world’s goods, (I Tim. 6:7-10). We ask God to keep us in the trying hours, for we look to him for help, for he hath all power. Glory! And he is our Deliverer and Redeemer. With Paul, I feel to say, “Praise his Holy Name. Amen. Pray for me.”

“On land or sea, no matter where; Where Jesus is, ‘is heaven there.”

F. K. BOWERS.

Souderton, Pa.

For the Evangelical Visitor.

Crums

All the good regulations and admonitions by which we would govern others, will, in the judgment day, condemn us, if we do not live them ourselves.

Better be broken and holy, than to be whole and not broken.

Whitewashing is practiced much in this life, but washed white is the only washing that will answer in the great judgment day.

We can only know ourselves in the measure in which we know God.

We should never expect to be exalted in the mind of the world in this life, for it is the time of our humiliation, even as it was Christ’s.

We always have the majority when we stand out for God and his word.

One soul going through with God at any cost, troubles the devil more than one hundred souls who have not sold out all to God. As long as the devil can keep us holding back just one little thing, he has a claim on us.

We bring glory to God when we get down before him, but not when we get the downs.

Enoch walked with God three hundred years, and then made his home with God, but, alas, how many in our day of gospel privileges will walk, not a year, a month, a week, and many not even a day, with God, without them returning back to their little miserable huts of self.

Soft or smooth words spoken out of a cold heart have a chilling and freezing influence.

If we do not receive cold treatment and persecution from the professing world, we come short, even on that line, of sharing with Christ his sufferings.

To know, by personal experience, the double cure of sin (that is to be born again, and also be sanctified wholly) brings more comfort and consolation to one’s heart than all the friendship and comfort which anyone may or can receive in this life.

Words spoken out of a heart full of the love of God, are of a burning nature (Luke 24:42). But if our heart is of the right temperature they will not produce palaver.

Mulgrave, Ontario.

D. L. GIRM.

For the Evangelical Visitor.

A Sister’s Letter.

It is to be lamented that the cause of Christ runs so low, but why does it? Why are people so afraid of holiness? Why are people so afraid of sanctification? Do we not read in God’s word, “The very God of peace sanctify you wholly”? Why do people want not the blood of Jesus to cleanse them from all sin?

Some have a general testimony; they know they were truly converted; they know their sins were forgiven; they knew how their beginning was right: but now, this and that and something else, and in the end they are afraid they will not be saved; then turn around and tell the sinners to get converted, if they did and would profess holiness, they are ready to tell them, be careful to live it; better not say much about it. That is just what Satan likes to hear. It seems to me he likes to hear nothing better than if preachers and professors talk in a testimony meeting about the mistakes of holiness professors. The word of God says, if we have nothing good to say about people we’d better not say anything. (It
likely would puzzle the sister to locate, give
choose. (Here the wording is not found in the word of God.—Editor.)

But if I do things that are not right people have a right to talk. The old say-
was, see a fault in me, mind it in your own
wake better not say anything about them at meeting because the word of God is so full of holiness. I praise God that we read in the book of all because this can not be destroyed as long as the world stands, about wor-
shiping God in the beauty of holiness, and that people can get sanctified. There is a life more abundant, a higher life to be attained than the world can give. He will say the expression that I heard, "I am on the King's Highway of Holiness, stepping on the promises, bless God; I am going on, I am on the way, I am taking my place, I am en-
age one another and not be a hindrance to the cause of Christ. He shed his blood for me.
It is not what I do, or what I did, it is alone through the mercy of God that I am saved and kept. I am glad you say, "He is able to keep that which I have committed to him." SARAH WIEMER.

For the Evangelical Visitor.

A Virginia Letter.

Dear Readers: Since last I wrote, God has given me a taste of deep sorrow, bringing with it deep waters, yet as it all has made my heart to rejoice, has filled my mouth with song and praise for him.

On the 27th day of December, I received a telegram telling me of my father's ill-
ness, and bidding me come at once as he was, from that hour, broken. He was de-

ted was preached there.

On the following Saturday his remains were laid away. He was a prisoner, a preacher of that dead body which will ring in the ears of perhaps more than a hundred souls. Folks fell on their knees before God; sev-
eral amens and hallelujahs went through the air. Oh, I tell you, friends, God works.

My father's death has meant much for me. Wonderful things I have learned. Oh, I am just filled with God. I am glad we read, "I am saved and kept. I am glad we read, •

Yours for Jesus in the great conflict,

BERTHA BOLTER.
P. O., Wachapreague, Freight Station, Kelso, Pa.

In Memoriam.

In loving memory of my dear mother, Catherine Gramm, who departed this life to be with Jesus Nov. 7, 1906.

Yes, dearest mother, thou hast left us; but only gone to be with Jesus. How heavy the load we feel, yet our loss is your gain.

Our hearts are filled with sorrow and, Oh, the pain when we see the vacant places, and, Oh, we remember that bright smile, that gave us loving words of comfort, and cheered us on the way, is now forever silent.

How much more holy is your lying face, yet we want to say:

"Blessed be the Lord that taketh, Blessed be the Lord that gave."

Just before the angel beckoned you to come, your smiling face was of dazzling brightness. Then you closed your eyes in death, and when I knew you were going home, Mother, dear mother, in that bright eter-

nal city, dear mother, you are gone.

It gladdens my heart with a joy that's un-
told,

To think you have gone a city that will never grow old.

Her only daughter,

MRS. E. S. LEHMAN.

Harrisburg, Pa.

For the Evangelical Visitor.

Meetings at Cambridge, Mich.

After meetings had been in progress a trible over two weeks, Bro. and Sister J. R. and Anna Zook arrived on December 2. Meetings continued five weeks after our brother and sister arrived, making it in full seven weeks' meetings.

The meetings commenced with fair in-
terest, and were of an encouraging nature, the interest increasing as the meeting con-
tinued. The day services which were held in the afternoon, were greatly blessed. The teaching in day meetings was mostly intended for the encouragement of the be-
liever and was honored and blessed by special outpourings of the Holy Spirit. At one meeting while we were bowing before God in earnest prayer, without any excite-
ment, the Holy Ghost fell upon us, and God's children arose from their knees with praises on their lips, another with tears of joy in their eyes, on account of the anointing of the Spirit. A number received the anointing which led them out in more usefulness, for which we praise and pray the Lord. Eighteen or twenty gave their hearts to God and wit-
nessed to their acceptance. While visiting in homes a number of families gave their hearts to God; after this some were giving workings right; others gave up their filthy habits, and became real workers in the meetings.

The word of God was preached with great power. We can say our brother did not shun to declare the whole counsel of God. People were heard to say we will never forget those meetings.

The children's meetings were very in-
teresting; the little faces were lit up with joy as they listened to the simple story of Jesus, the meetings were a real blessing to the children. Many of our dear ones had not been altogether in harmony with the work, but every line, but during the meetings some took courage and are now in complete har-
mony with the teaching of the Brethren. After meetings were in progress for seven weeks, many people throughout the community were sorry to see them close; and now since the meetings are closed there is much to be done, and we ask the broth-
therhood to pray for the work at Cambridge, and bless those young converts by keeping them faithful till the final reckoning.

Let us pray for our Brethren who are laboring for the gathering of souls. While we are not all called to go out on the field, let us, who remain at home, do our best to take care of the work, and pray God's blessing upon those who go. This way the world will be blessed, for this is the way the world will know that the church is in harmony, the home Breth-
ren and pastors praying for our evan-
gelists and the evangelists praying for the home Brethren and pastors. Amen.

JONATHAN LYONS.

R. F. D. No. 8, Owosso, Mich.

There is not so great a fool on earth as the clever man, when he is one.—O. R. JAMES.

"Wait!" is a hard nut, but it hath a sweet kernel.—Bel.
Order of Work at the Messianic Home Orphanage.

(Concluded from page 3)

Georgia Chorpenning, dries dishes and scrubs dining room.
Carrie Pine, brushes floor, puts dishes up in cupboard and scrubs dining room.

Second Week.
Carrie Pine, scrubs dining room.
Elizabeth Eisenhour, dries dishes and scrubs dining room.
Georgia Chorpenning, brushes floor, puts dishes up in cupboard.

Third Week.
Georgia Chorpenning, scrubs dining room.
Carrie Pine, dries dishes and scrubs dining room.

First Week.
Mary Barkdoll, Evelyn Schafer—Scrub bath room and hall.

Second Week.
Mary Barkdoll, Evelyn Schafer—Attend to children.
Esther Judy, sets table No. 3, and puts bread away.

Fifth Week.
Minnie Lauer, Esther Judy—Scrub bath room and hall.

Sixth Week.
Carrie Pine, attends the clothing.
Elizabeth Tracy, washes, irons, mends, sweeps, dusts, and scrubs bath room.

Fourteenth Week.
Louisa Pine, washes, irons, mends, sweeps, dusts, cleans pantry and cupboard.

Fourth Week.
Anna Strouse, washes, irons, mends, sweeps, dusts, scrub porches and bath room.

School Work.
In addition to the above outline program of work at the Orphanage there is also the school work. All children over five years of age are required to attend the school five days of the week. Work in the school room continues from 9 a.m. till 4 p.m. with an interval of noon recess of an hour and a half. An hour in the evening is spent in home study by the scholars.

We intend to give a total itemized account in a later issue.

S. R. SMITH,
Secretary and Treasurer.

The Nobleman's Daughter.

The daughter of an English nobleman, worldly, proud, ambitious, and fond of pleasure, was brought to know Jesus as her Savior. Her conversion was manifested in her life and ways. Her father, who was a thorough man of the world, was greatly displeased, and sought in every way to lead her into the world, in the hope that she might give up her "foolish notions." Temptations in worldly society, extravagance in dress, and traveling in foreign countries were all tried, to drag her down again to the level of the poor world. But her heart was fixed: Jesus was more to her than all the earth could give, and to him she was resolved to cleave. Baffled and disappointed, her father resolved upon one last desperate effort, by which his end should be gained, or his daughter's earthly prospects ruined. A large company of nobility were invited to the house. It was arranged that during the festivities the daughters of different noblemen should entertain the company by singing, accompanied with music on the pianoforte. She was chosen as one of the number. It was a moment of trial for the young believer. If she complied, and joined in singing in songs of the world, her testimony for Christ would be wrecked and her communion with God broken. If she refused, her father had threatened to expel her from his house. She would be publicly disgraced, and lose her place in society. The gay company were gathered together, and one after another performed her part. At last the name of this young lady was announced, and the eyes of all were turned toward her. The crisis had come and every one wondered how the scale would turn. She arose, and with a calm and dignified composure took her seat at the instrument. Her father thought he had gained his point. After a few moments of silent prayer, then, with a voice of unearthly sweetness and solemnity, she sang:

No room for mirth or trifling here,
For worldly hope or worldly fear.
If life so soon be gone;
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne.

No matter which my thoughts employ,
To confide my soul to friends or foes,
But O, when both shall end,
Where shall I find my destined place?
Shall I my everlasting days
With foes or angels spend?

When the singing ceased the solemnity of eternity was upon that gay assembly. Then without speaking, they dispersed, one after another slipping from the room. The father wept aloud; and when he was left alone with his daughter, he asked her prayers for his soul's salvation; and her prayers were not in vain, for the proud man was humbled before God to confess himself a sinner, to accept by faith the Savior of the lost as his own, and to follow and live for him. His life, his wealth and his talents were henceforth the Lord's.

Unconverted reader! it may be the fear of man that is keeping you from Christ. You dread the frown of relatives who, like yourself, are without Christ. You need not. If you claim the Lord Jesus as your own and only Savior, he will strengthen you, and give you courage to own him before friend and foe, as your own and only Lord.

"How long halt ye between two opinions?" Choose this day between Christ and the world. —Pratt.

"People who cannot walk straight are always anxious to sit down and argue about the right way."

Isaac lived at Hebron, where the incident of the sacrifice took place. The story of Abraham's attempted sacrifice of Isaac is a modern example, of the treatment the Jews have commonly received these unexplained dispensations.

Promises of moral weakness. The older brother and his mother, mired in the life-long devotion to each other in an age and country in which personal service was so rare. Their characters are different; each needed the other.

12. Sinned immediately, indifferently, blessed with an unlaedard-fled, "a very unusual yield," though not wholly unknown in the nearly Nile valley. He was farmer as well as stockman.

13. Waxed great with the thrust that has characterized the Hebrew race in all ages, until the envious but short-sighted king brought him to ruin.

The policy of Russia is a modern example of the treatment the Jews have commonly received these thousands of years.

18. Isaac digged again the wells of his father, flourished in the pro- ductive district, restoring the names given them of old.

19. To avoid quarrels he retired with his family and flocks and servants successively to Ezek (cemetery) and Sit- nah (cemetery) and Rehoboth (room) and finally to Beersheba, where the old well of his father was reopened and a new one dug.

20. With the memories of childhood revived, he sought the old wells whose memory his warm heart tenderly cherished. Jehovah renewed the ancestral blessings and bid Isaac fare well.

21. He did the logical thing—built a cairn of stones, or rather, a menhir, a day stone for much the same reason. Regular worship was restored at Beersheba.


The Sunday-School.

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

COMMENT.

1. The great ideals of life are often fought on the silent battlefields of the heart.

2. Do not wholly ignore the matrimonial counsels of your parents and superiors, your young man.

3. The age old in nature are the most powerful.

4. Apparent temporary defeat may mean ultimate victory.

5. Blessed are the peacemakers.
PUBLISHERS' NOTICE.

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2. When writing to have your address changed, be sure to give both old and new addresses.
3. The date on the printed label shall show to subscribers when their subscription expires.
4. If you do not receive the Evangelical Visitor within ten days from date of issue, write us at Philadelphia, and we will send the number called for.

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2. Communications without the author's name will receive no recognition.
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Our City Missions.

Philadelphia, 3421 N. Second street, in charge of Brothers Peter Stover and Sister Stover.


Chicago Mission, 9256 Peoria street, in charge of Sister Sarah Bert, Bro. B. L. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 721 Ninth street, in charge of Sister Ella Mahler and University Ave. In charge of Bro. Max and Sister Ella Mahler.

Stephensville, Ont., in charge of Bro. and Sister A. L. Eisenhower.

EVANGELICAL VISITOR.

Published Bi-Weekly at Harrisburg, Pennsylvania.

February 15, 1907.

JANUARY REPORT.

Dea Marke Mission.

Receivables.

Balance on hand, January 1, $23,434.44; H. Engle, Des Moines, $3,000; F. W. Langel, Des Moines, $6,000; T. P. Huffman, $55,000; C. S. Herr, New Carlisle, Ohio, $500; J. M. Engle, Mount Airen, $200; Mary A. Cobb, Pa., $10; C. S. Herr, $138.32; Mary A. Cobb, Pa., $33. Total, $1,020.97.

Balance on hand Feb. 1, $31,177.

To the Creditors:—They that trust in the Lord shall not be moved, but abide forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever. We praise God for the comfort his word is to us. His promise has never failed. Pray for us that those whom we visit and reach with the word of life may likewise find it precious to their souls.

MAX & ELLA MAHLER.

BUCKAL Y MISSION.

Report for Month of Jan., 1907.

Balance on hand, $5.30.

Donations.

Valley Chapel S. S., $3; J. B. Caskey, $3; A Young Brother, $6.50; Jesse Brechlin, $3; Laban Climenhaus, $60; C. S. Herr, $5; Albert Doner, $2; J. M. Engle, $5; Alvin Wingert, $1; Jesse Wingert, $6.50; Sister A. L. Eisenhower, $5; Tena Baker, $1; Emma Climenhaus, $30; Sarah and Ida Sider, $7; Carrie Swain, $1; Elna Sider, $1; Susanna Laban, $4; P. C. Trimmer, $5.

Expenses.

One ton coal, $6.25; gasoline and oil, $27.55; chapel and class-poor furnishings, $750; groceries, car fare, etc., $1265; balance on hand, $83.50.

Provisions Donated.

Christ, Sider, basket of provisions; Clarence Center, two baskets of provisions.

God is worthy of all praise for the wonderful way in which he has supplied the need of the Mission, both spiritual and temporal during the past month. We thank the brethren and friends for their liberal aid, in sending money to the Mission, and especially are we greatly encouraged to believe many earnest prayers have gone up to God for our behalf. At least we have realized the help and blessing of the Lord very precisely which we believe is only possible when either we or some one is giving themselves to the great ministry of prayer.

Those things to which we would have looked forward to, as great hindrances in the work, had we known how much provision was made, since they have come are only tools in the hands of the great potter to mold us and to make of the clay which was marred in the hand of the potter another vessel as seemeth good to the potter. Because Satan is opposing us is a good evidence that God is with us and we should more unitedly come up to the help of the Lord against the mighty.

The meetings mentioned in last report, conducted by Bro. J. W. Hoover, closed Sunday, Jan. 27th. We feel that the Lord is working through his brother in that God's people were revived and the unconverted who came into the meetings felt their need and received some help from the brother requested prayer, some repented and prayed themselves, and we give God the Definite help. May the blessing of the Lord accompany our brother to other fields of labor and may his labors be crowned with success, is our sincere prayer. There may be times when we do not fully comprehend and each other's situation and in our blindness we criticize, but we criticize when the Lord works.
eyes and we begin to pray for each other, the Lord himself becomes our reconcilia-
tion. Praise the Lord!

Feeling this unnatural usefulness for the work, we continue to solicit an interest in
your prayers. Yours in the bonds of per-
fec love. GEO. & EFFIE WHISLER.


Report for January, 1907.

Balance, $101.89.

Receipts.

A Sister, Greencastle, Pa., $3; Chambers-
burg, Pa., $1; New Carlisle, Ohio, $5;
Wayne County, Ohio, Brethren, one box
clothing.

Expenditures.

Coal for Mission, $15.30; Mission expen-
des, $1; For poor, $30.00.

"To do good and to communicate forget
not, for with such sacrifices God is well
pleased." (Heb. 13:16.)

No man is what he says, but what he
does. Some have charity always in their
mouth but never in their hearts, and such
are great talkers, but little doers. Thank
God, there are some who have the great
work. We consider it a good work; and good
Lord is slighted when the poor are
neglected. We know how to do good and do
it not, it is sin. Let us not think of putting
them (the poor) off with our prayers and
good wishes, for a prayer or a act, that
which is not worth a cent would be of but
little benefit to a poor sufferer. We are
but wind and will neither feed the hungry
nor clothe the naked. Let us, by soft pity
and tender compassion to the weak, and,
by going about as far as we have opportunity,
to seek the sons and daughters of affliction,
and when we find them in wretchedness, let
us pity them and by acts of kindness show
that we possess the mind that was in
Christ, Phil. 2:5: "Let this mind be in you
which was also in Christ Jesus." Feed the
hungry, clothe the naked, comfort the mourner
and instruct the ignorant. Breth-
en and sisters, if you would come into
homes as I do, you would not wonder that
I am writing such letters. I will only refer
to a few families among many that we
visit. One is where the wife is down with
typhoid fever, and not a penny in the world.
Another one, a widow with three children.
They were nearly frozen. Another brother
had his arm and ribs broken and his wife in
such a condition that she cannot do any-
things, except lying in the world. She could
mention many such right here in our
neighborhood. I believe, in the world, we
will visit such people and have nothing but
prayers and good wishes? Jesus says, "Verily,
I say unto you, inasmuch as ye have done
it unto one of the least of these my
brethren, ye have done it unto me." Then
shall he say also unto them on the left hand,
Depart from me ye cursed into everlasting
fire prepared for the devil and his
ancestors, for I was an hungered and ye
gave me no meat; I was thirsty and ye
gave me no drink. I was a stranger and
you took me not in, and naked and ye
clad me not, and sick and in prison and ye
visited me not. The Apostles says, "Pare religion and
unbried before God and the Father is
this, to be good to the neighbor, and to
affliction and to keep himself unspotted
from the world." Prov. 14:21. "He that
decides peculiar to him is the neighbor, but
that he hath mercy on the poor happy is he." The
poor widow whose agonized heart he makes
glad blesses him; the orphan whose tears he
dries up by supplying his pressing wants
blest; the poor sick and only sick, and all
with that are distressed, whether in
mind, body or estate, will lift up their
eyes to him, and his blessings on them and
hiss hand of their deliverer. Prov.
22:29. "For there is a hopeful one shall
be blessed, for he giveth of his bread to the poor;"
but the blessings he receives from the
heavens to the earth, are not to be compared with the blessedness he
feels in his own bosom. Acts 20:35: I
have shewed you all things how that so la-
bouring ye ought to support the weak and
to remember the words of the Lord Jesus
how he said, "He that is disposed to give shall receive." He shall not only be
blessed of man and blessed in himself but blessed of God. "And this commandment have we from him, that he who loveth God loveth his brother also." Brethren, pray for us. The grace of our
Lord Jesus Christ be with you. Amen.

Your unworthy and faithful sister,

PETER SOWER AND WIFE.

3423 N. Second St., Pa.

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, Addie Engle,
Macha Mission, Kalomo, N. W. Rhodesia,
care Dist. Commissioner, South Africa.

Harvey J. and Emma Frey Mishaberi
Mission Gwanda, Rhodesia, South Africa.

Care Blanket Mine.

Josie R. and Alberta Eyster, Modernfon-
ttein P. O. (Intokozo Training School), via
Zuurfontein, Transvaal, South Africa.

Isaac O. and Marjore I. Schuman, Box 116,
Fordsburg, Transvaal, South Africa.

India.

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

N. H. and Mrs. N. H. Reichard, Jai-

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

Josiah and Rhoda Z. Martin, Bach-
rathupar P. O. Munsboom district, India.

Central America.

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

Received.

MATOPPO MISSION, BULAWAYO,

Report for January, 1907.

Dear readers of the Visitor: On this
last day of the old year, I will try and
report some of the doings at Matoppo.
We are all in our usual health; no change
has come in wife's condition. We had
hoped that she might be able to be a care
but thus far we have seen none. We
have not given up all hopes yet but are still
looking to the Lord to do the work.
Sister Bert is quite well from the attack
of fever which she had some time back.
The brethren and sisters at the Out-Sta-
tions are all well as far as we know. We
had word from Mapane Mission to-day,
and from Mashaba on the same week.
They are all enjoying fair health, and a good por-
tion of God's grace. We also had word
from the sisters North last week; they too
report good health, and prosperity in the
work there. We are very happy to hear,
ever, that they have had the misfortune
to lose one of their own through disease
that is now going through that part of the
country.

We spent a very pleasant Christmas;
there were five hundred and sixty out to
meeting; we gave them the usual treat of
ach after the services. The balance of the
day was spent very quietly. The message
of glad tidings which was given here, as
well as at many other places, we trust will
have a lasting effect. Oh, could the world
realize what has been done for its redeem-
ment, and the removing of its grief, sorrow
and woe, how much might be turned to
joy that is now sorrow.

We had a most pleasant time on Thurs-
day last. It was an occasion of joy to us
all, when Matsuba Ndhlovu and Makwa
Withutso were united in marriage. It is
what we have been praying and hoping for
and we believe it was of the Lord.
Matshaba, as many of you know, is our teacher
here at the Mission. Sometimes he has the
whole school and all of us, when once one
of the sister workers is helping in the school,
he has charge of the primary classes.
Makwa, his wife, is one of our most earnest Christian women.
She received into full fellowship by baptism
last September. We have good hopes for
their future, as being useful in the work
of the Lord; let us all pray that they may
be given up in all things to do his will
wherever he may lead them. This
is now the second Christian man and wife
of our number. We have long been praying
for Christian homes where the Lord Je-
shove can work and be welcomed. Now that
we have them, let us all help with our prayers
that they may indeed be a light to their
people. We have every reason to be en-
couraged that the presence of such workers
is a promise that there is victory on our side.
It is not without interruption at times, by the enemy,
who would pull our work to pieces if we
had established it with our own hands, but we
are glad that we are enabled by the grace of God
now how to take care of his work, and we just
look to him in times of test. He never
fails.

We wish to ask special interest in your
prayers for the converts here in Matoppo.
Some show a great desire to live a pure life, but from
living in sin and vice so long, some find
that the old man has a tight grip on them.
Especially remember Matsuba's mother.
She is a woman of about forty, sixty or
fifty years old, and has a great desire to follow
the Lord, to live a clean life. Her greatest
enemy is beer and tobacco. She told me
a few weeks ago that she could leave off
beer but that tobacco was her habit.
She has a long to be delivered from this
but thus far we have seen none. We
will not think of putting them (the poor) off with our prayers and
good wishes? Jesus says, "Verily,
I say unto you, inasmuch as ye have done
it unto one of the least of these my
brethren, ye have done it unto me." Then
shall he say also unto them on the left hand,
Depart from me ye cursed into everlasting
fire prepared for the devil and his
ancestors, for I was an hungered and ye
gave me no meat; I was thirsty and ye
gave me no drink. I was a stranger and
you took me not in, and naked and ye
clothed me not, sick and in prison and ye
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22:29. "For there is a hopeful one shall
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heavens to the earth, are not to be compared with the blessedness he
feels in his own bosom. Acts 20:35: I

February 15, 1907.]

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any of them have the least idea that there is such a thing done by their neighbors. 

We are often the preachers of that which we believe to be clean and pure. It is not only while we sleep that tares and weeds are being sown, but while some are trying to root them out others are sowing.

We have rather drifted away from our intention in the beginning of this report, but trust it has all been for good. Our desire is to protect the innocent and those who wish to live pure lives, and to warn those who perhaps have not looked at the matter from all sides.

May God’s richest blessing rest with you all.

H. P. STEIGERWALD.

MAPANE MISSION,
Dec. 29, 1906.

Dear readers of the Visitor—"He (the Lord) giveth power to the faint; and to them that have no might he increaseth strength." (Isa. 40:29.)

Presumably some of our friends will be looking for word again from our place. Now seventeen days have passed since the last report was given. We have nothing of special interest, more than that we are all reasonably well and enjoy the work which, we have reason to believe, continues to prosper.

In a recent report account of baptismal service and love feast was given. Will therefore say that the converts have all proved quite steadfast and are still on the victory side so far as we can learn. They are very regular in attendance, some coming as far as eight miles to mid-day prayer-meeting during this busy digging season, a test of their sincerity (?) Some of them have necessitated reprieving, but when reproved humbled themselves and became obedient. The Lord has done a great work for us. To give up their former habits of living and evil indulgences and walk the narrow way of self-denial requires a greater work than a mere stimulating of their will power. Let me beg of each of you to join us in earnest prayer for all these and others converted from heathendom to the Christian faith. They have trials and persecutions peculiar, and in proportion to their incongruous environments.

However, the prospects are promising that we shall have "the heathen for our inheritance." Glory to God!

During this vacation month we made a visit to the Mtshabezi Mission station. Bro. and Sister Frey were looking well and were busy and happy. Master Ernest is the same lively boy and is partaking of the language directly from the natives. The location is, we think, a good one, and the natives certainly need the gospel, though they may be harder to reach on account of the badness of the white people’s road. The station is not quite a year old, but is in good condition.

We greatly enjoyed our visit and would like to have stayed longer.

After entering upon the subject of Christmas at this place, let me give you a little more an idea of the attitude of the people toward us. In some respects we realize that it is pioneer work indeed and that it will take time to gain the confidence of the people and have them understand the object of our coming among them. This is especially true of the younger ones. At Matoppo Mission, from the very first it was the children, the boys and girls, who seemed drawn toward us. As we went out to their homes, they would run to meet us and accompany us part of the way home. The parents would always thrust them forward and act as if we came especially for the benefit of the children. We have found it quite the opposite at this
place, however. Every Sunday some of the parents come to the services. At first it was generally the women and babies who came, later the men. Some of them have been coming, the number varying from 25 to 50, but no boys except some who were working here, and no girls. As we went to the kraals we saw very few children. The brethren, who have been to the hOMes oftener than ourselves, declared there were no children of school age and especially no girls among them. Later, however, we learned that there are many children. The girls keep themselves hid when we go among them, and frequently the smaller children are to be seen running away through the long grass as we approach. In one of the nearest kraals are four girls, but we have never seen them. Notwithstanding these obstacles, the attitude of the people from the chief down, is friendly. The men have for the most part been faithful in their work.

A man at the nearest kraal began working for us. The first week he did excellent work, the next not so well, and finally he would not complete his time. It is very common among raw natives to conduct themselves in this manner. We of course were not pleased, but we finally paid him and let him go. Sometime afterward he surprised us by bringing over a small goat, saying he wanted to give it to us and he did not want anything in return. "We of course accepted what was intended as a peace offering."

Now to our subject of Christmas. Wherever there are white officials, heathen people generally have some idea of the day. To them it is a day of sports, races, and dancing, as the commissioner sometimes invites them to a special gathering on that day. But they know nothing of what the day means to the Christian. The boy who had been with us five months and did some interpreting, had gone to his home for a time, and we did not see how we could have services and give the message of the day without some one to interpret, so Sister E. and myself thought it was perhaps best not to have services on that day this year. Our brethren, however, thought we should call the people together and tell them what we could. Ndhialambahi said he would do his best to talk to them. As he can speak the language better than anyone, we decided to call the people to services on Tuesday (Christmas). An attempt was also made to tell them how we spend the day and why. We were wishing that we had something to give them as a token of good will. From the very first Christmas at Matoppo it has been a custom to give the people, old and young, a present of salt on that day and this has met with such favor that the number has steadily increased each year. But salt here at ten dollars per bag was out of the question, as was also bread and tea. So it was suggested that inkobe (whole corn, a very common dish among the natives) be prepared. We did not expect that a large number would gather, as the time of announcement was short.

On Christmas morning several people came before we had eaten breakfast, among whom was the man who had given the goat some time previous. As Sister E. and I were sitting eating at our little table on the veranda, talking over the work for the day before us, we were wishing we had some meat to cook for the people. We spoke of the goat presented, but it was small, and what would one be among so many. Just then we heard the bleating of a goat and two men came carrying one. They put it down before us and said, "This is a present from Chief Macha."

Brethren and sisters, can you imagine how our hearts overflowed and praises went up from our lips. Truly, "It shall come to pass that before they call I will answer, and while they are yet speaking, I will hear." Calling one of the brethren we explained the matter and said that we believed the Lord wanted us to kill this and the one given previously; also one of our own, for which we had paid about 60 cents. We thought the three would be plenty for all the people who would come. They felt the same about it, and entered heartily into the preparations. Calling upon a number to assist them, they soon had the animals dressed and in the kettles, a large one having been borrowed for the occasion. Providentially, we had on hand some kifflor corn-meal and this made into a porridge was much better than the whole corn.

The people continued to arrive and by 11 a.m. over one hundred were present, about ninety being grown—fathers and mothers, head-men of the kraals and the chief among them. The day was fine and the people were gathered in the shade of the veranda and in the tent while we sat under a small tree. Ndhialambahi read the Scripture in Zulu, as we do not have it in their language. Then he expected to try to speak in the language of the Batonga. How we wished for a good interpreter who knew something of the Scriptures and could readily interpret the message, but the Lord knew all about it. Ndhialambahi had not finished reading when a young man came who lived at a distance from here and had worked for quite a while at Bulawayo and there went to school. He had been here once before. He was called upon and proved a most ready and able interpreter. The Lord especially anointed our brother for the message that day. No one but a Spirit-filled native can give such a message to a heathen audience as it should be given. That most wonderful story of the birth and life of Christ was vividly portrayed, the subject being turned over and repeated in different forms and every question that might arise in the minds of the auditors was met. The life, death, resurrection, ascension and second coming, all being pictured before them. At the close he stepped forward and pleaded with them not to reject this Savior. The men especially were most attentive and to look upon those faces seamed with age, and to realize that this was the first time they had heard the blessed story, was a sight to make angels weep, and it was difficult to keep back the tears. Tears of sorrow, because the tidings had been so long delayed, and of joy because the opportunity was now theirs.

At the close some of the rest of us spoke a few words; then while the meal was being prepared, the people sat still and quietly talked. As nine or ten gathered around each dish of porridge and meat, a blessing was asked that the Lord might still further increase the food, so that all might be satisfied. Then bidding us adieu, and thanking us, they returned to their homes, evidently well pleased with their first Christian Christmas.

After they had gone we, the workers, had our dinner of roast chicken, potatoes, cake (the first at Macha Mission) etc. Our brethren were served with the same food as ourselves. We all felt that it was a most blessed day to our souls, because the Lord and not man planned and overruled all.

Bowed, keep on praying for us; for the Lord is answering your prayers. It is not because we deserve it that the Lord deals so graciously with us, but because some of his faithful
EVANGELICAL VISITOR

[February 15, 1907]

MARRIAGES.


UMBACH—WITTMER.—On the 30th day of January, 1907, Mr. Wm. Umbach, of Edmore, Mich., and Miss L. A. Wittmer, of Fordwich, Ohio, were married at the home of the bride's parents, Fordwich, Bro. John Reichard officiating.

OBITUARIES.

STORM.—Died, on February 1, 1907, at Stevenvceln, Ontario, Ethel May, daughter of Mr. and Mrs. Peter Storm, aged 3 months and 15 days. She was buried on Sabbath afternoon, Feb. 3. Funeral from the house to Brethren’s M. H., where interment took place. Obsequies by A. Bears. Subject of Christian in glory,” from Luke 20: 36. The parents have the sympathy of the people in town, this being their first and only child.

KUZE—Anna Kyle of Povonia, Ohio, was born February 2, 1844, died January 13, 1907, aged 62 years, 11 months and 10 days. She was a faithful member of the church in the church for a number of years, and lived a consistent Christian life. One son and one daughter, wife, and mother, preceded her to the spirit world. There are left to mourn her loss sons and daughters, grandchildren, many relatives and friends. Funeral services were concluded by H. P. Hoover and Bro. Samuel Whisler.

We miss you, mother, everywhere. Answer the call with that joyous heart, and care not if the tears of your daughter are shed. We love you to our long ago.

And now you talked so soft and low. It makes our hearts feel sad and drear. To think of you no longer here.

HOOVER.—Samuel R. Hoover, of near Mowersville, Pa., passed away from this life Jan. 25, 1907, after a long illness, and was buried on the 28th. Funeral services were held at the home of deceased, conducted, by Christian Text II. Cor. 5:1-10, selected by himself before his death. He was a kind neighbor and a good neighbor, to the last, and to all who held the writing to his brethren, believing with a beautiful hymn: “How much I ought to live.”

With what religious fear;

Who such a strict account must give.

It makes our hearts feel sad and drear. To think of you no longer here.

Interment at the Wingerd graveyard. His age was 58 years, 7 months and 26 days. A widow and four children survive.

EYSTER.—Sadie Sevilia Eyster, born Dec. 20, 1896, died Dec. 11, 1906, aged 10 years and 11 days. In Jan. 1907, her body was interred at a distant. Her death was a signal loss to her dearest. She was later baptized. Thus God sent his messenger to take away. May all boys out of the home as little buds be to him and bloom in his flower garden.

WINGERT.—Sister Rebecca Wingert, daughter of the late John Wingert, of near Wingert, was united in holy wedlock with N. A. Makiwa on Jan. 27, 1907, aged 44 years, 9 months and 10 days. She had been afflicted with tubercular trouble for several years, her end came unexpectedly. Her testimony was a powerful one, to her de­ mise, when we (the editor) and Bro. Shank visited her, was that Jesus was her Saviour and that she was happy in his love. She was buried at her home, conducted by Elders S. S. Wingert and M. H. Oberhiser. Interment in Ringgold Cemetery.