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George Detwiler

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Perilous Times Are at Hand.

A sermon delivered in the belth of the church of God at Anderson, Ind. Text, “This know also, that in the last days perilous times shall come. For men shall be lovers of their own-selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, from the world—Europe, Asia, Africa, and America. I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific. “Son of the Republic,” said the same voice, “look and learn!” At that moment I beheld a dark shadowy being, like an angel, standing, or rather floating, in mid-air between Europe and America. Dipping water out of the ocean in the hollow of his hand, he sprinkled some upon America with his right hand, while he cast upon Europe some with his left. Immediately a dark cloud arose from each of the countries and joined in mid-ocean. For awhile it remained stationary and then moved westward until it enveloped America in its murky folds. Sharp flashes of lightning now gleamed throughout it at intervals, and I heard the smothered groans and cries of the American people. A second time the angel dipped from the ocean and sprinkled it back as before. The dark cloud was then drawn back to the ocean into whose heaving waves it sank from view. A third time I heard the mysterious voice saying, “Son of the Republic, look and learn.” I cast my eyes upon America and beheld villages, towns and cities spring up one after another until the whole land from the Atlantic to the Pacific was dotted with them. Again I heard the mysterious voice saying, “Son of the Republic, the end of a century cometh, look and learn.” At this the dark shadowy angel turned his face southward, and from Africa I saw an illumined specter approaching our land. It flitted slowly and heavily over every village, town and city in the latter, the inhabitants of which presently set themselves in battle array, one against the other. As I continued looking I saw a bright angel, on whose brow

(Continued on page 9.)
Evangelical Visitor

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EDITORIAL.

A Scripture Study.

"How shall they believe on Him of whom they have not heard?" The Apostle Paul rejoiced in the fact that he could sow the seed of the gospel on virgin soil. He delighted to work on improved ground. He enjoyed preaching Christ where people had never heard of him. The Lord by a vision (Acts 16:9) sent him over into Europe, and at Philippi he had a taste of persecution. When he was sent forth from there he came to Thessalonica, where he proclaimed Christ, "the Redeemer and Savior."

Now it is interesting to note in what the hearing resulted. It is found in I. Thess. 1:3, 10. They turned from their idols. That was their work in conversion—they turned. But they did not turn from something to nothing, or to something else no better than what they had. They turned from their idols to God. The soul must turn and come back to God. Hearing, believing—trusting in Christ.

In Ephesians 1:13, the same process or work is described as hearing; hearing what? "The word of truth, the gospel of your salvation," then trusting; trusting whom or in whom?

Trust in Christ, or in Christ. We quote the verse: "In whom (Christ) ye also trusted after that ye heard the word of truth." Thus in like manner did the converts at Thessalonica. They heard "the word of truth" which showed them their condition and state in sin, bringing them to turn from their idols, and, unto God. They further heard in this word proclaimed unto them "the gospel of salvation," that Christ in his suffering and resurrection did perfectly and completely provide a remedy for man's sin, so that God could be just and yet justify the sinner because of a substitute being found, "a lamb of sacrifice."

This process or act of the Thessalonian converts, turning from their idols, and unto God, the Apostle is pleased to call "work of faith," verse 3, chapter 1. When the multitude who followed Jesus for the loaves and fishes asked him (John 6:28) "What shall we do that we might work the works of God?" he answered, "This is the work of God, that ye believe on him whom he hath sent." Thus is believing on Jesus, turning from sin unto God, the "work of faith," which changed the standing and relationship of these converts to God, from nature to grace. "Being born again not of corruptible seed, but of incorruptible seed, by the Word of God, which liveth and abideth forever."

The next point we notice is what followed this turning to God from idols. "To serve the living and true God." Formerly they served and worshiped idols. They had gods, but not the living God. They were now so converted that they quit the sinning business and gave their service to the "living God." This the Apostle designates in verse 3, chapter 1, as "labor of love." It is an exemplification of what Jesus said, Matt. 11:28, 29, 30, to those to whom he would give rest. "Take upon you my yoke and learn of me, and ye shall find rest unto your souls."

The Spring love feast at the Philadelphia Mission will occur May 25, 26. A general invitation is extended.

EVANGELICAL VISITOR.

[Special Notice]

Renews have been coming in quite satisfactorily during February, yet we are lacking nearly one hundred and fifty dollars of being equal with last year's receipts up to the end of February. This of course means that quite a number of renewals have not been sent in yet. It is now March and it is of much importance that everybody who has not renewed yet will do so without delay, so that the finances of this Visitor will be satisfactory when Conference meets. If the blue mark hits you rightly please accept it as a gentle reminder; if it hits you by mistake, don't be offended but help us to get the mistake corrected.
The special meetings at the Mount Rock M. H., Franklin county, Pa., where Bro. S. R. Smith labored, continued up to February 21. It is reported that a very good interest prevailed, a goodly number of sinners turned to the Lord, and among the believers, possibly more properly, members, there were deep heart-searchings, resulting in confessions and “putting off” and laying aside things and tempers which hindered them in their heavenly race. Thus lightened, a liberty and freedom obtained which was not before enjoyed. We rejoice in the fact that God is at work in the church, east and west. That many are hungering for, and if properly directed, attain to “higher ground” in their Christian state. Notwithstanding there is some opposition, the tide seems to be rising. May God take care of the work.

Our latest information as to the movements of Bro. and Sister J. H. Myers is that they reached Glendale, Ariz., on February 11, and found entertainment at the home of Bro. Isaac Eyer. Both of them were sick at the time. Bro. Myers’ condition being the most serious. A card written by him on February 18, speaks of improvement, yet not very much in his case. Sister Myers, however, is much improved. They earnestly desire that the brethren pray for them, that they may be speedily restored according to the will of God.

For the information and satisfaction of those who may be interested, we are requested to state that the India missionaries, Josiah Martin and wife, Rhoda, were both down with fever. Later word states that on January 18, Sister Martin gave birth to a pair of twin babies, a boy and a girl, and on the 24th, both babies and the mother were doing well. The mother’s fever was broken in answer to prayer before they were born. Bro. Martin’s condition was somewhat improved too at the latest writing.

Brother Noah Zook and wife, evangelists, intend leaving Des Moines, Iowa, for points east, on March 2, and engage in evangelistic work at different points in Illinois, Indiana, Ohio, etc. Their first stop will be in Chicago. Their permanent address continues to be Harrisburg, Pa.

Secure not thyself in the conceit of not bringing forth evil fruit. A Christian is not defined by mere negatives.—Selected.

Bishops, Take Notice.

To the Bishops and Overseers of the Brethren in Christ church of the United States, Greeting: I would call your attention to the notice which you received a few days ago concerning a Census Report of the Brotherhood in the districts under your supervision. I trust you will give this immediate attention since my time limit is April 17, and if the report is not on file in Washington by that time, I am compelled to appear before a magistrate and give reasons why the report is not on file. The Census report is not a result of a corporation, as some think, but is required of every religious organization in the United States. I have been trying to ward this off for nearly a year, thinking it was not necessary, but last Congress appropriated a certain amount of money to be used for the compilation of this work. It is, therefore, compulsory. I would kindly ask the brethren to give attention to it at once. There may be some districts where there is no immediate Bishop who has the oversight, and in this case, I would kindly ask that some of the ministers who are officiating should undertake the work, and if there are any that did not receive my circular letter of instructions, please inform me at once and I will forward one.

Note—The valuation should include the ground and building together. In several reports so far received, the valuation of the building only is given, the ground being worth nearly as much as the building.

S. R. SMITH,
Gen. and Conference Sec'y.

Thou knowest, Lord.

Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to Thee for rest.
Cares of to-day, and burdens for to-morrow,
Blessings implored, and sins to be confessed.
We come before Thee at Thy gracious word,
And lay them at Thy feet: Thou knowest, Lord.

Thou knowest all the past: how long and blindly
On the dark mountains the lost wanderer strayed;
How the good Shepherd followed, and how kindly
He bore it home, upon His shoulders laid;
And healed the bleeding wounds, and soothed the pain.
And brought back life, and hope, and strength again.
Thou knowest, not alone as God, all-knowing;
As Man, our mortal weakness Thou hast proved;
On earth, with purest sympathies o'erflowing.
mon impulse; wriggling, slimy masses

What is home without a mother?

of spiteful, hissing reptiles, forcing

of the advancing hosts. By an in­

these reptiles, but under ordinary cir­

senses. God always has a way to ef­

case of open rebellion against God

he sent fiery serpents, or snakes, to

the hand of God in it, for while it was

caused the people more quickly to see

bitten; disease took possession of the

All who were able to

to kill the devil. Had God done as

they asked, all those already bitten

would have died; but he had a better

and more far-reaching plan than

and theirs, and one that made each one a

free moral agent as to whether he

would be healed or not. The Lord

said unto Moses, "Make thee a fiery

serpent to the pole and says,

Moses quietly waiting with the pole on

which to place it. We hear one man

say, "What is that for, a brass snake?"

What do you mean? Have we not

seen too many snakes already? Will

you mock our misery with a brass

one?" Another says, "Why could he

not call them off as well as send them?

O, dear, what shall we do?"

Moses calmly nails the finished

serpent to the pole and says,

"These are God's orders; this

is God's remedy, 'Look and live!'"

Instantly there is a shout of joy among

the mighty host. "Glory to God,"

cries one, "the poison was near my

heart, a few moments more and it

would have been too late. I looked

quickly; my agony ceased, the virus

is neutralized, and I am perfectly

healed." And I too," says one after

another; till that awful scene of mis-

ery became one vast thanksgiving

meeting for deliverance.

Let us get nearer home to ourselves

and observe the analogy. Sin with us

as with them, is a present fact. "For

all have sinned and come short of the

glory of God." The old serpent has

bitten all our race and there is no hu-

man remedy that can heal the deadly

wound. Thousands, the world over,

have died and are dying, spiritually

and eternally, with groans and bitter

cries; soul after soul has plunged into

the ocean of eternity with hope gone

forever and ever.

And yet men centuries ago, God,

in the fullness of time," sent his only

Son as his remedy for sin, "For, as

Moses lifted up the serpent in the wil­

derness, even so is the Son of man

lifted up, that whosoever believeth on

him should not perish, but have eter­
nal life." Note the analogy: "lifted

up," conspicuously. So Jesus. This

thing, says Peter, "was not done in a

corner." Christ was crucified pub­

licly, in sight of the whole world (in

a sense). Like the bronze serpent, he

was brought forth on the divine plan.

"Conceived by the Holy Ghost, born

of the Virgin Mary," "made of a wo­

man." Like the serpent, he was made

the figure of sin in the concrete form.

"He was made sin for us who knew

no sin." That is, concentrating and

embodying in his person the sins of

the whole world, for he "bore (all)

our sins in his own body on the tree."

"The chastisement of our peace was

upon him, and by his stripes we are

healed."
Spirit's teaching, and vice versa. The face of nature itself, the sun and moon, and even the stars in their courses, assist in showing poor sinful man that while "every prospect pleas­
cue"—yet "only man is vile."

The awful condition and need caused the cry for divine help. So with the sinner to-day, in every real con­version the person must come to an end of himself; hence the cry, "Lord, save or I perish." Had some of the Israelites refused to look at the ser­pent, and the priests, in their zeal, had twisted their necks round, so they would face it, they would still have re­mained unhealed, for it was not the look of personal faith. "Therefore, being justified, by faith we have peace with God through our Lord Jesus Christ." What an awful deception, and terrible responsibility to say, peace, peace, where there is no peace; to put on a plaster where it needs the searching probe and the healing balm. Thousands are in the churches to­day sailing under false colors, who have never known the saving, healing pow­er of Jesus' blood. Can a person look in faith believing on a crucified and risen Saviour and not realize the re­sults—"Eternal Life"? No, no; a thousand times no. It may not fully unfold itself to him at once, but he has no more condemnation; his sins are laid on the "sin-bearer," and are out of his hands for ever. The woman who touched the hem of his garment at once felt in her body that she was healed of her plague; but I have no doubt, later on she realized more the blessed contrast between the past and the present.

To sum up. We, by conviction of God's Spirit and Word, feel our need,—our deadly wound. On Calvary hangs our remedy. Conviction, heart­felt contrition, and repentance is the Holy Spirit's path to lead to the cross. He leads, the Father draws, for, "no man can come unto me except the Fa­ther draw him." We look in simple, trusting faith, and our burden of sin and death rolls away. And what have we now? Eternal Life. Yes, right now; not when we die, but this pres­ent moment the life of Jesus flows in and death. Don't ignore it, for, like the "sword of Damocles," it is suspended over you by a single hair. As the poet says:

"A point of time a moment's space.
Removes me to yon heavenly place.
Or shuts me up in hell."

O, may you yield; may the Holy Spirit make you so unutterably miser­able that you can neither eat nor sleep till this question of life or death is eternally settled, for

"There is life for a look at the Crucified One,
There is life at this moment for thee:
Then look, sinner, look unto Him and be saved.
Unto Him who was nailed to the tree."

And a little later, you can joyfully sing:

"I have anchored my soul in the haven of rest,
I sail the wild seas no more,
The tempest may sweep o'er the wild, stormy deep,
In Jesus I am safe evermore."

F. Elliott.

Richmond Hill, Ont.

For the Evangelical Visitor.

Three Fundamental Reasons.

First reason—

"A man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man." In Gen. 1:27, we find the truth: "So God created man in his own image, in the image of God created he him."

Second reason—

"For the man is not of the woman: but the woman of the man." Again we turn to Gen. 2:21: "And God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs...and the rib, which the Lord God had taken from man, made he a woman."

Third reason—

"Neither was the man created for the woman: but the woman for the man."

Once more we trace the argument and find it true in Gen. 2:18: "And the Lord God said, It is not good that the man should be alone; I will make him an helpmeet for him."

Three profound reasons given by the great and holy Apostle Paul why a man should not be veiled in prayer or public worship, and also why a woman should.

The doctrine of the prayer-veiling is not based on a custom, local or gen­eral, but it is based upon a great truth and principle, anchored in creation. It defies all controversy, because Paul says "For this cause (or reasons) ought the woman to have a sign of au­thority on her head" (R. V.). "And therefore, a woman ought to wear on her head a symbol of her subjection."

T. C. V.

Since this doctrine is based on crea­tion, it is impossible to go beyond and it baffles all controversy. "If, however, any one still thinks it right to contest the point—well, we have no such custom, nor have the churches of God" (1 Cor. 11:16, T. C. V.). J. R. Zook.

Des Moines, Iowa.

For the Evangelical Visitor.

Crumbs.

To hear Christ we must obey him and his teachings, then we learn him. (Eph. 4:20, 21.)

As the sword of Goliath became an aid in the hand of David to finish Go­liath's life, and as the Egyptian's spear became the instrument by which Ben­iah killed the Egyptian; even so God's children may, in many cases, de­feat their antagonists by using the texts of their antagonists.

We should much rather be ashamed to hide our sins than to confess them. A wholly sanctified soul never has a bad or cold feeling toward anybody. When we love everybody we de­light in doing everybody service.

If we are saved, cleansed, and hap­py, we never can fully tell what God has done for us, unless we let people know in what sins we had been indulg­ing.

The love of God makes no allow­ance for wrong doings, but it prays and intercedes heartily for the wrong­doer.

The carnal mind in a person is con­tinually at war with holiness, never­theless many a person who was once born from above is often unconscious­ly listening to its promptings, mistake­ing it for the voice from above.

We can only be dead to sin when the carnal mind is taken out of us, be­cause it is like sin, always at war with God. (Rom. 8:7.)

Our thoughts and actions reveal what kind of fruit we bear.
The approval alone of God in our soul that we please him, is worth more than all the commendations the people can pile upon us. God-sweetened thoughts and actions produce sweet fruit.

Lots of people would like to have the joy and happiness of a sanctified soul, but not the trials.

If we do unto others as we, in the light of eternity, wish them to do unto us, we certainly do well.

D. L. Gibson.

Mulgrave, Ont.

For the Evangelical Visitor.

The Missionary and His Relation to the Church.

I have had the burden of this subject on my heart for some time, and the longer I waited the heavier it became until I had to speak privately to some of the brethren, when they remarked that they had a like burden. The burden is about missionaries draining the church.

When we (wife and I) stood outside and we were not looking to the church and did not ask (her) to support us; and those outside did not help those in the church. I know of letters being sent to Africa asking missionaries whether they belonged to the church, and if they did they would not help them any more. When it was reported that we went back to the Brethren Church we received letters saying we need not look for any more help from them. I want to state right here the Lord has been opening brethren’s hearts and we are receiving help.

Now I do not want to get narrow-hearted and this will not cut off individual liberty in giving where you feel led. But this is what I mean: There are missionaries who do not belong to the church, but do belong to Foreign Mission Boards and receive from $50 to $60 per month salaries, and get their way paid from the foreign field to this country and back, and while here, go through the church here. I am afraid that missionary meetings are becoming more money-making meetings than they are burdens for the heathen. I personally know one missionary who receives hundreds of dollars from the church, and his wife had meetings after him at the same places, and both took collections, and yet he spoke hard things about the church.

Again, I know of Rescue Home solicitors who have received much from the church, and this same Home has men out, giving them 45 per cent. of all the collections they get for said Home.

Now, dear ones, I know whereof I speak. Brethren, while we know our missionaries, missions and homes are worthy, let us support them and investigate others before we help them. There was one case in Iowa where a man had Rescue meetings for orphans, and when it was investigated the party had borrowed a woman’s five children as a sham, just so he could say he had orphan children. Oh, Lord, deliver us!

I am so glad, as I see the reports in the Visitor, how the brethren are supporting the missionaries, missions, homes and orphanages. But in order to get at this matter and get it ventilated, I suggest “conference ruled that no one shall take collections unless by the consent of the official members of that place.” So in this case, let it be by the consent of the official members and let the collection be taken and put into the foreign mission treasury and the Board should surely be able to make proper distribution, etc. If there are missionaries who are deemed worthy, let their case come to General Conference and let it rule in such cases and give the Board directions accordingly. Now, brethren, I hope you will see the nature and place of my burden, and I hope you may not misunderstand me. I would like to hear more on this subject, not for controversy, but for the best, and I believe Gal. 6:10 is properly applied here. Concerning Home work by visitors reports and the Holy Spirit you will be able to see where they are well supported and where they are in need. I will close for this time by asking your prayer for us and the work here. If any one feels grieved at this or thinks differently, write me a personal letter, and let us not make our differences so public; likewise, if this finds any approval, you can encourage me with a private letter. I only tried to please the Lord.

A. L. Eisenhower.

Jabbok Faith Orphanage.

Thomas, Okla.

In the treasurer’s report of Foreign Mission Funds in last issue, William Beecher, Ohio, was credited with $10. It should have been William Bucher. And in the Stock Fund B. J. Winger, Kohler, Ont., should have credit for $1 instead of 85.

J. H. and Anna Sparrow, Ranchi, India, desire to acknowledge receipt of the shipment of goods from those interested in the Lord’s work. The fruit, beans, dried beef, etc., came through nicely, and are much appreciated by the missionaries and others. They thank all the donors, and still invite the prayers of all in their behalf.

For the Evangelical Visitor.

A Few Thoughts.

“Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

“Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

“Commit thy way unto the Lord; trust also in him and he shall bring it to pass (Psa. xxxvii. 3, 4, 5).

Praise the Lord for the precious promises that he gives in his word; and, it is ours to believe them, and accept them individually as our own if we obey the word of God. But it takes a giving of our own will, and a full surrender to God to enjoy the blessings of God, as he desires that his children should.

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (I. John 1. 7).

If we know that we have repented of our sins, and confessed and forsaken them, and have found peace, and are now walking in the light, we need not doubt God’s promises, but they are for us, and we should accept them from the Lord, and enjoy his service, and not look to man, because people have sinned in different ways, and therefore, have different experiences.

Sins that we do not commit we need not repent of, and how thankful we should be, and how we should praise the Lord if we never committed great sins. We should be very thankful too, that there is a way for those that have been very wicked, that they can be redeemed from sin if they take their place, and surrender to God, and live for him.

God has made provision for all, the rich and poor, the high and low, the great and small, but all must come on the terms of the gospel. There is no remedy for sin without repentance and faith in Jesus.

In 1. John ii. 15, we are commanded, “Love not the world, neither the things that are in the world.”

Oh; how careful we should be lest the cares of this world and the deceitfulness of riches enter in, and we become unprofitable.

Jesus says, “Lay not up for yourselves treasures upon earth, where
moth and rust doth corrupt, and where thieves break through and steal.

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

For where your treasure is there will your heart be also" (Matt. vi. 19, 20, 21).

My desire is that I may not live for self, but that I may strive to make others happy, for in making others happy we are happy and blest.

Your sister in Christ,

I. A. CAUFMAN.

Chambersburg, Pa.

For the EVANGELICAL VISITOR.

A Letter of Encouragement.

Dear Readers: While reading in the Visitor to-day, I was made to wonder why it is that not more of us show our appreciation, for a religious paper so clean, and one serving such good purpose as does the EVANGELICAL VISITOR, by contributing to its columns. Truly the Visitor is very welcome when it comes to my hand.

We don't fail to get a good sermon in the editorial, and through all the columns much that is interesting and encouraging. I confess it was not always so with me, as there was a time when I should have been embarrassed to have been found reading religious literature. But when the Lord gets a hold of the heart, he is able to change the desires. And, to-night, while the storm is raging on the outside, I can testify to a sweet calmness in my soul, which only God can give.

We have proved the Lord's power and found him able to deliver me at all times.

When I view my past life, and realize how a kind providence has favored me, it seems impossible to find words to express my gratitude. It would seem when we look about us and see how the hand of the Lord is in every beautiful thing we behold, that man could never find an excuse to murmur.

Recently, while meditating, and, as it were, trying to "count my many blessings," I looked out across the plains and beheld how that the landscape is so arrayed in a beautiful mantle of white and how different the scene from that of a few months ago. And then I was made to "consider the wondrous works of God." And with the Psalmist say, "The works of the Lord are great, sought out of all them that have pleasure therein." "His work is honorable and glorious and his righteousness endureth for ever."

Then it occurred to me how far beyond the power of man (with all his wealth and achievements) it is to break the monotony and give fresh courage and new joys, as do the change of seasons.

O, how much we owe to our Christ for daily blessings and for nailing our sins to the cross and giving us a clear title to mansions in the skies, where none but the sanctified are, away from the wickedness of the world and where no temptations can come.

Paul had some conception of the reward awaiting the true Christian, when he said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). And in 1 Cor. 2:9, we find that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Now if we love him we will work for him, and his work consists in rescuing the lost. And as our reward is so great and our term of service so short, it becomes us to "do with our might what our hands find to do." I am so glad that we have such a great and bountiful Heavenly Father, whose store of blessings is inexhaustible and who can always give employment to any who may apply. O, dear ones, let us wage a mighty warfare against sin. Let us "hold up the hands of our leaders," and rejoice over the victories won for Christ.

Let us help support the good cause both at home and in the dark lands with our means and prayers, and continue to press the battle till God shall call us from the ranks. Your brother in the faith,

J. FRANK PLUM.

Caron, Sask., Canada.

For the EVANGELICAL VISITOR.

As to Eradication—A Criticism.

Editor EVANGELICAL Visitor: I have never yet written an article for publication, but now it seems that I must, or neglect a God-given opportunity.

In the Visitor of Feb. 1st is an article, entitled, "As to Eradication of Sin," which is very good in that it sets forth so clearly our necessity of salvation from the sinful nature that we all inherit, but its failure lies in that it puts off the day of deliverance until the time of death.

Now that death does not purify any one is clearly evident from Rev. 22:11: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

It is true as that writer quotes from 1 Cor. 15:51, that we shall all be changed at the time of death, but verse 53 shows that the change is in condition. "For this corruptible must put on incorruption," that is, this soul that is now subject to temptation and may become polluted shall become unalterably holy,—"and this mortal must put on immortality." That is, this body shall be no more subject to death.

That there is deliverance for us in this life is plainly declared in many Scripture passages, of which I wish to notice a few.

Before the apostles and elders assembled at Jerusalem, Peter said of the work wrought in the Gentiles (Acts 15:9) "purifying their hearts by faith even as ours." Rom. 6:22, reads: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness." Of course we all know that the church which is the bride, the Lamb's wife, spoken of in Rev. 19:7, is made up of individual souls, and in Eph. 5:27, we read that the object of Christ's sacrifice was, "That he might present it to himself a glorious church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish."

In Titus 2:14, we have it again, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people."

That writer also says that if the evil element of our nature were done away with there would be no conflict: but was not Christ "tempted in all points like as we are" (Heb. 4:15), and no one believes he had an evil element in his nature.

Our capacity is small, but we may be partakers of the divine nature. Let no one accuse us of presumption, for here we have our authority in 1 John 4:17: "Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is so are we in this world."

A cupful of water dipped from the ocean is very little compared to the ocean, but it is the same kind of water. The writer of that article attempts to show that Paul thought it impossible to be delivered from an evil nature because he enumerates the works of the flesh and the fruit of the Spirit. But there is always two sides to God's work in man. Man must purify his soul in obeying the truth (1 Peter 1:22) and keep it pure by walking in the light, and then the blood continues to cleanse (1 John 1:8), which is God's part. Though there has been a Fountain opened in
the house of David for sin and uncleanness, it will avail nothing toward cleansing the one who fails to wash therein.  

Electa Walno.  

Green, Kansas.  

For the EVANGELICAL VISITOR.  

Christ's Love.  

"Christ also loved the church and gave himself to it." (Eph. 5:25.)  

Notwithstanding the many failings and imperfections of the church, no husband could ever love his bride so sincerely, purely and constantly, as Christ does his church, which he is pleased to call his wife (Rev. 21:9).  

Christ's love to his church. 1 John 4:19: "We love him because he first loved us." A redeeming love. Titus 2:14: "Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works." A pardoning love. Isa. 11:2: "And the Spirit of the Lord shall rest upon him; the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and of the fear of the Lord." A gratifying love. Rom. 3:24: "Being justified freely by his grace through the redemption that is in Christ Jesus." An adopting love. John 1:12, 13: "But as many as received him to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." A sanctifying love.  

1 Cor. 6:11: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." A glorifying love. Rom. 8:17: "And if children then heirs, heirs of God and joint heirs with Christ if so be that we suffer with him that we may be also glorified together."  

Christ has not only loved the church but he continues to love her, and he could as soon cease to live as cease to love. His Church is always uppermost on his mind, and his love to her can never be told, neither by angels nor men, for as the Father loves the Son, so the Son loves the Church. John 15:9: "As the Father has loved me, so have I loved you, continue ye in my love." Man frequently loves in riches; the same in rags as in silks; in a dungeon as in a palace. The world may cry "Hosanna" today, and "Crucify him" to-morrow. But this is not the way Christ loves, for, having loved his own, he continues to love them. "Greater love hath no man than this. What could he give more than himself? He was rich in power and glory, yet for the sake of enriching poor sinners he became poor. O what love! praise his name! He discharged our debt, joined our bonds and united us to himself, and having done so much will he not do the little that remains? Glory to his name!" 

Well, the call that was made in the VISITOR for a consecrated sister is answered. God is truly good. He hears and answers prayers. Sister Mary Harley is coming to the Mission to give her time and life for the cause of Christ. Will you pray for her and us, that we may work as one man in the battle. Now may the blessing of God rest upon all God's people. This is my wish and prayer.  

Your Brother and Sister,  

Peter Stover and Wife.  

From Sister Long.  

I will by the help of God give my experience in answer to the prayers of the saints. No doubt you will remember the request that was put in the VISITOR for prayer and fasting in behalf of the work and workers. Some may want to know what the results were. In the first place I can say that in all my Christian life thus far I never realized and felt the effect of the prayer of God's children in our behalf as much as I did then, and this caused me to consider more the importance of praying one for the other. We read in II. Tim. 1:3 where Paul spoke in this manner, "Without ceasing I have prayed for thee, that I might abound in the prayer of God's children in our behalf. They ate and drank. We must believe we are in the times of which we read in the last chapter of Daniel. As for my own self I have no desire for the things that will perish, but for the souls of the people. When my husband left for Blackwell, Okla., I told him I intended to be more engaged in prayer for him than ever. We should pray for our ministers and also for our editor. We, I hope, all enjoy reading the paper, but do we consider what it means to get out the paper and make the corrections and lay back what would not edify.

Will you all join me in prayer for our Missions in the Home and Foreign fields?  

Your sister in the faith,  

Mary J. Long.  

Will you say: I would love to be what I ought to be, and to follow in the straight line of duty; but I know not how? He that willeth to do God's will shall know the teaching. Ask God for light, and you will have it. — J. Ross Stevenson.
rested a crown of light, on which was traced the word union, bearing the American flag, which he placed between the divided nations and said, "Remember ye are brethren!" Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the national standard. And again I heard the mysterious voice saying, "Son of the Republic, the second peril is past, look and learn!" And I beheld the villages, towns and cities of America increase in size and numbers till at last they covered all the land from the Atlantic to the Pacific, and their inhabitants became as countless as the stars in the heavens, or as the sand on the seashore. And again I heard a mysterious voice saying, "Son of the Republic, the end of a century cometh, look and learn." At this the dark shadowy angel placed a trumpet to his mouth and blew three distinct blasts, and taking water from the ocean, sprinkled it out upon Europe, Asia and Africa. Then my eyes looked upon a fearful scene. From each of these countries arose thick, black clouds, which soon joined into one, and throughout this mass gleamed a darkened light by which I saw hoards of armed men, who, moving with the cloud, marched on land and sailed by sea to America, which country was presently enveloped in the volume of the cloud. As I dimly saw the vast armies devastate the whole country and pillage and burn the villages, towns and cities that I had beheld springing up; as my ears listened to the thundering of cannon, clashing of swords, and shouts and cries of the millions in mortal combat, I again stood, fearless to the battle. Amid the fearful noise of the conflict I heard the mysterious voice again saying, "Son of the Republic, look and learn!" As the voice ceased the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious. Then once more I beheld the villages, towns and cities springing up where they had been before, while the bright angel planted the azure standard he had brought in the midst of them, and cried in a loud voice to the inhabitants, "While the stars remain in the heavens and send down light upon the earth. So long shall the Republic last!" and taking from his brow the crown, on which still blazed the word "Union," he placed it upon the standard, while the people kneeling said, "Amen." The scene instantly began to fade and dissolve, and at last I saw nothing but the rising curling white vapor which I at first beheld. This also disappearing, I found myself once more gazing upon my mysterious visitor, who, in the same mysterious voice I had heard before say, "Son of the Republic, what you have seen is thus interpreted: Three perils will come upon the Republic. The most fearful one is the second, passing which, the whole world united shall not be able to prevail against her. Let every child of the Republic learn to live for his God, his land and union." With these words the figure vanished. I started from my seat and felt that I had been shown the birth, progress and destiny of the Republic of the United States. In union she will have her strength; in disunion, her destruction. Such, my friends, continued the venerable narrator, were the words I heard from Washington's own lips. And America will do well to profit by them. Let her remember that in union she has her strength; in disunion her destruction.

What shall be done? How shall we save our country? What is needed? Another Abe Lincoln? A George Washington? A Martin Luther. Or a Savonarola of old? Or do we need a Daniel, an Isaiah or an Elijah? Yes, we need the character of these men engraven into some of our Americans. We are in need of Americans who have the boldness of an Elijah, the firmness of a Daniel, the stability of an Ambrose, and if blood is required, give us men like Wickliffe, Cranmer, Gustavus Adolphus. We do not want war; but unless wicked ruling is stopped it will end in nothing but war. So we need men who will stand in defense of that liberty of ours which is being undermined. We want men that if need be, are ready to meet the fate that Lovejoy did some years ago in the State of Illinois for advocating the abolition of slavery. Men that are not afraid to die for the right, or prepared to fall in battling against the wrong.

According to the vision and prophecy of the Father of our country, it is some years yet before the crisis comes. But I fear it will be upon us before the time is up. If matters go on increasing in wickedness in proportion to the past years, what will it take to redeem us? May God, have mercy! Let me ask, who is to blame for all this trouble? I answer, no one but ourselves! We who profess to be God's followers. You ask me why? I answer, failing to cry out against wickedness of all kinds, not only in low places, but in high. Cry aloud, spare not; lift up thy voice like a trumpet," Says Isaiah. Again, "If ye rebel, ye shall be devoured with the sword." What was sounded in the ears of the Israelites constantly over and over again? "It shall come to pass if thou wilt not harken unto the voice of the Lord thy God, to observe all his commandments and his statutes which I command you this day, that all these curses shall come upon thee and overtake thee."

These perilous times are upon us! The world is arrayed against us, crying, "Peace! Peace!" Where there is none; because of faulty prophets encouraging worldly pleasure and all manner of self gratification of the carnal mind in the sacred chambers of the house of God, and lovers of the fleece more than the spiritual life of the flock. "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!"—Published by request of D. E. Weigle, Des Moines, Ia.

An earnest look heavenward amid the activities of the day will often bring down timely succor which we should loose without such watchfulness.—Newman Hall.
Dear readers: I greet you all in the precious name of Jesus, who died that we might live and that we through believing on him might have life everlasting.

I feel to praise God for the sweet peace I feel in my soul, and I also feel to praise him for the real earnestness he gives me to tread the narrow way amidst a wicked and perverse generation, and it is my determination to go on and learn more of Jesus, so that I may be able by his grace to live a sweeter, purer, better life.

This seems to be a very wicked city. Most people here by their conversations seem to think more of the mighty dollar than the Bible. It grieves our hearts to hear the conversations around us of money and other worldly things. O, if we as Christian professors would have our daily conversations more heavenward what a power we would have, and what an influence would go out for good.

I have been thinking, lately, that our brethren and sisters in the country should earnestly pray for those of us who are living in a wicked city. Dear brethren and sisters, you have no idea the temptation for Christ's followers that are in the city. Christians living in the city have to fight against many things that you who live in the country know nothing of.

We find it so much different here than in Herbert, Sask. In Herbert, we were amongst God's true, humble followers, and we had many blessed seasons together. When I last wrote for the Visitor we had started prayer-meetings in our home. Well, I'm glad to say God truly met with us and we had a great, sweet meeting.

Since we came to Regina, I have felt sometimes quite lonely and discouraged. The churches we attend seem so worldly and formal, and it grieves my heart to attend such meetings. I want to be in the habit in my common conversations to speak gently one to another or even to herself? Will she not see in the carriage and demeanor of her children a reflection of her own spirit and life? If a mother is worldly-minded and fond of ornamental dress and show, can she expect her family to grow up in humility? If a mother is in the habit in her common conversations of coloring facts, of exaggerating what she hears and relates can she expect her children to grow up with a love and reverence for the truth? The temper and dispositions of parents whether good or bad, whether loving or hateful, make such impressions on the souls of their children that they are like seeds implanted within them, which shall take root, and grow, and form part of their future character. Many an angry, fretful, passionate mother is propagating these evils in her children; she does not wish to do so; she does not intend to do so, and she is frequently trying to check these unhappily tempers when she sees them springing up in her children; but so long as she herself manifests tempers, transmitting them to her offspring by a natural law, she is breathing into them her own un-Christian spirit; they are living in an atmosphere infected with moral depravity; they are taught to be impatient and passionate by example, and sometimes the mother will try to beat out of them with the rod what she is daily infusing into them with her own spirit.—Selected.

The Mothert's Spirit.

When the mother's spirit is impatient, petulant, and fiery, can she expect her children to be gentle? When she governs by shouting, scolding and threatening, can she expect them to speak gently one to another or even to herself? Will she not see in the carriage and demeanor of her children a reflection of her own spirit and life? If a mother is worldly-minded and fond of ornamental dress and show, can she expect her family to grow up in humility? If a mother is in the habit in her common conversations of coloring facts, of exaggerating what she hears and relates can she expect her children to grow up with a love and reverence for the truth?

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15. Goodly raiment. His best clothes, not improbably a festival or mourning suit.

16. Skins of the kid to imitate the hairy skin of Esau, and deceive the blind father.

17. Savory meat. Like one of Esau's fine venison steaks.

20. God sent a good speed. Adding hypocrisy to his falsehood.

The voice is Jacob's, etc. "Words which have an appearance of delectability."—Peboulé.

41. Esau hated Jacob, a logical result of Jacob's course. Then, after the father's death, will I slay ... Jacob.

42. Jacob pays the price of his trickery.

LESSONS.

What is your birthright? Physically, mentally, morally, spiritually? Have you ever considered in any way how you could lose any of these?

The whole Jesus philosophy is wrong in that it proceeds upon the false theory that "the end justifies the means."

Never do right things in a wrong way, "Overcome evil with good."
To the Poor,—who are unable to pay, we send the Bible prepaid to any address in the United States or Canada, and the EVANGELICAL VISITOR at a small cost. For the Building Fund, 35 00

To THE POOR,—who are unable to pay, the Bible is also sent to the poor who may desire it, to be held as a trust property, the interest of which is to be used for the support of the church and the work in general. We have no fault to find whatever; the EVANGELICAL VISITOR is sent to them, and the money sent for that special purpose will not be used for any other purpose.

The last report was given November 1, 1905, closing with No. 129, totaling a gift of $2,601.87. No. 130, $35; 131, $35; 132, $35; 133, $85; 134, $135; 135, $85; 136, $135; 137, $135; 138, $95; 139, $85; 140, $85; 141, $85; 142, $85; 143, $85; Total, $2,924.55, the debt is cancelled. The Building Fund will be continued, so that money sent for that special purpose will not be used for any other purpose.

Our last report was given January 30, and continuing till February 15, a total of $744.65, the Building Fund was cancelled. The Building Fund will be continued, so that money sent for that special purpose will not be used for any other purpose.
could get in touch with the workers, my heart was touched, and for the benefit more especially of such, do I now write hoping that God may use these few lines to the encouragement of some soul. On January 5 number, 1 found me at Donnellsville, Ohio. A report of these meetings was sent in by Bro. Ulery. We felt glad for the power of the Holy Ghost that was so clearly felt in those meetings. On January 17, a series of meetings was commenced at the Highland Mission, this being the first time I met the brethren here in Canada. The children of Zion in this city have been also very much benefitted by the meetings while there. Some may have been offended by the way and while in Dallas. But the Great Physician in whom we trusted gave you deliverance so that Bro. Steigerwald in Africa and others in the foreign field will not need to lower the standard of the brethren, which is in accordance with the work of God. Let us get the carnal nature destroyed by the power of the Holy Ghost and rise up on the plane where every brother and sister may get cleaned up by the power of the Holy Ghost. O, brethren, pray God to give you a slave. Thank God there is power to lend a helping hand in pushing the battle. Many warm acquaintances have been made. Owing to rough roads the attendance has been scarce; but the interest has been good. How sad for those who had hoped to be accepted to find that they were not written in the book of life; what a sad, sad, disappointment that will be to the mistaken soul.

To the readers of the EVANGELICAL VISITOR: We come to-day with greetings in Jesus' name, and pray the Lord to feed every hungry soul, and comfort such as may be sad because of the departure of some loved ones, who have gone on before into what to us is yet the unknown. We have been busy, and have more calls for meetings in that part of the city. Jesus said, "Go ye into the streets and lanes of the city," I soul need to be looked after. In addition to this we have been out in the country some since we last communicated with you through the columns of the VISITOR.

On January 5, we took train for Dallas Center, and were met at the train by Bro. John Good and wife and convoyed to their home nearly four miles from Dallas Center. Meetings were commenced in the school house near their place on the evening of the 5th. Your servant was quite sick on the way and while in Dallas. But the Great Physician in whom we trusted gave victory, so we were able to preach the Word that evening. Owing to rough roads the attendance at those meetings was not as large as it otherwise might have been. We had good attention and we fearlessly delivered the messages as the Lord gave them to us. We have held five meetings in the eastern part of the city and found hungry souls, and have more calls for meetings in that part of the city. Jesus said, "Go ye into the streets and lanes of the city," Souls need to be looked after. In addition to this we have been out in the country some since we last communicated with you through the columns of the VISITOR.

Looking After the Scattered Ones.

"Das Gewissen Schleift im Leben, In tode arber wacht auff."

How sad for those who had hoped to be accepted to find that they were not written in the book of life; what a sad, sad, disappointment that will be to the mistaken soul.

Since our last communication we have not been idle. Even while here in the city we find avenues for doing good. We have held five meetings in the eastern part of the city and found hungry souls, and have more calls for meetings in that part of the city. Jesus said, "Go ye into the streets and lanes of the city," Souls need to be looked after. In addition to this we have been out in the country some since we last communicated with you through the columns of the VISITOR.

The membership of our people is small, with two ministers, Bro. Garwick and Bro. Deeny. As far as we could learn these two have a good report from them that are without, for which we are glad. The meetings closed on Sunday night, January 15, with a full house. The subject was the coming of the Lord as we see it taught by Christ and the apostles, and in which we are firm believers, whether we understand everything as connected with it or
not, but consider it a part of the “Blessed Hope.” No one volunteered to become a Christian that we know of, we sowed the seed and leave the result with him who said his Word shall not return void nor unfruitful.

On January 15, we returned to the city and took up duties here in the Mission, jail services, and Gospel Temple, also in other new places before mentioned.

Again on February 2, we took train for Dysart, Benton county, to look after some of the scattered ones. Arriving at Dysart Saturday evening, we were welcomed to the home of old Brother Andrew Gnagy. His wife, Lizzie, is his housekeeper, and is also a Christian maiden, but as yet not identified in any church membership. We hope she will soon take her place as may please the Lord independent of what any one else may say or think.

We found Father Gnagy in good spirits as he is going down towards the setting sun. His son, Albert and wife are the only members of our church at Dysart. Bro. Albert lives four miles out. We found them in good spirits, although being without a shepherd to tend the flock. We had the use of the Presbyterian church in Dysart on Sunday night till Friday night. The attendance was small, spiritual life at Dysart seems to have come to a low ebb. Doings in the Opera House draw the crowds. “Where the car­riage is there will the eagles be gathered.”

The few members there with a few others, were encouraged through the meetings. The first night two young maidens stood at the altar, and took up duties here in the Mission, and took train in the evening for La Porte City, and were met at the train by Bro. J. W. Niesley, Martha Wingert, Jacob Brechbill, Lena S. Hess, H. H. Engle, Henry S. Miller, Maggie Hoffman, Mrs. J. C. Kauf­mann, Kate Wolf, J. W. Niesley, Martha White, Susannah Harman, Becca Dietz­rich, Jno. B. Stern, D. Johnston, a Elder, Harriet Davis, Mary M. Clay, Nettie L., Isabella S. Solomon or C. N. Hershey, Salome Leister, J. E. Hershey, O. Berry, Th. Hackney, S. D. Wingert, Jacob Brechbill, Lenz S. Hess, Fannie Hoffman, M. L. Hoff­man, Mrs. H. H. Engle, Henry H. Miller, Mary Lentz, Allison, J. N. Martin, M. L. Doehner, Jno. W. Kirby, Mary M. Clay, Isaac O. and A. Alice Lehman, Box 116, Mtshabezi, Africa. We take up our pen again to write you this neglected factor in the praise of our king. He is here to encourage us and causes us to be at home. We have a sweet peace in our souls because of obe­dience to him. We are encouraged to hold on, for our Captain is leading. All praise to our blessed Redeemer.

Last Saturday we were out to visit some kraals that we had never visited before, but the people have been coming to ser­vice, especially the women. Many of the people were in their gardens, so we did not meet very many at home. At two kraals we received a hearty welcome and in them were about 30 people. We tried to approach the kraals quietly, perchance we might get to see some of the girls: where we inquired for the girls they said there were none there. It may be of interest to know of some of the children welcome us. As we came near the first kral, we saw three enter a hut. We entered the same hut a few moments afterward, and did not see the children until we asked for them. They were afraid and hid behind a screen of reeds, but they came forward and were not very much afraid then. As we ap­proached the last two little fellows about two years old were running in the garden about the kral. When they saw us one began to cry as hard as he could. We got to the entrance of the kral served by old Delia Jones. As we entered last and waited for the rest to pass through, I could take a quick glance about the place. I saw a girl sitting just inside her hut door. She saw us at once and quickly got out of sight. After being seated and having exchanged the customary salutations, I sat facing the girl’s hut but noticed there were others in there too. I told Sister Davidson, and she got up and

MISSIONARY.

Addresses of Missionaries.

Africa.

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

H. Frances Davidson, Adda Engle, Macha Mission, Kalomo, N. W. Rhodesia, South Africa.


To the readers of the Visitor, greeting:

We take up our pen again to write you this neglected factor in the praise of our king. He is here to encourage us and causes us to be at home. We have a sweet peace in our souls because of obe­dience to him. We are encouraged to hold on, for our Captain is leading. All praise to our blessed Redeemer.

Beneath the Zambesi.

MACHA MISSION, KALOMO, N. W. RHODESIA, SOUTH AFRICA, Jan. 23, 1907.

To the readers of the Visitor, greeting:

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March 1, 1907.]

EVANGELICAL VISITOR.

Yours in Christian bonds, 

AMOS AND KATIE MUSSER.

Dear friends: I have felt impressed for some time to write my testimony, as I know I must be doing something for my Savior. Oh, I cannot do enough for him who did so much for me. I enjoy reading the testimonies and I want to do my part. The Lord convicted me when quite young but I had no means of being converted. I was often under conviction. At the age of fifteen I was under deep conviction during a protracted meeting, but was still not willing to give up. On the night when the meeting closed after we returned home I just sat and wept, and there I had a vision—a light shone around me above the brightness of the sun and my mind was lit up as clear as the light that was shining. There God offered me salvation, but not being willing the enemy was also there. I was to take the Bible and read. Had I obeyed there I could have understood every word. There was a song put in my mouth: it was this, “At the cross, at the cross where I first saw the light!” I was to get on my knees and pray. I felt as if I could make a wonderfulighter, but I refused it all, not being willing to take the plain way which was included.

The light then vanished and left me worse off than before. From that time on I did not enjoy myself as before and was often sorry that I did not accept the Lord. Then my health gave way and I had poor health most of the time. But I knew it was wrong and the Lord would not accept me any more. I was often sorry that I did not accept the Lord showed me wrongs to right and things to confess. Then I was so blessed when I was baptized. I went into the water with a heavy burden but came out light and free, praise the Lord! I have had much trials, but God knew just what I needed. I then felt I was to trust the Lord for my health, but it seemed impossible to give up my remedies I was using daily. But the dear Lord saw fit to have me strain my shoulder from which I suffered intense pain for one-half day. I then took it to the Lord in prayer and was healed instantly, but best of all was what I felt in my soul. I felt as pure and innocent as a new-born babe. I then told my husband. He said, “Now, why can’t you pray for your health?” I thought praying won’t help unless I give up my remedies and kept getting worse until one day I thought I will obey no matter what may be the outcome. Instead of getting worse I was better the minute I gave them up to trust the Lord.

It is now over eight years since I took the Lord as my healer and I think it is such a good way, for I receive both spiritual and physical strength when I come to the Lord in the right way.

My desire is to have more faith in God as I need him day by day to do my duty, to do more of my share in the work, to do nothing. I love my Bible; it contains so many good promises which encourage me along the way.

I ask an interest in your prayers, that I may be true to the Lord and press on toward and upward.

Wooster, Ohio. REBECCA WINKLER.

Dear Brother in Jesus:

My soul feels deeply impressed to write a few lines to God’s glory. First of all I was a broken vessel, it pleased God, I don’t know why, to gather up the pieces and build a woman out of it for his glory, blessed be his everlasting Name; and I felt because the King of kings suffered and the Father was pacified. Oh ‘twas love, yes, wondrous love, even to me, to me his Name. So being grafted into this love we cannot help but our soul goes out for souls—if possible to be of benefit to some one.

I love to read the Visitor and to learn of the brethren and their experiences in the Christ life, for we must surely grow from baby-hood to boy and girl-hood; from there to man and woman-hood in Christ Jesus, or else we surely will turn to become perfectly miserable dwarfs, unfit for any use whatever. What a pity that it really is so too much already. Thousands of spiritual dwarfs are scattered among the churches, a perfect stumbling block between the true saint and the sinner to keep him out of the kingdom.

And now in order to get rid of this offense to God there must necessarily follow a true searching of ourselves and a getting an unmerciful honesty, I mean to sin, to our selfish selves, to hate ourselves as long as we detect sin in and about us, bring them to the cross, with God’s help nail them thereto, until death has swallowed them all up into the perfect victory of God’s eternal life.

One day we hear our brethren and sisters, even if we should have turned a little dwarfish, take new courage and honesty, for God
can build men and women out of mere dust. Oh Jesus is coming again ere long, and, oh, his bride is so much un-royal yet, and so much deformed, and so many good.

But if God will help us conquer, and if God will help us conquer, and we will meet again up there.

Oh, I must stop, trusting it will do someone good. But speaking like this does not always produce all friends with us, but we leave that to God whether we are loved or hated, for we know its nothing but the truth that will stand the test of eternity. So if it does anyone good we want all the more to state the thoughts and we only led the pen.

Your sister in love,

Anne M. Brandt.

MARRIAGES.

SREIT—SOLLERENBERG.—On Jan. 31, 1907, Clarence R. Sreitter and Miss Emma C. Sollenberger, both of near Middle Snyders, Cumberland County, Pa., were united in marriage at the home of the officiating Elder, M. H. Oberholzer.

DEAN—MINOR.—Married, on Feb. 13, 1907, at the home of Bro. Darius W. Minor, near Newville, Cumberland County, Pa., Ora Dean to Miss Bernice Minor, all of Marshville, Welland county, Ont.

OBITUARIES.

BRUBAKER.—Katie G., infant daughter of Bro. B. S. and S'ister Amelia Brubaker, was born January 2, 1907, and died February 3, 1907, aged 29 days. She was owned to Bro. and S'ister Brubaker.

BENNER.—Samuel Benner was born June 21, 1836, died, October 9, 1906, aged 70 years, 6 months and 18 days. He was united in marriage to Lydia Wenger, October 25, 1856, and they lived together until his death. Funeral services were held at the church, conducted by Bischoff Henry H. Hofmann, October 4, 1907, who succeeded in her maidenhood, and became friends with the Bergholzers. She bore a most excellent Christian character, and was much beloved in the church circle. Her age was 53 years, 8 months and 17 days.

WINGER.—Bro. Abraham Winger died of consumption on February 12, 1907, in the Black Creek congregation, township of Whitefield, Welland county, Ont. He was united in marriage to Susan, oldest daughter of Bro. David Climenhaga, of Stevensville, Ont. To this union were born six sons, all grown up. He lived a consistent Christian life. Over a year ago he got the spiritual life manifest, and was happy in the Lord, as was manifested by his frequent testimonies in public. He proved that there was a last one in the departure of his companion (sister) and six sons to mourn his loss. Two are in California, one in Nebraska and one in New York. The rest were present at the funeral which was held on the 14th in the Brethren's M. H. where a revival was in progress, conducted by Bro. Leaman, and as Bro. J. H. Cook and wife "dropped in" with the day before the funeral, when on their way to Buffalo from the West, these Brethren were asked by the home brethren to address the large congregation that would assemble for the obsequies on the 14th. Our two evangelists were "showered" so to say, every tolerably to a crowded house in our large assembly. This was an all important sub- ject of "Here and hereafter," Ontario, 16, last verse, and Psa. 17, last verse. In- terment in the adjoining cemetery.

BECHTEL.—Laura Bechtel, of near Canton, Ohio, daughter of Francis and Mary Weid, was born in Berks county, Pa., October 13, 1856, died February 13, 1907, aged 50 years, 3 months and 25 days. She was married to Henry Bechtel and to this union were born six sons and two daughters, who realize so much the sadness of not having mother to comfort in their home. She was a true friend and a helpful companion to the church.