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George Detwiler

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Evangelical Visitor.

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

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

VOL. XXI.

HARRISBURG, PA., FEBRUARY 15, 1907.

NO. 4.

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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 and if he really is, he is so far a good teacher—that is, provided always his class learns. It may not be the teacher's fault if the class does not learn, but it generally is, for presumably no one undertakes to teach 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 at 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 padded 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 it 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. I dwell on this aspect of good teaching because there are so very few who come up to the mark of the high calling. It seems to be currently supposed that almost anybody can teach the Bible, whether saint or sinner, and however ignorant of the book. In view of this we can hardly find fault with the many who do not like to go to Sunday-school—except merely for its social feature and its Christmas presents.

Most lessons have a "central thought," from which, unfortunately, the lesson title, as furnished by the International Lesson Committee, sometimes diverts our minds. If we teach the lesson we must ignore the title, or if we observe the title we must do violence to the lesson. Good teaching does not do the latter. The "central thought" is the thought that gives us the clue to the lesson—the point that the lesson text is driving at. It is the key note; and a good musician would hardly be willing to play his music in the wrong key.

Most lessons also have a "spirit," and sometimes this spirit is the main thing, the letter-text itself being of little value. Good teaching seizes upon this spirit and communicates it to the pupils. Why is it that one organist 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 realize and interpret the spirit of the song so much better than the other. One of them thrills you, while with the other it is a 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 man-

ner, 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 older, 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 all 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 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.—*R. V. 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 heavenlies 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 squallor, 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,
Whenever day its course has run,
Or whether gloom be mine or light,
"Thy will be done."

I fain would by thy hand be led,
Till at the last, life's conflict won,
My dying lips have dying said,
"Thy will be done."

And guided to the unseen land,
When earth is past and heaven begun,
In thine I fain would lay my hand;
"Thy will be done."

Father, I know that in thy care
Are my ways. Till sets life's sun,
O teach me patiently to bear!
"Thy will be done."

Selected by Minnie Aspe.

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. 1907d. These are considered trial subscribers, the d 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 calibre of *ministers* 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 *one* 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, dries 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 porches and kitchen.

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

Second Week.

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

Mary Judy, dries dishes, dries porches after scrubbing, dusts kitchen, dining room and stove.

Minnie Epler, sets table No. 1, sweeps bath room, hall, and dusts.

Catherine Grill, sets table No. 2, sweeps porches and kitchen.

Marie Stuckey, sets table No. 3, sweeps porches and dining room.

Third Week.

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

Jessie Chorpenning, dries dishes, porches, dusts kitchen, dining room and stove.

Mary Judy, sets table No. 1, sweeps bath room and hall and dusts.

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 wishes dishes, scrubs steps and bath room on Saturday.

Marie Stuckey, dries dishes, porches 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 scrubs 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 Louver, 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 subdue,
And find at last a home in heaven.

How can we love and still refuse,
With one another's faults to bear?
When no perfection reigns below,
But all a sinful nature share.

Then, let us gently speak in love
Whene'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
For, Oh! their state is sad indeed.

May we to them a pattern prove,
Both in humility and love,
And may they while 'tis called to-day,
Seek an inheritance above.

SARAH McTAGGART.

Stayner, Ont.

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 unto 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 second 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 Samaritan 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 simply 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 do, 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 theatre and all other places of amusement, 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 teacher. Other officials of the church are dealt with by the church. Then, too, the course of study for the students ought to be outlined 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 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.

Batteau, Ont.

For the EVANGELICAL VISITOR.

The New Theology.

Rev. R. J. Campbell, Head of English Non-Conformists, Reconciles Religion and Science.

LONDON, JAN. 14.—The great modifications in religious belief, which are taking place throughout the Christian world, have been manifesting themselves with especial prominence recently in England.

The leader in radical revision of faith is R. J. Campbell, pastor of the City Temple and the recognized head of the English Non-conformists. He is about to make a tour of the country, addressing gatherings of provincial pastors at their request on Restated Theology. As Mr. Campbell rejects many of the chief dogmas of the Bible, such as the story of the fall of man, it will be seen how radically different from the old is the new theology which is supplanting the religious beliefs of a generation ago in England.

Mr. Campbell states his views with the utmost frankness in to-day's *Daily Mail*.

Theology of the Past

"We object," he says, "to the formal statements of belief which have distinguished the theology of the past. We object to ecclesiastic labels. Everyone knows that for the past twenty years there has been a considerable uneasiness in the churches, due largely to the development of scientific knowledge, the progress of archæology and the study of comparative religion. This uneasiness has affected every church, even Rome. From the side of science, the new theology is typified in the work of men like Sir Oliver Lodge. The lines of divergence between the old and the new go down deep and there is great cleavage.

"The starting point of the new theology is belief in the immanence of God and the essential oneness of God and man. This is where it differs from Unitarianism. Unitarianism made a great gulf and put man on one side and God on the other. We believe man to be a revelation of God and the universe one means to the self-manifestation of God. The word God stands for the infinite reality whence all things proceed.

"Everyone, even the most uncompromising materialist, believes in this reality. The new theology in common with the whole scientific world believes that the finite universe is one aspect or expression of that reality, but it thinks of it or him as consciousness rather than a blind force, thereby differing from some scientists. Believ-

ing this, we believe that there is thus no real distinction between humanity and the Deity. Our being is the same as God's, although our consciousness of it is limited. We see the revelation of God in everything around us.

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 admire 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.

Believes in Immortality.

"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" (Episcopalian) 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 hymn-books. 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;
To what we vainly hope to find
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 comes 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 VISITOR, 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. "However 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 can 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 where he leads us to give be 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 partaking 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 saints 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 is 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 just 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 all such that will repent and turn away from their evil ways. He returned unto them good for evil. Now if we want to be the children of our Father which is in heaven, we must not only love those who love us, but must love our enemies also. Here is where the test of love comes in. "Therefore, if 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. GRIM.
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, our selfishness is rebuked, because he is the Father of us 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 how all-inclusive. There are only about 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, me 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 Math. 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, obey I Timothy 6:17-19. We also 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, 'tis heaven there."

F. K. BOWERS.
Souderton, Pa.

FOR THE EVANGELICAL VISITOR.

Crumbs

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 hut 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 24:32). But if our heart is of the right temperature they will not produce pain.

Mulgrave, Ontario. D. L. GISH.

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 not want 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 know 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, which, 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 chapter and verse where this saying is found in the word of God.—Editor.)

But if I do things that are not right people have a right to talk. The old saying was, see a fault in me, mind it in your own self. But I think 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 books, the book that can not be destroyed as long as the world stands, about worshiping 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 this world can give. I like 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 going on." God's people must encourage 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 we read, "He is able to keep that which I have committed to him." SARAH WISMER.

Silverdale, Pa.

For the EVANGELICAL VISITOR.

A Virginia Letter.

Dear Readers: Since last I wrote, God has given me a taste of deep sorrow, brought me through deep waters, yet in 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 illness, and bidding me come at once as he continually was calling me. I went at once and thanks be to him who redeemed us, I reached there just in time. Oh, my heart sank within me when I looked upon my father's face. The death rattle was already in his throat and the cold sweat on his brow. The only thing I could think of was to tell him what he for years refused to listen to, "the story of Jesus."

Oh, I can clearly see why God has been filling me with his Holy Spirit, why the burden for my father's soul was so great. It seemed whenever I would pray for that family my father was the one I could plead for best: but the devil was there, and tried to take all authority, but say—God is almighty. They tried to keep me from praying at his bedside. They tried to compel me to hold still. They would not allow me to tell my father that he was dying. They openly fought the thing. But I went away to an upper room and shut myself in and there God met me, and I just poured out my heart to him, and say—what he says he'll do. In the hour of awful trouble he'll be our friend. Oh, Glory! Glory! Glory! Oh, this wonderful love of God!

When I got up off my knees, I heard a great bustle in the hall, and there, behold, the whole household outside the door listening. It was the Lord who brought them there. They didn't want to hear but they had to hear. The power of the devil was, from that hour, broken. He was defeated. The next morning at 8.30 God opened a way for me to speak. He filled my mouth with wisdom from on high. He gave my father a clear mind, and there, with his old feeble arms around me, I told him the simple story of Jesus and, even at this late, hour, his power to save. I told him he was a dying man, that it was only a question of minutes. I tell you, friends, I did not hold back the dark side of the story. I told him of the bottomless pit, of an awful hell, an ever-burning lake of fire, of the devil and his angels. Say, he was glad to listen. I can see his large blue eyes looking into mine and in them I could read his very heart. I could see there the things he could not express. But, glory be to Jesus for victory over the devil, and his agents!

At last he broke out with a clear voice

and prayed to God to forgive him and to take him just as he was. Oh, he prayed, and God was manifested there. Yes, there was surely an answer from the skies. Instead of the awful terror that before was in his face, a sweet calm took place, instead of unrest. He just simply settled himself back in his pillows, took my hand and smiled, and after that when I prayed or sang he would hold up his hands as if in holy reverence, and smile. Oh, how he did watch me. His eyes would follow me all around the room. Oh, how he did love me! He would smooth the my hair, stroke my face and pat my shoulders: this was gratitude simple and childlike. The awful groanings of pain ceased—no more pain. All day Sunday and Monday, he rested sweetly and would tell me not to cry; everything was all right. Oh, how my heart leaps for joy, when I think of what God can do.

Say, there was no prayer wanted; there was no minister wanted; in fact, all that came had the door closed in their faces, but say, when God came in prayers were heard and singing, too. Men of God were invited in, and a sermon long to be remembered was preached there.

On the first day of the New Year, God took my dear old father away. The last thing he said was, "it is all right." He took my face in both his hands and kissed me good-bye. He took my hand in his, and passed away, sweetly and peacefully. Then I just threw myself on God. Oh, I just thanked him. Oh, I praise him, Glory, glory, be to his matchless name.

On the following Saturday his remains were laid away, a sermon was preached over that dead body that will ring in the ears of perhaps more than a hundred souls. Folks fell on their knees before God; several 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.

On the night of Sunday, January 6, I was anointed and prayed over for healing, and that night I had a most wonderful experience of which I will speak later, but I want to say here, I have given my body in his keeping and have accepted him as my physician, my Healer. I mean to take him for my all in all. Amen.

Two boxes of clothing were sent here in my absence, and owing to the many cares that were thrust upon me at the time, I can not recollect where they are from; also, two money orders. The senders will know, and I would thank them to let me hear from them. My mind seems a blank as to the money orders; they were cashed but I can not recall the names on them. One, however, I remember, came from Abeline, Kansas. I thank the senders, and trust they will bear with me a little. I would be glad for any help in the future, and would beg you to still remember the poor.

Yours for Jesus in the great conflict,

BERTHA BOULTER.

P. O., Wachapreague, Freight Station, Kellar, Va.

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 loss we feel, yet our loss is your gain.

Our hearts bleed with sorrow, and, Oh, the pain when we see the vacant places, and remember that mother's voice, that gave us loving words of comfort, and cheered us on the way, is now forever silent.

How we miss your smiling 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 we knew you were going home.

Mother, dear mother, in that bright eternal city, death can never come. It gladdens my heart with a joy that's untold,

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 Carland, Mich.

After meetings had been in progress a trifle over two weeks, Bro. and Sister J. R. and Anna Zook arrived on December 25. Meetings continued five weeks after our brother and sister arrived, making in full seven weeks' meeting.

The meetings commenced with fair interest, and were of an encouraging nature, the interest increasing as the meeting continued. 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 believer 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 excitement, the Holy Ghost fell upon us, and God's children arose from their knees with praises on their lips, and embraced one 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 into more usefulness, for which we feel to praise the Lord. Eighteen or twenty gave their hearts to God and witnessed to their acceptance. While visiting in homes a number of families gave their hearts to God; after this some were out making wrongs 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 interesting; 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 church. Some of our dear ones had not been altogether in harmony with us in every line, but during the meetings some took courage and are now in complete harmony 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 brotherhood to pray for the work at Carland, and bless those young converts by keeping them faithful till the final reckoning.

Let us pray for our Brethren who are out laboring for the ingathering of souls. While we are not all called to go out in 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 see that the church is in harmony, the home Brethren and pastors praying for our evangelists 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.—G. P. R. James.

"Wait" is a hard nut, but it hath a sweet kernel.—Sel.

Order of Work at the Messiah 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.

Elizabeth Eisenhour, brushes floor and puts dishes in cupboard.

First Week.

Minnie Lauver, Esther Judy—
Scrub bath room and hall.

Second Week.

Mary Barkdoll, Evelyn Schafer—
Attend to children.

Esther Judy, sets table No. 3, and puts bread away.

Lilly Strouse, sets table No. 1, and Mamie Martin, sets table No. 1.

Katie Tennis, sets table No. 2.

First Week.

Pearl Pine, attends the clothing.

Elizabeth Tracy, washes, irons, mends, sweeps, dusts and scrubs bath room.

Louisa Pine, cooks breakfast, irons, mends and cleans windows.

Ellen Stuckey, attends to children, irons, mends, and scrubs porches.

Anna Strouse, washes, irons, mends, sweeps, dusts, and cleans pantry and cupboard.

Second Week.

Louisa Pine washes, irons, mends, sweeps, dusts, scrubs porches and bath room.

Ellen Stuckey, cooks breakfast, irons, mends, cleans windows, and scrubs porches.

Anna Strouse, attends to children, irons and mends.

Elizabeth Tracy, washes, irons, mends, sweeps, dusts, cleans pantry cupboards and porches.

Third Week.

Ellen Stuckey, washes, irons, mends, sweeps, dusts, scrubs porches and bath room.

Anna Strouse, cooks, irons, mends, and cleans windows.

Elizabeth Tracy, attends to children, irons and mends.

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

Fourth Week.

Anna Strouse, washes, irons, mends, sweeps, dusts, scrubs porches and bath room.

Elizabeth Tracy, cooks breakfast, irons mends, cleans windows and porches.

Louisa Pine, attends to children, irons, mends.

Ellen Stuckey, washes, irons, mends, sweeps, dusts, cleans pantry and cupboards.

School Work.

In addition to the above outlined 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.

It will be noticed from the above that they are divided off in parties of 5, 4, 3, and 2. We herewith thank the dear brethren, sisters and friends who have so kindly contributed towards the school fund, which was about fifteen dollars over and above what was needed.

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,
A moment's misery or joy;
But O, when both shall end,
Where shall I find my destined place?
Shall I my everlasting days
With fiends 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. —Tract.

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

THE SUNDAY-SCHOOL.

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

Lesson 9. March 3.—Abraham Pleading with Sodom. Gen. 18:16-33. Golden Text: They [men] ought always to pray and not faint. Luke 18:1.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. 17 And Jehovah said, Shall I hide from Abraham that which I do; 18 seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 19 For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him. 20 And Jehovah said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; 21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned from thence, and went toward Sodom: but Abraham stood yet before Jehovah. 23 And Abraham drew near, and said, Wilt thou consume the righteous with the wicked? 24 Peradventure there are fifty righteous within the city: wilt thou consume and not spare the place, for the fifty righteous that are therein? 25 That be far from thee to do after this manner to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee: shall not the Judge of all the earth do right? 26 And Jehovah said, If I find in Sodom fifty righteous within the city then I will spare all the place for their sake. 27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes: 28 peradventure there shall lack five of the fifty-righteous: wilt thou destroy all the city for lack of five? And he said, I will not destroy it, if I find there forty and five. 29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for the forty's sake. 30 And he said, Oh let not the Lord be angry, and I will speak: peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. 31 And he said, Behold now, I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there. And he said, I will not destroy it for the twenty's sake. 32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found there. And he said, I will not destroy it for the ten's sake. 33 And Jehovah went his way, as soon as he had left off communing with Abraham: and Abraham returned unto his place.

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Commit to memory verses 23-26.

Daily Food: *M. Gen. 18:16-23. T. Exodus 33:12-23. W. Luke 18:1-8. T. James 5:13-20. F. I. Tim. 2:1-8. S. Heb. 4:4-16. S. Heb. 7:24-28.

When? About 15 years after the last lesson; B. C. 1897 (Ussher).

Where? Lot lived at Sodom. Abraham lived at Hebron, where the incident of the lesson occurred by the Oaks of Mamre.

Introduction. The lesson is a most beautiful portrayal of God's immediate interest in the affairs of men. Sodom seemed the center and chief of the "cities of the plains." Lot has not yielded to the sinful influences which proved a vexation to his righteous soul from day to day and among which he unwisely consented to live. He barely escaped with his life and with a demoralized remnant of his family. Abraham continued his dignified, righteous career, with a deep interest in public righteousness which, in the case of Sodom, is deepened on account of Lot, his nephew, and intensified by the visit of the messengers announcing the contemplated destruction.

The story should be thoroughly mastered by the teacher in all its details. But in telling it the emphasis must be placed upon the important features. Chapters 18, 19, and a good part of 20, belong to this incident.

COMMENT.

The language is remarkably free from difficult words and phrases requiring explanation.

16. *Toward Sodom.* Whether to the north end or the south end of the present Dead Sea district is not known. In either case the distance from Hebron is about the same. In true oriental fashion the host went some distance with his guests to bring them on the way.

17. *Hide from Abraham?* No, he could safely be trusted with divine confidences. Can you?

19. *Command his children.* A very good reason.

20-21. *Go down now, and see.* An accommodation to our limited, human conception of God. For that matter, who shall deny that God in that early day took on human form to communicate with man, as in later days he did through Jesus Christ.

23. *Consume the righteous with the wicked?* The puzzling question remains to this day. P. P. Bliss, killed in the Ashtabula disaster, and good men and women enveloped with the wicked in every great physical disaster. We will trust to the perfect wisdom of the Almighty God in these unexplained dispensations.

33. *Left communing.* Suppose Abraham had prayed down to five, and three, and one!

LESSONS.

1. Read Gen. 18:1-8 again, and yet again, until charmed with the matchless sweetness and simplicity of this unadorned recital of oriental hospitality.

2. Then contemplate the modern hotel life with congested conditions in contrast with private family life.

3. Then contemplate how we, like Abraham, by dispensing Christian hospitality, may both receive and do good.

4. When I am the guest I would be an angel whether recognized or "unawares."

5. Would the world be helped or hindered if you were given "inside information" concerning God's plans? Would you "turn an honest dollar" in stocks and bonds, or would you warn people of impending perils?

6. Does your town, or your township or your school district, realize that you are a positive force for righteousness?

7. Praying is not enough. The action must be suited to the prayer.

8. Look forward! Keep moving! Remember Lot's wife!

Stead's "If Christ Came to Chicago" is a gloomy picture, but all too true, I fear, showing the existence of vice and graft in flagrant form. Hale's "If Christ Came to Boston" shows the other side, all the human agencies and institutions operating in the interest of the spiritual kingdom. Read also A. J. Gordon's "How Christ Came to Church."

Lesson 10. March 10.—Isaac a Lover of Peace. Gen. 26:12-25. Golden Text: Blessed are the peacemakers: for they shall be called the sons of God. Matt. 5:9.

12 And Isaac sowed in that land, and found in the same year a hundredfold: and Jehovah blessed him. 13 And the man waxed great, and grew more and more until he became very great: 14 and he had possessions of flocks, and possessions of herds, and a great household: and the Philistines envied him. 15 Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped, and filled with earth. 16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. 17 And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. 19 And Isaac's servants digged in the valley, and found there a well of springing water. 20 And the herdsmen of Gerar strove with Isaac's herdsmen, saying, The water is ours: and he called the name of the well Esek because they contended with him. 21 And they digged another well, and they strove for that also: and he called the name of it Sitnah. 22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now Jehovah hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-sheba. 24 And Jehovah appeared unto him the same night, and said, I am the God of Abraham thy father: fear not for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. 25 And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there: and there Isaac's servants digged a well.

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Commit to memory verses 16 and 17.

Daily Food: M. Gen. 26:12-25. T. Gen. 21:1-8. W. Gen. 26:26-33. T. Pro. 10:11-23. F. Isa. 32:16-20. S. Phil. 4:4-9. S. Heb. 12:12-17.

When? Isaac was born about 1896 B.

C. and died 1716 B. C., aged 180 years (Ussher).

Where? Born at Beer-sheba and lived chiefly in Hebron, Gerar, Beer-Lahai-Roi, and Beersheba.

Introduction. We are so much given to exploiting heroes, men and women, who "do things," that we incline to overlook the quieter, and perhaps more enduring and powerful virtues. Isaac exemplifies these. We have but a single lesson devoted to a study of this noble, quiet, unresentful soul.

He was born at Beersheba, his father, Abraham, being 100 and his mother, Sarah, 90 years old. His half-brother, Ishmael, son of Hagar, was about 14 years his senior. There are indications of Isaac's lack of physical vigor but no signs of moral weakness. The older brother and his mother, piqued at the loss of his prospects, now that a younger and favorite and legal son is born, tyrannized over Isaac, until the father felt obliged to drive them both forth from his home "to make their own way in the world. Ishmael was old enough to do it if he would. This was the way of peace. It was also the best for both boys."

The story of Abraham's attempted sacrifice of Isaac is a tribute to Abraham's faith, but this must not obscure the self-surrender of the lad.

One of the sweetest stories in all literature is the recital of the events leading up to Isaac's marriage to Rebekah, and their life-long devotion to each other in an age and country in which polygamy prevailed. Their characters so different; each needed the other.

A famine in his own country led Isaac, after being warned of God to avoid Egypt, into the land of the Philistines for sustenance and protection. He made the same mistake concerning his wife, before Abimelech, that his father had made before Pharaoh, but was forgiven and allowed large privileges in the land. Then follows the almost pathetic recital of his successive retreats for the sake of peace until he finally reaches the old family homestead at Beersheba. These chiefly constitute the lesson.

COMMENT.

12. *Sowed immediately, industriously, blessed with an hundred-fold,* "a very unusual yield," though not wholly unknown in the nearby Nile valley. He was farmer as well as stockman.

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

16. *Go from us.* 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, farther up the valley in a less productive district, restoring the names given them of old.

19-23. To avoid quarrels he retired with his family and flocks and servants successively to Esek (contention) and Sitnah (enmity) and Rehoboth (room) and finally to Beersheba, where the old well of his father was reopened and a new one digged.

24. With the memories of childhood revived, and in the old home of his father, whose memory his warm heart tenderly cherished, Jehovah renewed the ancestral covenant and bid Isaac fear not.

25. He did the logical thing—built a church, or rather, an altar, which in his day stood for much the same thing. Regular worship was restored at Beersheba.

LESSONS.

1. The great battles 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, my young man.

3. The quiet forces in nature are the most powerful.

4. Apparent temporary defeat may mean ultimate victory.

5. Blessed are the peacemakers.

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Harrisburg, Pa., Feb. 15, 1907.

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Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stover.

Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother George Whisler and Sister Effie Whisler.

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

Des Moines, Iowa, Mission, 737 Ninth street. Church, Thirteenth and University Ave. In charge of Bro. Max and Sister Ella Mahler.

Jabbok Orphan Home, Thomas, Okla., in charge of Bro. and Sister A. L. Eisenhower.

CHURCH WORK.

Foreign Mission Funds.

GENERAL FUND.

Receipts.

In His Name, Pa., \$5; Jno. Shaefter, Ont., \$5; Friend of the Cause, \$50; Wm. Beecher, Ohio, \$10; Manor dist., Pa., \$28; Rapho dist., \$7.25; In His Name, a sister, Kans., \$20; Isaac Krupp, Ont., \$27; North Franklin, Pa., \$40; Zion dist., Kans., \$67; S. G. Engle, Pa., \$10.

Disbursements.

Harvey J. Fry, £50 (\$243.33); Levi Doner, £50 (\$243.33); Amos L. Musser, India, £50 (\$243.33).

RESCUE HOME AND GIRLS' SCHOOL FUND.

Lykens Valley, Pa., \$7.25. (This was mistakenly reported in Stock Purchasing Fund in last report and is now herewith corrected.) Sisters' Missionary Circle, Markham, Ont., \$15.81; J. H. Myers, Blackwell, Okla., \$96; Jno. Huth and wife, \$1.

STOCK PURCHASING FUND.

Amount on hand last report, \$344.00.

January Receipts.

Wm. T. Heisey, Pa., \$2; D. H. Hershey, \$5.00; Jno. B. Engle and family, Pa., \$50; Cheerful Giver, \$50; Carland Mission S. S., Mich., \$23; Andrew Gnagy, Ia., \$10; S. B. Sherk, Kans., \$10; Markham S. S., Ont., \$65.31; W. Kern, Okla., \$15; Martha Heise, Kans., \$5; B. J. McTaggart, Kans., \$1; Mary A. Kellar, Kans., \$1; Malissa Stoner, Kans., \$0.75; Lord's Fund, Kans., \$20; H. O. Wenger, Pa., \$25; Jesse Winger, Ont., \$4; B. J. Winger, Ont., \$5; A Sister, Kans., \$10; D. B. & Catherine Lehman, Ont., \$5; I. Krupp, Ont., \$10; J. Lautenslager, Pa., \$5; J. G. Hershey, Pa., \$10; Jno. Ellabarger, Ind., \$5; D. N. Sollenberger, Ind., \$1; Anna Zimmerman, Ind., \$2; Manor Dist., Pa., \$138.25; Black Creek S. S., Ont., \$169.66; Mary A. Cobb, Pa., \$33.
Total, \$1,020.97.

Disbursements.

H. P. Steigerwald, £100 (\$486.66).

It is with great pleasure that I submit the above report. My appeal for the recognition and encouragement of this special fund, and that it be quickly responded to, has met with a response beyond my expectations. Not only has the five hundred dollars asked for by the F. M. B. been contributed, but it has gone beyond the thousand-dollar mark. We give God all the praise and hope you will continue to pray that God's blessing go with it and abound to the advancement of the kingdom of God in the heathen land. An incident which Bro. C. Heise, of Markham, once related to me, illustrative of how we may rejoice together when there is success in the work, comes to my mind in this connection. Once Bro. Heise and a grandson, a small boy then, went to the creek to fish. Both bated their hooks alike and helped each other all they could, but grandpa's hook caught all the fish. On the home-way the boy remarked to grandpa, "did we not do well in getting so many fish?" Since he had made an effort to catch fish he considered himself to be a partner in the work. In this way we may all share in the work and rejoice in the success of the effort.

I wish further to state that the General Fund is now entirely exhausted; there is no money on hand now; and I hope my readers will now at once take up the replenishing of this fund. May God continue to bless all the efforts put forth for the advancement of his kingdom in heathen lands; and also grant me the much-needed wisdom to fully understand what he requires of me for the encouragement of this great work.

P. M. CLIMENHAGA,

Stevensville, Ont.

Treasurer.

Des Moines Mission.

JANUARY REPORT.

Receipts.

Balance on hand, January 1, \$25.34; H. Engle, Newburn, Kans., \$10.00; F. W. LaGrange, Des Moines, \$2.00; Mrs. Dirr, Des Moines, \$0.50; C. S. Herr, New Carlisle, Ohio, \$5.00; J. M. Engle, Abilene, Kans., \$4.00; P. G. Hoffman, Abilene, Kans., \$5.00; rent, \$2.00. Total, \$53.84. Sister Garwick, Dallas Center, 3 doz. of eggs, Richard Lynn, Des Moines, a bundle of new shoes and clothes for the poor.

Expenses.

Groceries, \$10.02; coal, gas, water and incidentals, \$13.90; for the poor, \$5.75; total, \$30.67.

Balance on hand Feb. 1, \$23.17.

"They that trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth 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 may likewise find it precious to their souls.

MAX & ELLA MAHLER.

Buffalo Mission.

Report for Month of Jan., 1907.

Balance on hand, \$5.30.

Donations.

Valley Chapel S. S., \$3; Mrs. J. B. Caskey, \$3; A Young Bro., \$0.50; Jesse Brechbill, \$1.50; Laban Climenhaga, \$0.50; C. S. Herr, \$5; Albert Doner, \$2; J. M. Engle, \$2; Alvin Winger, \$1; Jesse Winger, \$0.50; Christ. Sider, \$2; Tena Baker, \$1; Emma Climenhaga, \$1; Sarah and Ida Sider, \$1; Cassie Swalm, \$1; Eliza Sider, \$1; Susanna Labangood, \$1; P. G. Hoffman, \$5.

Expenses.

One ton coal, \$6.25; gasoline and oil, \$2.75; chapel and class-room furnishings, \$7.00; groceries, car fare, etc., \$12.65; balance on hand, \$8.35.

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 liberality in supplying the financial need, and especially are we greatly encouraged to believe many earnest prayers have gone up to God in our behalf. At least we have realized the help and blessing of the Lord very precious 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 them beforehand, 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 to make it. 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 approved of our brother's earnest labors, in that God's people were revived and the unsaved who came into the meetings felt their need of the Saviour. There were a number requested prayer, some repented and prayed themselves, and we believe received 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 understand each other's situation and in our blindness we criticise, but when the Lord opens our

eyes and we begin to pray for each other, the Lord himself becomes our reconciliation. Praise the Lord!

Feeling our natural unfitnes for the work, we continue to solicit an interest in your prayers. Yours in the bonds of perfect love.
GEO. & EFFIE WHISLER.

25 Hawley St.

Philadelphia Mission.

Report for January, 1907.

Balance, \$191.89.

Receipts.

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

Expenses.

Coal for Mission, \$13.50; Mission expenses, \$11; For poor, \$35.90.

"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 at heart who consider the poor. The good Lord is slighted when the poor are neglected. If we know 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 wish that is not worth a cent will be of but little service to a poor sufferer. Words are but wind and will neither feed the hungry nor clothe the naked. Let us, by soft pity and tender compassion to the wretched, 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. Brethren 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 consumption for two years; the husband is also sick; they have three children, one has typhoid fever, and not a penny in the world. Another one, a widow with three children. I came in to visit them. They had an old broken stove and had no money to buy one. They were nearly frozen. Another brother had his arm and ribs broken and his wife in such a condition that she cannot do anything and not a penny in the world. I could mention many such right here in our neighborhood. Now, how in the world will we 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 angels; 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 ye took me not in, naked and ye clothed me not, sick and in prison and ye visited me not." The Apostle James says, Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." Prov. 14:21. "He that despiseth his neighbor sinneth, but he that 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 blesses him; the poor sick and afflicted, with all that are distressed, whether in mind, body or estate, will lift up their eyes to heaven, pour blessings on his head and kiss the hand of their deliverer. Prov. 22:9, "He that has a bountiful eye shall be blessed, for he giveth of his bread to the poor;" but the blessings he receives from the poor whose sufferings he softens are not to be compared with the blessedness he feels in his own bosom. Acts 20:35: I

having shewed you all things how that so labouring ye ought to support the weak and to remember the words of the Lord Jesus, how he said "it is more blessed to give than to 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." Who is our brother?

Brethren, pray for us. The grace of our Lord Jesus Christ be with you. Amen.

Your unworthy brother and sister,
PETER STOVER 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, Adda Engle, Macha Mission, Kalomo, N. W. Rhodesia, care Dist. Commissioner, South Africa.

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

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

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

India.

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

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

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

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

Central America.

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

From Africa.

MATOPPO MISSION, BULAWAYO,
Dec. 31, 1906.

Dear readers of the VISITOR: On this, the 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 there might be a change ere this 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-Station are all well as far as we know. We had word from Mapane Mission to-day, and from Mtshabezi last week. They are all enjoying fair health, and a good portion 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 sorry to hear, however, that they have had the misfortune to lose one of their oxen 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 salt 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 redemption, 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 Thursday last. It was an occasion of joy to us all, when Matshuba Ndhlovu and Makiwa Ndhlovu were united in marriage. It is what we have been praying and hoping for and we believe it was of the Lord. Matshuba, as many of you know, is our teacher here at the Mission. Sometimes he has the whole school and at other times when one of the sister workers is helping in the school, he has charge of the primary classes. Makiwa, his wife, is one of our most earnest Christian sisters. She was 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 wheresoever 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 Jehovah would be worshiped. 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 encouraged with the progress of the work; 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 have One who knows 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. 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 Matshuba's mother. She is a woman of, I should say, fifty-five 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 master. She has a longing to be delivered from it and knows that Jesus is able to deliver her, but to have the faith seems more than she has thus far been able to grasp. I have wondered how many of God's professed people on that side of the deep are raising this weed and thus making it possible for it to be sent to all parts of the earth to create such appetites that in after years when they would live a clean life it will be a hindrance to it. Will you not stop and consider what you are doing? We fear and tremble at times when we think of what the result will be when our young brethren and sisters are made aware of the fact that some of those whom we represent are growing that which we so much fight against. You may say they need not know. How shall we keep it from them? Thus far we have been able, but we fear we shall not be able to do so long. Some are learning to read English—some are able now to read it fairly well. They are anxious to know more about the body to which they belong. THE VISITOR comes to us and they will be desirous in the near future to read it. From the articles that sometimes appear in its columns, exhorting those who grow tobacco, with which we have no fault to find. But what will be the consequence when one of our brethren over on this side reads it? I do not think that

any of them have the least idea that there is such a thing done by their much superior class of brethren at home. How long will they think us superior in Christian virtues? How long will we be able with effect to preach against it? How long will they believe that we represent a clean people? It is not only while we sleep that tares and weeds are being sown, but while some are trying to root them up 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 this place, as several weeks 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 reproving, but when reproved humbled themselves and became obedient. The Lord has done a great work for some of them. 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 you to join us in earnest prayer for all these and other converts from heathendom to the Christian faith. They have trials and persecutions peculiar, and in proportion to their incongenial 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 Mtjabezi 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 contact with the badness of the white people. It is a repetition to say we were well received. We greatly enjoyed our visit and would liked to have stayed longer.

On our return homeward we stopped for porridge near a white man's place. While preparing he came along from a deer chase and invited us up to his hut for lunch. He excused himself from seating himself with us, saying he would send to us a leg of venison. So along came a boy

with the venison, a loaf of bread and a box of fresh eggs. We could only return our thanks and words of admonition. This man, like many others in this country, is living a fast, dissipated life, and no doubt often becomes homesick, sinsick and tired of roaming, and sometimes longs for a crumb of "life."

We have many things to be thankful for, yet not as many as we could easily possess, either use well, but as many as we can be thankful for. We have learned not to depend on apparent resources which sometimes fail, but on our intimate heavenly Father who supplieth our NEEDS according to his riches in glory.

I will herewith give acknowledgment of a private offering from some Brethren in Nottawa, Ont. This is a timely offering as it supplies a NEED. So, as the Lord prompted it he will also bless the givers.

This is planting time, but so far the locusts have been very destructive. In some places they threaten to destroy nearly all the corn crop this year. The locusts do not destroy other vegetation so much if they can get plenty of young corn to eat. Therefore our corn suffered mostly in this district. In the morning it appeared very promising, at noon, in the burning heat of the day, an overwhelming swarm of locusts came along forming clouds above and as many coming down in search for corn. We all turned out to the chase, but while some flew from before us, others filled the wake, and after all our chasing the corn, six inches high, could hardly be seen any more. It sprouted out again, but in a few days the locusts returned for the remainder.

As ever, your brother in Jesus,

LEVI DONER.

Address, Matoppo Mission.

MTSHABEZI MISSION,
Dec. 17, 1906.

Beloved in the home-land: On this rainy day, as I am sitting by the fire, I will drop you a few lines of greeting. The last few months our hands have been busy, and many times our bodies have been tired because of the building and other work in opening a new station. We have had but little time to get out among the people, but have tried as best we could to tell the blessed story in between, as it were.

We are glad to tell you, however, that our living huts are completed, and now, when the rain comes down, we can be in a dry, comfortable place, and rejoice. God has made this spot in the midst of heathen darkness, a real home to us, and we would not desire to be at any other place if we might. He has given us health, for which we are grateful; and strength also for the labor. And then he has given us joy in our souls, which the world can neither give nor take away. But what cheers our hearts most is that he is working among the people. Some are becoming willing to forsake their sins, and turn to the Lord. The lives of some have been brightened by a Savior's love. But the multitudes are unconcerned. Help us pray that the darkness may vanish, and the light that emanates from the lowly Babe of Bethlehem may shine forth with such brightness, that many of these benighted souls may be born into the kingdom of God.

About three weeks ago, our hearts were

cheered and inspired by the visit of our dear Bro. Doner and Sister Kreider. Their visit was a feast unto us, and also a help to the natives. When living out all alone one appreciates the fellowship sometimes of those of like precious faith, and we praise God for brethren. The week before our hearts were gladdened by the arrival of Nyamazana and Masikwa, two native brethren from Matoppo Mission, the former being one of the teachers. I wish you could have heard this brother speak to and plead so earnestly with the people, and see also his consistent life. From here, they went to Mapane Mission, and thus made it possible for Bro. Doner to visit us.

Day before yesterday was Christmas. About one hundred and seventy-five natives came to celebrate the day with us. Our rude-looking church was crowded to its utmost, and others on the outside. Some I think came expecting to get something for the natural man; but their desire in this we were unable to gratify. But as they kept coming in from almost all directions, I could not help contrasting their present opportunities with what they had a year ago. Then Christ was not preached unto them. Then the light had not shined unto them. Now the light has come. They may accept if they will. And as they sat attentively listening to the story of the birth of him that taketh away the sin of the world, we rejoiced because we were counted worthy to bring the glad tidings to them. If we had not come, they would still be without the gospel.

Dear brethren and sisters, may the Lord bless you abundantly, and make you a blessing. And as you assemble together Sabbath after Sabbath, some in large assemblies, and some in smaller, will you not then remember those of your number who are striving against superstition and sin in this and other dark lands; and will you not prevail with God in prayer for them, that they might indeed shine as lights, and be used of God in saving many souls.

Your co-laborer,

HARVEY J. FREY.

Mtshabezi Mission, Gwanda, Rhodesia, S. Africa, care Blanket Mine.

The First Christmas at Macha Mission.

Before 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. Ndhlalambi 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 kiffir 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. Ndhlalambi 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. Ndhlalambi 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.

Beloved, 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

ones spend much time on their knees in our behalf. They prayed that we might have a good Christmas and he heard and answered.

H. FRANCES DAVIDSON.

Macha Mission, Jan. 5, 1907.

Meetings at Highland, Ohio.

The meetings at the Highland church, Miami County, Ohio, under the labors of Bro. J. B. Leaman, to which reference was made in Feb. 1 number of the VISITOR, came to a close last Sunday evening, Feb. 3. The meetings continued two weeks. Some of the brethren and sisters from Fair View and Maple Grove were wonderfully used of the Lord to assist in the meetings. There seemed to be a special outpouring of the Holy Spirit from the very beginning. Conviction seized the hearts of the people and many of the dear ones sought the blessed experience of sanctification, and came through with a shine on the face and glory in the soul. Others confessed the lack of spiritual power in the Master's service and expressed themselves as earnest seekers for all the Lord has for them. This confession was not confined to the laity only, but to some of the dear ones behind the stand as well. Sinners were convicted of sin and were made to cry out mightily to the Lord, sought pardon and were blessedly saved. The most powerful demonstrations of the Spirit seemed to manifest itself in a quiet way, there being no excitement. From what we heard and saw, we must conclude that such a revival and heart searching time to become right with God has never before been witnessed at Highland. To God belongs all the glory and honor. The opposition here to sanctification as a definite work of grace subsequent to conversion is losing its grip. On Monday, after the meeting, Bro. Leaman left for other fields of labor in Ontario. May the Lord bless his labors of love.

BENJ. CASSEL.

Testimony.

Dear Readers of the VISITOR: I have felt for sometime to give my testimony to the columns of the VISITOR, but feeling my unworthiness I kept neglecting it. I enjoy reading the testimonies very much, as it puts a real inspiration in my heart. The thought came to me, perhaps some one might enjoy reading my testimony also. If this should be the case, I feel like obeying the promptings of the Spirit because I realize the only way to be happy in Jesus is to obey when he tells us to do a thing.

I praise God this morning for sunshine in my soul. The weather may be cloudy and dreary outside, yet we can have it clear and bright inside. I praise God that whom the Son maketh free is free indeed, and for the witness we can have continually that our sins are under the blood, and remembered against us no more, cast in the sea of forgetfulness and that our transgressions are removed from us as far as the east is from the west. I would not exchange for one minute with the wealthiest man in this world for the peace and joy that passeth all understanding, that the dear Lord has put into my heart. I never can praise him enough for what he has done for me. When I look back over my past life and see how stubborn and disobedient I was, I have to exclaim with the poet:

"Can it be that Jesus bought me,
And on the hallowed cross atoned for me,
Loved me, chose me, ere I knew him,
Oh what a precious Friend is he."

And then, when I see so many who do not know of a Saviour's love in their hearts it makes me feel sad to think that he who died to save every one of us, then to reject him and by their actions say, "not now, at a more convenient season I will call for thee." But we read in God's word that "now is the accepted time and now is the day of salvation," and at another place "God's Spirit will not always strive with man."

My prayer is that the time will not be long when God will sweep over this land with mighty conviction, that many who are

turn and live ere it be too late. I desire to be kept humble so God can use me to his honor and glory, any way he sees best. I am so glad I have yielded my life to him that wherever he calls, or whatever he says, I mean, by his help to do.

I praise him because he has become my Saviour, Sanctifier and Healer. I adore His matchless name that he is able to heal the body as well as the soul. I had an experience a few months ago of his healing power. I used to say (when asked about divine healing) "Yes, I believe the Lord can and will," but I had it for the other person. But, praise the Lord, he showed me it was for me as well, and, as I took him by faith and claimed his promise, the work was done, bless his name forever. It means much to believe and not doubt in the least. God shall have the glory because I realize it is all through the mercy of God that I am what I am.

I feel like saying to the young brethren and sisters who may read these few lines, let us be real earnest in his service and let our lives shine to the world, that they may be constrained to follow this Jesus, who says: "Come and partake of the waters of life freely." I would also be very glad, to see more of the young give in their testimonies through the VISITOR, as I believe we can be a great help to each other in this way, although we don't know each other.

Will you pray for me that I may be kept by the power of God continually. I am, your sister in the Master's service,

MARTHA BOOK.

Hope, Rural Route No. 3, Kans.

CHILDREN'S TESTIMONIES.

Dear Readers of the VISITOR: I will again write a few lines to let you know I've found the love of Jesus. He gave it unto me. It makes me as happy as ever I can be; my heart is full of song. I can not help but love him and praise him all day long. We had thirty seekers at Mountville this Winter. My sister and brother are at the altar too. Pray for us.

Heilmandale.

MARTHA M. LONG.

January Credits (Continued).

Maria Slichter, Fanny E. Wingert, J. C. Rotz, Jno. Keefer, Jno. J. Neufeld, S. H. Hoke, L. L. Moist, J. N. Hoover, E. Engle, D. H. Hershey, E. B. Hoover, B. Cassel, Moses Dohney, Harvey Miller, Cora Harshberger, Annie M. Brandt, D. W. Kautz, Amos R. Good, D. E. Weigle, J. G. Engle, L. L. Hoffman, J. N. Engle, Henry Musser, A. L. Shank, J. H. Bassler, Jno. Witter, Geo. Haas, Saml. Eshelman, Henry Lenhart, I. Eshelman, Mrs. A. K. Bassler, Jno. Hershey, P. M. Climenhaga, Mrs. H. Longenecker, Mrs. Cath. Blocher, Mrs. H. Ebersole, D. V. Heise, Mrs. E. D. Rodes, Susan Rodes, Mrs. Barton Martin, Levi Winger, A. Berry, Maria Lewis, Mrs. Orlando Martin, Hannah Martin, J. S. Lehman, Leah Fisher, J. U. Metz, Cath. Steckley, Jno. Steckley, Jas. Doust, Peter Steckley, Elias Baker, H. Winger, A. Winger, M. Macklin, R. Heise, Abm. Heise, D. Doner, N. E. Brillinger, Jos. Farmer, T. S. Doner, S. Baker, Mrs. Ida Evans, Mrs. Lillie Evans, Abm. Baker, L. B. Heise, M. Woodward, B. Cober, C. Heise, Joe. Cober, B. Climenhaga, David Ulmer, E. McCorkle, J. Hetler, Jennie Hoover, Jacob Hoover, L. O. Shellhaas, Jno. Roland, D. L. Zook, Mary Zook, S. A. Whisler, Emma Charles, W. D. Betz, Wm. Kyle, Martha A. Brubaker, B. F. Brubaker, Henry Roland, Philip Baum, Danl. Brubaker, Saml. Whisler, Sarah Conn, Reuben Brubaker, L. F. Sheetz, Clayton Pretz, Mabel N. Hess, C. Hallman, S. B. Shafer, Elias Good, Anna E. Hake, Nora Landis, Jos. Wagner, M. C. Livingston, Elias Hake, Mary Yinger, H. R. Davidson, Sarah Brechbill, Danl. Wagner, Jno. Brechbill, Jno. Diehl, H. B. Wolgemuth, Mrs. S. Swayze, M. E. Smail, A. J. Trump, H. L. Trump, Mrs. H. Albright, Mrs. J. Longenecker, Emma Markley, Lydia Brewer, A. Baker, Jno. Snyder, Geo. C. Haagen, Michael Hess, H. E. Cassel, H. S. Hoke, S. L. Herr, Levi Herr, I. C. Engle, J. Whitehead, W. H. Boyer, D. Kniesly, E. Hoke, H. Doutrich, Carrie Shultz, C. H. Naylor, Mrs. I. P. Grove, Jesse Haldeman, Frances Driver.

MARRIAGES.

NDHLOVU—NDHLOVU.—On Dec. 27, 1906, Bro. Matshuba Ndhlovu and Sr. Makiwa Ndhlovu were united in holy wedlock at Matoppo Mission, South Africa, Elder H. P. Steigerwald officiating.

UMBACH—WITMER.—On the 30th day of January, 1907, Mr. Wm. Umbach, of Edmonton, Alta., and Angeline Witmer, of Fordwich, Ont., were married at the home of the bride's parents, Fordwich, Bro. John Reichard officiating.

OBITUARIES.

STORM.—Died, on February 1, 1906, at Stevensville, 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 Brethrens' M. H., where interment took place. Obsequies by A. Bearss. Subject, "The child in glory," from Luke 20:36. The parents have the sympathy of the people in town, this being their first and only child.

KYLE.—Anna Kyle (of Pavonia, Ohio) was born February 3, 1844, died January 13, 1907, aged 62 years, 11 months and 10 days. She was a faithful member of the Brethren in Christ church for a number of years, and lived a consistent Christian life. One son and one daughter, with her husband, preceded her to the spirit world. There are left to mourn her loss sons and daughters, grandchildren, sisters, with many relatives and friends. Funeral services were conducted by Eld. B. F. Hoover and Bro. Samuel Whisler.

We miss you, mother, everywhere,
And when we think of your kind care
You gave to us long years ago,
And how 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 Myers and others. Text II. Cor. 5:1-10, selected by himself before he died. He was a kind neighbor and lived a Christian life for many years, holding to the York Brethren, believing with a beautiful hymn:

"How careful then ought I to live,
With what religious fear;
Who such a strict account must give,
For my behavior here."

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

EYSTER.—Sadie Sevilla Eyster, born Dec. 20, 1896, died Dec. 31, 1906, aged 10 years and 11 days. Ira James Eyster, born Nov. 15, 1904, died Jan. 10, 1907, aged 2 years, 1 month and 26 days. The above were children of Bro. David and Sister Agnes Eyster, of Thomas, Okla. Diphtheria was the cause of death. Burial took place in Bethany cemetery. The eldest of these was one of the converts last fall, when Bro. J. R. Zook held meetings at Thomas. She was later baptized. Thus God sent his messenger to take the baby girl and baby boy out of the home as little buds to be with him and bloom in his flower garden.

WINGERT.—Sister Rebecca Wingert, daughter of the late John Wingert, of near Wingerton, Pa., died suddenly at the home of her mother on Jan. 27, 1907, aged 44 years, 3 months and 9 days. She had been afflicted with tubercular trouble for some years, but her end came unexpectedly. Her testimony, a few days previous to her demise, when we (the editor) and Bro. Shank visited her, was that Jesus was her Saviour and keeper. The funeral was held at the home, conducted by Elders S. S. Wingert and M. H. Oberholser. Interment in Ringgold cemetery.