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For the Evangelical Visitor.

The Trial.

Thank God, our heavenly Father, for the experience of Gethsemane! Though in its loneliness and much despised location by self and the world, yet it bringeth forth fruit unto life everlasting. As said, there seems to be no retraction, and to know, as Jesus has suffered so we are permitted to walk in his way. For who knows the way of our God, who may understand his ways; who might think or would think, that often that lonesome and dark night in the Garden, after gaining the victory, that a great trial was awaiting him and is awaiting us. As Jesus approached his disciples after hours spent in prayer, he said, "Rise, let us be going, behold he is at hand that doth betray me." (Matt. 26:46.) Can we understand, can we bear in mind the situation? After desiring to be in prayer for the lost of earth, coming to seek and save that which was lost, coming to his own and his own received him not, choosing loved ones, teaching them the way of the heavenly Father, giving divine instructions and charges, taking them into confidence, shewing them the way of eternal life; and

one of them betraying him! And that by one of the most deceptive ways that could be introduced by the human mind! Making pretence of friendship, love and divine acquaintance, addressing the Savior as Master! Master! And underneath it all was hatred, malice and envy, imbedded in the heart, and that for a paltry sum of this world's goods; desiring of destroying, the pure, the righteous, the Holy One of Israel!

Who can think of such experiences? Although, the form and introduction of such experiences may differ to a certain extent, after all the result and end accomplished are the same, and that is the trial of our experience, our faith and our covenant. Some may wonder what experience? That of committed sins and transgressions? Surely not, because they have been removed from us as far as the East is from the West. (Psa. 103:12.) But rather the self life, the extermination of the old man. Paul's admonition, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God which is your reasonable service." (Rom. 12:1.)

We notice, sinners are never called brethren in the Bible! And as we present the body, we in like manner present the soul! A living sacrifice proves the Christian being addressed. The sinner is a dead sacrifice. The word says he is dead in trespasses and sins. (Eph. 2:1.) Holy acceptable unto God. The sinner does not come for holiness or purity, but simply for pardon. "Which is your reasonable service? Where service can a sinner render to God? He is in no condition to do anything of the kind until he is pardoned and regenerated. Sinners don't serve God, but regenerated people do. Notice Paul to Titus. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior." (Titus 3:5, 6.) "And" is a copulative conjunction and means something else. So we see and understand the experience means our Gethsemane already gained, and is but one of the onward steps to better life, better qualifications, and to the receiving of the gift of the Holy Ghost.

Our faith in believing the word as inspired. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16, 17.) Why should there be a trial of our faith in the line of believing the Holy Scriptures? "That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." (I. Peter 1:7.)

The tendency in these latter days is to avoid the plain teaching and obeying the Scriptures; men rejecting the purity of the word; but the rather after their own lusts heap to themselves teachers, having itching ears. And they turn their ears from the truth and shall be turned unto fables. (II Tim. 4:3, 4.)

We must confess that many things in the Scriptures are dark and mysterious, yet to the consecrated and anointed child of the King, mysteries are made known, and that to the extent of the revelation of God's word to us. Therefore, beloved, in obeying the word in its simple teaching, we are taught the life of righteousness, purity and holiness, that gives us the assurance of divine glory being evidenced by the gift of the Holy Ghost. It therefore becomes us as saints to remain humble, being obedient in all its plain teachings. How can we expect influence and power if we disobey in the small things? As has been said by the noted evangelist, known as the "Eloquent Orator," bearing the title of "Doctor of Divinity," "I could not teach the Gospel in its purity and entirety and fashion myself with the world. I could not wear gold and teach and preach not to wear gold. Therefore for Christ, (Continued on page 15)
Yet let us bear in mind that from Sinai to Calvary it was the dispensation of law. "From Exodus 19 to the end it is legal in spirit, and has a primary application to the Jews only. When at Sinai God reminded them of the marvelous grace of their deliverance, and proposed to give them the law." Instead of humbly pleading for a continued relation of grace, they presumptuously answered: "All that the Lord has spoken we will do." But the record shows continual failure until they were carried into captivity. But the present is the Gospel age—the dispensation of grace, in which we "are saved by grace through faith... it is the gift of God." The law came by Moses; but grace and truth by Jesus Christ." Oh, that we could more fully see that "the sacrificial death of the Lord Jesus Christ introduced the dispensation of pure grace—which means undeserved favor, or God giving righteousness, instead of God requiring righteousness, as under the law," and then learn all of the wonderful lessons that pertain to our liberty in Jesus in both the Old and New Testaments.

The love feast at Harrisburg was held as announced on the 6th and 7th inst. The weather conditions were fairly favorable and the attendance was large, though probably less than at some other times. Besides visitors being present from the nearby districts of Lebanon, Lancaster, Lykens Valley, Cumberland and Franklin counties, there were a few from Ohio and Kansas. Visiting ministers from Lebanon, Lancaster, Cumberland and Franklin counties and Lykens Valley were in attendance and helped in the ministry of the word as the Spirit gave utterance, to the encouragement and edification of the believers. The seasons of testimony were times of refreshing, the testimonies having a clear ring, as regards the enjoyment of salvation through Jesus Christ. While many took part in this part of the service, a goodly number could not do so for the want of time. The ordinance service was most solemn. The participants ranged in age from ten and twelve years to upwards of eighty. A fair proportion were young in years. Thus, time after time do we observe these memorial services. We recognize the fact that the engagement can become largely formal when we observe these memorial services. We recognize the fact that the engagement can become largely formal when we observe these memorial services. We recognize the fact that the engagement can become largely formal when we observe these memorial services. We recognize the fact that the engagement can become largely formal when we observe these memorial services. We recognize the fact that the engagement can become largely formal when we observe these memorial services. We recognize the fact that the engagement can become largely formal when we observe these memorial services. We recognize the fact that the engagement can become largely formal when we observe these memorial services. We recognize the fact that the engagement can become largely formal when we observe these memorial services. We recognize the fact that the engagement can become largely formal when we observe these memorial services. We recognize the fact that the engagement can become largely formal when we observe these memorial services. We recognize the fact that the engagement can become largely formal when we observe these memorial services. We recognize the fact that the engagement can become largely formal when we observe these memorial services. We recognize the fact that the engagement can become largely formal when we observe these memorial services. We recognize the fact that the engagement can become largely formal when we observe these memorial services. We recognize the fact that the engagement can become largely formal when we observe these memorial services. We recognize the fact that the engagement can become largely formal when we observe these memorial services. We recognize the fact that the engagement can become largely formal when we observe these memorial services. We recognize the fact that the engagement can become largely formal when we observe these memorial services. We recognize the fact that the engagement can become large...
Very few of those here referred to ever comply with this last condition and we have recently dropped a number of the names of such from our list, and unless we hear from others soon we will drop more names from time to time. The least that those who are thus favored could do, would be to write once in a while, and say whether they appreciate the favor or not. The word can be written on a postal card and thus will cost only a cent.

We are glad to learn of special blessings vouchsafed to the Chambersburg Mission. Brother and Sister Zook, evangelists, are laboring there, and with the result that sinners are returning to God, by the way of repentance toward God and faith to­ward the Lord Jesus Christ. We hope the good work will go on, and that this beginning may be an earnest of the blessing that will come to the whole church in Franklin county this Winter. May all the evangelists and ped for such work, and may many laborers here and there be fully equipped for such work, and may many souls be rescued and saved from the thrall of sin and Satan.

We are not able to supply copies of the October 1 issue to new sub­scribers any more as our supply is exhausted. But of the October 15, and November 1 issues we have some on hand and will forward to new subscribers to the extent of the num­ber we have on hand.

We sometimes sing, "I shall know him by the print of the nails in his hands."

Yes, we shall all know him; there, is not a soul that ever lived, is liv­ing now, and will ever live, that will not know him, "And then shall all the tribes of the earth mourn." (Matt. 24:30.) Those who mocked him; Judas who betrayed him will know him; those who platted the crown of thorns; those who smote him with the reed; those who did mock him; the one who gave him vinegar; Herod, and the Jews who rejected him will know him; the ones who drove the nails in his hands and feet will know him. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the moun­tains; And said to the mountains, and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

Yes, and all who are new rejecting the many gracious invitations that are extended from time to time will know him. But the most that concerns me is whether we have that concern which will make us prepare for such work, and may many more souls be rescued and saved from the thrall of sin and Satan.

President's Thanksgiving Proclamation

"Once again the season of the year has come when, in accordance with the custom of our forefathers, for generations past, the President appoints a day as the especial occasion for all our people to give praise to God."

"During the past year we have been free from famine, from pestilence, from war. We are at peace with all the rest of mankind. Our natural resources are at least as great as those of any other nation. We believe that, in ability to draw advantage of these resources, the average man of this nation stands at least as high as the average man of any other. Nor is there in the world there is such an opportunity for a free people to develop to the fullest extent all its powers of body, of mind, and of that which stands above both body and mind than ours."

"Much has been given us from on high and much will righteously be expected of us in return. Into our care the ten talents have been intrusted, and we are to be pardoned neither if we squander and waste them; nor yet if we hide them in a napkin; for then must be fruitful in our hands. Ever throughout the ages, as men have been giving all peoples, prosperity has been fraught with danger, and it behooves us to beseech the Giver of All Things that He may not fall into love of ease and luxury; that we may not lose our sense of moral responsi­bility; that we may not forget our duty to God and our neighbor."

"A great democracy, like ours, a demo­cracy based upon the principles of orderly liberty, can be perpetuated only if in the heart of the ordinary citizen there dwells a keen sense of righteousness and justice."

"We should earnestly pray that this spirit of righteousness and justice may grow greater in the hearts of all of us that our souls may be inclined ever more toward the virtues that tell for gentleness and tenderness, for loving kindness and forbearance toward each other, and toward those no less necessary virtues that make our manliness and rugged hardihood—for without those qualities no individual can rise to the level of greatness."

"Now, therefore, I, Theodore Roosevelt, President of the United States, do set apart Thursday, the 38th day of November, as a day of general thanksgiving and prayer, and on that day I recommend that the people shall cease from their daily toil, and, in their homes, or in their churches, meet devoutly to thank the Al­mighty for the many and great blessings they have received in the past, and to pray that they may be given the strength so to order their lives as to deserve a continu­ation of these blessings in the future."

"Done at the city of Washington this 25th day of October, in the year of Our Lord, one thousand, nine hundred and seventy, and of the independence of the United States one hundred and thirty-second."

"By the President:
"ELIHU ROOT, Secretary of State."

Personal religion is, after all, essentially communion with Christ. Without real and personal intercourse between the Lord and his disciples the latter can know nothing of the peace and joy which God bestows, or of that the heritage of the Christian. Those who show most of all the brightness and sun­shine of their character are those to whom he is a familiar friend.—Selected.

A clergyman was dining in a hotel with some commercial travellers, who made much of his noncommittal air, his habit of looking at a joke about him, and his way of eating without uttering a rebuke? "My dear sir," said the clergyman, "I am chaplain to a lunatic asylum."—Exchange.
EVANGELICAL VISITOR.

[November 15, 1907.]

NEWS OF CHURCH ACTIVITY

IN THE

HOME AND FOREIGN FIELDS

Our City Missions.


H. P. and Grace Steigerwald, Bengal, India.

Africa.


Addresses of Missionaries.

Dalllas Center, Iowa.—The brethren of this district held a revival meeting, continuing from Oct. 2, to Oct. 20. These meetings were conducted by Bro. and Sister W. H. Menashe, Budapest, Ont., Direct Dist. Commissioner, our marvelous light, I couldn't for a moment doubt that it was not the leading of God's Holy Spirit. Since I have had wonderful tests and temptations, and have met with defeat, but the promise is, if we confess our sins, he will forgive us, and will cleanse us from all unrighteousness, and remember them against us no more. Glory to his precious name.

Our work is prospering, both temporarily and spiritually. In about three weeks our building will be completed. We hope and trust that by this time there will be sufficient money to pay all expenses. We hope the Lord will move some one to help us through.

Dear ones, you have encouraged us in all our efforts. We are still trying to help others as God leads. We are endeavoring to help others as God leads. We are endeavoring to help others.

We have frequently, and have met with defeat, but the promise is, if we confess our sins, he will forgive us, and will cleanse us from all unrighteousness, and remember them against us no more. Glory to his precious name.

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I have often told you that we have many poor. The word says, "The poor ye have always with you, and if ye will ye can do them good." It also says, when we make a feast, we shall call the poor, the maimed, the lame, and the blind, and then we shall be blessed, for they cannot re- compensate us, but we shall be recompensed at the resurrection of the just. Praise his name again and again.

Youths in the battle for souls.

PETER STOVER AND WIFE.

SPECIAL NOTICE.

A special plea to the brethren and sisters for help is hereby made for the burial expenses of Sister Tracey. As most of you know our church is made up of many who are poor, and she was one of them. When she united with the church she had her life insured, but when she joined the church she dropped out knowing that our brethren are opposed to it, which we believe is right. Now, as the conditions, it is our duty as brethren and sisters in Christ to see that she is buried properly. Now in Jesus' Name I plead for help.

Also, please remember the seven-year-old boy, for whose family I should like to have a home. He is a bright little boy, and we will bind him out on age May God move him through you, yet, this eclipses all. Glory to God in the highest for the wonderful things God will do for us, if we abide in him and do his holy will.

Mr. and Mrs. J. G. Cassel, San Marcos, Texas.

Central America.

Mrs. Martha Keech, Cardington, Bedford, England.

Philadelphia, Pa.—"I know thy works. Behold I have set thee before an open door, and no man can shut it. For thou hast a little strength, and hast kept my word, and hast not denied my name." "Behold I stand at the door and knock, if any man hear my voice, and open the door I will come in unto him, and will sup with him, and he with me." Praise his name forever. Truly, I don't know how to thank God, for his wonderful love. I know we are not worthy for what he is doing for us, yet he says, If we have faith as a grain of mustard seed shall we remove mountains. And he says, If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done.'

Behold I stand at the door and knock, if any man hear my voice, and open the door I will come in unto him, and will sup with him, and he with me. Praise his name forever. Truly, I don't know how to thank God, for his wonderful love. I know we are not worthy for what he is doing for us, yet he says, If we have faith as a grain of mustard seed shall we remove mountains. And he says, If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done. 'If we have faith as a grain of mustard seed shall we remove mountains. And he says, If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done. 'If we have faith as a grain of mustard seed shall we remove mountains. And he says, If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done.'

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

Mrs. Martha Keech, Cardington, Bedford, England.
above. Is it any wonder I am made to rejoice in his great kindness to me. As I look over the above I can say, "Can it be? Oh, what this has enabled me to do for the poor and needy, sick and suffering. Oh, glory to his precious name.

The dear old man of whom I told you, all who was so sick with consumption, I have had the pleasure of witnessing his most beautiful victorious departure. His last words were, "Sister Boulier, meet me in heaven, I am almost over," and then he raised his sightless orbs to heaven, and with a bright look said, "Baal-ha-baith, he shouted his way into the kingdom. Oh, such victory. It was grand.

I helped, or, rather, you did, to lay his old, worn out, tired body at rest; and now remains the sick daughter and old wife, and half-witted son. Oh, brother, sister, pray much for me that I may ever stand true, fixed and firm, and unmoving; ever willing to run upon his errands and be in the centre of his holy will. I don't want to be caught napping, but to be wide awake for Jesus when he comes.

Now, I pray that I may not have skipped one name of a giver, but trust I have them all. If any fail to see their name here, kindly tell me of it and I will attend to it.

There are two or three who wished to send boxes again this Winter. In reply to them, would say, "Yes, I shall be very thankful for boxes of anything that is useful." The world is full of suffering poor; let us never forget them.

Again I thank you all in Jesus' name.

Your Sister in the battle,
BERTHA BOULIER.
F. O., Wachapreague, Va.
Freight, Keller, Va.

DELISE, SASK.—Dear readers of the VISITOR: Greetings of love to all who may read it.
I think I will again write something for all readers of the Visor. As my mind runs to so many dear people, here and there through the world, and as I can't begin to write to them all personally, in this way it goes to many. O, how I still feel the loss of our many dear ones with whom we parted, nearly five months ago. And as our people, members of the church, have not come in as we expected, it made it very lonely, and makes me feel very anxious for them to come and help us in this place. We expect more of our people in next Spring, and there will be a lot in all kinds of people. Quite a number from England are around us, who are kind neighbors, and dear people. All feel the great change very keenly at times. How we had everything more convenient and comfortable and are now deprived of many things here; but we hope soon to have more members of the church and everything more convenient.
I feel very glad and thankful for the little gatherings we have had all along. The numbers are very small, but so many have gone out to work where they have crops to harvest. The few who are left seem glad to come, nearly every Sunday afternoon. They walk four miles; sometimes with even hitches to God, but believing they will be different. How different from home. One of the English boys said the other Sunday, "You could come to my house and have service, but I have no chairs." But he thought he would soon get better prepared.

People come here with just as little stuff as possible, as it is far from rail road yet. But we hope to have it one thing soon.

In the home lands where there is everything agoin to over measure, we think it is too much of the world's business, it is too much of the world's business. But here in this country we feel to ask our heavenly Father to help the people to do their duty in getting everything in order that the dear people can make a living here. It is surprising how people get scattered all over this world. And then sometimes get brought together again, as it happened here since we are here. I got a letter from a sister asking me whether I used to be Leah Toman; and told me that they have land taken up here too. When they saw in the Visor last Fall that some of the brethren had taken up land here, her husband went and took up a homestead too, to get among the brethren, as they are living where there is no Brethren church. You may think how glad I was made to learn her name in the letter, that she used to be a schoolmate of mine. After school days we both got converted, and both were baptized and joined the same church. After that she got married and moved to Howick, then from there, I heard, they moved far away, and never heard from them, and did not know where they got to till this letter came. So I am anxiously waiting their arrival next Spring. May God help them to come safely through the long journey. It will, of course, be better till Spring to move in here than it was when we came; more settlers all along the road. We had a tent and stopped wherever the night overtook us till we reached our homestead. We know what we came through, but what we will have to go through yet, we don't know; but we learned to put our trust fully in the Lord for all kinds of help. We also feel thankful to God that we were cared for and kept safe so far.
We also feel to be in earnest prayer to our Father in heaven that he may with his convicting Spirit, work mightily upon the hearts of these people who are in here, and are still coming, that they may not only seek for this world's goods. As this is a fine looking country; when it will be worked up, no doubt, it will soon be a different looking place. There are two stores, one twelve miles away, and one eight miles, where we can get some provisions, if we run short.
We feel very thankful to all the dear people who so kindly remember us so far away, in writing encouraging letters to us. They will be very acceptable and welcome through the Winter hours. I often felt glad that I became willing to give my heart to God while young—between seventeen and eighteen years of age. Now, since we are so cut off from all our dear ones, I have felt wonderfully glad that I can feel the nearness of a Savior, to cheer me, and to take everything with me when the Lord in prayer. We ask all dear people of God to remember us at a throne of grace. Ministers of the gospel, do not forget us who are so alone here. Some coming through here till next Summer, we would be welcome. O, be encouraged to do all you can, while the days are going by.
I often think back now, how often we were at home at ease, in the comfortable homeland, where we should have been here and there, visiting those living away from church privileges. But we feel the sick and needy, and all kinds of people, and I feel I would do better if I had the privilege again. May God pardon what is past, and stir us up to do our duty in all earnestness. What a feeling for each other it gives us when we are so far away from loved ones, for the dear ones in Africa, brethren and sisters and all over, far away places. May God be with you all till we meet on the sunny banks of deliverance, if not on this earth any more.

"While I range through distant regions, Far from friends I hold most dear; While over souls exposed to ruin, Oft I shed the anxious tear. Still my mind with warm affection, Fondly will rever to you; Time nor distance cannot sever Me from those I bid adieu.

Say you will your feeblest servant, On your faithful spirit bear, When you are driven by the wind, Will you mention me in prayer? Surely on my mind I'll bear you, Though we may far off remove, Yet my spirit shall be with you, Till we take our seats above.

Now my soul in hope exulting, Looks beyond death's chilly waves, Where the saints with whom I've parted, They shall meet over Jordan's billows, Where the saints with whom I've parted, Till we take our seats above.
Now my soul in hope exulting, Looks beyond death's chilly waves, Where the saints with whom I've parted, They shall meet over Jordan's billows, Where the saints with whom I've parted, Till we take our seats above.
O, the cheering hymns and precious word of God, to cheer us on life's rugged road! Let us pray for each other and wrestle with God. Farewell, farewell to all.
LEAH BAKER.

P. S.—A few things which may be interesting to some just came to my mind. We got a nice lot of wood this Fall. The men who came for Winter, we think. Have to go quite a distance for it, but it is good and dry wood. And as to water, some have to go quite a depth, and others not so deep. Some of the water is very good, and some not so good. We have a good well, with water. Cows and horses have pasture all over the prairie.
L. B.

MACA MISSION.—"Bless the Lord, O my soul; and all that is within me bless his holy name."
My heart is full of praise this morning to him who has so wonderfully cared for us and protected us on all sides from harm. Surely goodness and mercy have followed us continually since we bade farewell to our beloved masters, and followed our Captain to still darker Africa. It is not because he loved us any better than others, that he thus cared for us. My heart is full of praise to the privilege of giving my name into the "regions beyond," but because his great heart of love yearned over this dear crew so deep down in sin, and he wanted them to have at least one offer of salvation. We are pleased to report that the work (Continued on page 12.)
THE MASTER'S QUESTION.

Have you looked for sheep in the desert,
For those who have missed the way?
Have you sought in the wild waste places,
Where the lost and wandering stray?
Have you trodden the lonely highway,
The foal and the darksome street?
It may be you'd see in the gloaming
The print of my wounded feet.

Have you folded home to your bosom
The trembling, neglected lamb,
And taught to the little lost one
The Son of man was among them,
And taught to the little lost one
To smooth the pillow of death,
To comfort the sorrow-stricken,
To the shore of the "golden land?"

Have you carried the living water
To the parched and thirsty soul?
Have you said to the sick and wounded,
"Christ Jesus maketh thee whole?"
Have you told my fainting children
Of the strength of the Father's hand?
Have you guided the tottering footsteps
To the shore of the "golden land?"

Have you stood by the sad and weary,
Have you trodden the lonely highway,
Have you guided the tottering footsteps
And flitted across the shadows,
And have you felt, when the glory
To comfort the sorrow-stricken,
To the shore of the "golden land?"

Then, wherever the Master dwelleth,
Blessed are they that are called His own,
Us that they were spoken concerning
The air have nests; but the Son of man
This portion of Scripture is one of
The humble, self-sacrificing spirit of
You may constantly live and work in
This seemed rather ridiculous
To the humble, self-sacrificing spirit of
This is plainly seen on different occasions, recorded in
The rich young man that came to Jesus and asked him
It would at once suggest to
The holdiest of all beings is the kindest of
For fear their reputation might suffer.
It is a glorious vocation to be an ambassador of Christ;
"Tis the pathway I often go."

For the EVANGELICAL VISITOR.

The Homeless Man.

"And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Matt. 8:20.)

This portion of Scripture is one of the most impressive of the entire Bible. It would at once suggest to us that they were speaking concerning a vagabond or some despised, homeless wanderer, and that it would almost be impossible for them to have been spoken of and concerning a sovereign and king. This however was the case, and the One who said them concerning himself, was proclaimed King of Kings and Lord of lords.

We must, however, remember, that when the Son of man spoke these words concerning himself, he was not sitting on the throne of his eternal kingdom; but was wandering in a land where he was a stranger, and where he was despised and rejected even by his own people. "He came unto his own and his own received him not." (Jno. 1:11.) The chief priests and the Pharisees, who were the head of his people, instead of receiving him as their Lord and King, rejected him and said, "He hath a devil." "Believe a little sheep, a friend of publicans and sinners." "A deceived of the people," and many other baseless things. Besides saying all this they even tried to slay him and get him out of their way, because he uncovered their wickedness. In considering his being mistreated and cast out by his own people, we can better understand why he had not where to lay his head.

We find, however, that there were some who believed on him and who would undoubtedly have given him their best help on which he could have laid his head, nevertheless, he felt himself an outcast. His followers were mostly of the poorer class and such as were not highly esteemed. This seemed rather ridiculous to the Pharisees and higher class, and it helped to increase their hatred toward him; for it was generally the custom that when some one arose and proclaimed himself to be a king or ruler, as Jesus proclaimed himself to be, the Son of God, and was called King of the Jews, they chose the rich and noble, but in this case it was not so, and, therefore, they despised him and called him a blasphemer.

The life of Jesus while here upon the earth was indeed a lowly and humble one, and we find that it was too humble for many to accept. They would sooner choose a more pleasing and delightful way, one which would have been more agreeable according to their worldly desires. This is plainly seen on different occasions, recorded in the Bible. The rich young man that came to Jesus and asked him what good thing he must do that he may inherit eternal life, was not willing to accept this humble way, because it would have stripped him of his earthly possessions, and might have come to the place that "he had nowhere to lay his head," but he was too proud for that. We find, however, that if we are not willing to forsake all for Jesus' sake, we cannot be his disciple. (Luke 14:33.)

We must take up the cross and follow after him. If the Son of man "had not where to lay his head" is there any reason why his followers should not be brought into the same condition; or should they be better than their Master and live in costly mansions and enjoy all the comforts of life, laying their heads on downy pillows? Let each one answer this for himself with the word of God; but remember that "a man's life consists not in the abundance of the things which he possesses." (Luke 12:15.) "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.) "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (Ias. 2:5.)

It might not become necessary for us to become altogether homeless and in such a condition that we would not know where to lay our heads; yet we should be very careful that we do not get too much entangled with the affairs of this world. Paul says, "But they that will he rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." (I. Tim. 6:9.) Let us, therefore, take the Spirit of God as our guide, who will lead us into all truth, ever looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2.)

To a hard-working, heavy-laden minister. With all my heart I wish you may constantly live and work in the humble, self-sacrificing spirit of I. Cor. 10:33. It is a glorious vocation to be an ambassador of Christ; which is possible only if we have the Spirit of Christ. He was meek and lowly in heart, and yet he was the boldest man that ever lived. (Matt. 11:29; John 8:43, 44, 45.) To use such language requires humility, wisdom, courage. We have many bold preachers, but they lack humility. Again, there are preachers who are so timid that they keep back the truth for fear their reputation might suffer. Oh how necessary that we keep close to the feet of Jesus and learn of him. God is love, and yet he uses the rod freely. (Heb. xii. 6-11.) Jesus never uttered one harsh, passionate word. He always spoke the Word of God, and that means Heb. 4:12.

There is only one question for us to settle: have we the mind of Christ? (Philipp. 2:5.) The highest and holiest of all beings is the kindest of all. When we review our life, are we not amazed at the loving kindness of God? It is mercy on mercy. David felt very confident of the continuity of the divine benignity. (Psa. 23:6.) We are poor, weak, fallible mortals.
Not one hour can we trust in our own strength and righteousness. But when we cling to Jesus, and trust and rest in him, we may humbly yet confidently make the challenge of Rom. 8:35-39.

Oh, what a blessed, glorious thing it is to be a Christian. (I. Pet. 2:21, 22, 23; I. Cor. 4:12, 13.) The indwelling of Jesus will make every cross a blessing, so that we may realize the joy of Acts 5:41. God bless you and enable you to go forward in the strength of Psa. 71:16.

C. H. Balsbaugh.

Union Deposit, Pa.

For the EVANGELICAL VISITOR.

What the Home Should Be When Eight.

And what is the duty of the husband, the wife, and the children? No home can be made complete, except some standard of morals is adopted. We find in Scripture, where the people were admonished to take counsel from the ancient (or old). And there is no better standard of correct morals laid down, than is found in the word of God, both in the Old and the New Testaments, for the government of a perfect home, where love, obedience and happiness can, and do dwell. When husband, wife, and children are in their proper places, and are submissive to proper authority: that constitutes a well-regulated home!

In the first place, the husband should be honored as the head, and authority of the home, the one whom the wife delights to honor and esteem above all other men. Her home should be made especially attractive for his presence and comfort by her. She should consider it her bounden duty to be submissive to his will, and desires, wherein they are in harmony with the gospel; and should submit because of the true love and affection she has for him. All she possesses in the home should be to attract him; and where such loving affection abounds, there are no fears of a divorce.

All things being equal in love, the husband should hold his wife in the highest love, and esteem; she should be the only woman on earth to him, and his highest delight should be to make home a comfort for her. He should love to be in her presence, and delight in her counsels. He should esteem her as his own life and body, make her abode his only dwelling place while life lasts, and consider it an honor to provide for her and their offspring.

All they undertake should be mutua!
Woe unto the men and women who are afraid to preach the whole truth as it is in the word of God, for fear of his or her salary, or popularity. They truly are hirelings, feeding the flock for the fleece; instead of winning souls for Jesus Christ and his kingdom. I say again: where are the mothers who are teaching their daughters to be chaste, keepers at home and to love and obey their husbands, bear children? Even you, who profess to love the Lord, where is your loyalty to your God in this matter? Love to God means obedience to all his commands. Where are you ministers who in solemnizing marriages, demand, as taught in the word, that wives obey their husbands. And then instruct them to start life as taught in the word of God? And you fathers, who claim to love the gospel and the admonitions given therein, should be so concerned that you cannot rest until your wives and children obey the same. “Be not deceived; for God is not mocked; for whatsoever a man soweth, that shall he also reap.”

I. Cor. 12:13: “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit.”

Brethren, there is nothing on God’s earth so beautiful as the church of the living God. The above scripture teaches the baptism by the Spirit into one body, and that body we realize freedom and liberty in the gospel; one in spirit, one in doctrine, one in practice, perfect in him. Yet we may err in judgment. This one spiritual body is the church into which we were baptized by the Spirit of God in our regeneration when we were born again as Christ taught Nicodemus. Peter says, “Being born again, not of corruptible seed but incorruptible by the word of God, which liveth and abideth for ever.” Paul, II. Cor. 5:19, says: “To wit, that God was in Christ reconciling the world unto himself.” Then verse 20: “Now, then, we are ambassadors for Christ.” I like Paul. He said he magnified his office as an ambassador for Christ. Beloved, would to God that every one who is baptized into the body of Christ were an ambassador of peace!

The special subject that I wish to write about is the African Compound Mission Field in which Bro. and Sr. Lehman are laboring. Sister Lehman was one of our pioneer missionaries who was accepted under the Board with Elder Engle’s party. Bro. Isaac Lehman went out later and joined the work, he being recognized as a worker at the Matopo Mission, where Sister Heise was working. Meanwhile through their acquaintance they were married. For some reason, in course of time, Bro. Lehman and wife left the Mission work at Matopo and went to Cape Town, South Africa. They did not continue long there. They learned of the African Compound Interior Mission Board at Johannesburg, under the supervision of A. W. Baker, who was appointed as the pastor of the African Compound Interior Mission Board in Fordsburg. When they were home to America they attended our conference at Ohio. Bro. Lehmans were then again before the Foreign Mission Board and by Bro. Lehman’s request he was ordained as a missionary to work under church rules. The order of the African Compound Interior Mission Board was baptism, once backward. Bro. Lehman’s conviction was that trine immersion was the apostolic mode of baptism, and after his return to his work at the Compound he felt that he should have perfect liberty to obey God as he believed that the word taught.

Dear readers, I am so glad that our brother has a heart full of love to God to obey the word of God. I had a letter from him dated October 7, saying, that on the first of September they had an impressive service and that on the same day he baptized six-teen by trine immersion. Glory to God. I wish I could have been present. God bless our brother and sister in the great work before them. As I read our dear brother’s letter I have a heart that overflows with tears of joy for the work. He tells me of the next baptismal service at another station where he baptized eight according to the order of the church. Dear brethren, I beg you read my letter with care and prayer.

Our dear brother and sister Jesse and Malinda Eyster went to South Africa about six years ago. They were in good standing in the church. They did not ask to be accepted under the church board. They seemed impressed to go out on the faith line of trusting God for their supplies. They worked in mission work for a while in South Africa, but later they went to Johannesburg and became workers in the same board that Bro. Lehmans work. Bro. Eysters were stationed at Fordsburg. When we were with them we made our home with them for some months and shared their hospitality. Brother and Sister Eyster did not leave the church; they wish to hold membership. They are in order. Sister Eyster wears her prayer covering in her work, teaching, prayer and preaching service.

Dear readers, please hear me as an ambassador for these of our brethren here in the Compound Mission work. When we were with them they at that time drew a salary of £10 a month and a house to live in with a garden or lot. Their support was faith, looking to God. Bro. A. W. Baker is a fine man. His profession before his conversion was a lawyer. He controlled a considerable amount of wealth. He then gave his income into this Mission Board with others, but owing to the depression at Johannesburg he fails to have as he formerly had. Now our dear brethren and sisters have only Philippians 4:19, to look to.

Dear readers, may this letter touch our hearts. These dear ones are members of our church, they have not gone away and spoke derisively of the church as a number of our dear ones have, and should we not first help them who are of us? Why, sure, we should only be so glad that we as a church have an interest in the great work of giving the gospel to the thousands that come hundreds of miles to work and by the entreaties of those dear ones many accept the gospel and become converted and after months of work they return to their homes, saved through the precious blood of our blessed Christ, and they then be-
come missionaries to their own people. Dear ones, I wish I could make you to feel in behalf of these workers as I do, I know that you would begin to lay up treasures in heaven as you never did before. May this letter be read with care and prayer. God bless our brethren and sisters in the Compound work in South Africa!

Yours in the work till Jesus comes,

JOHN H. MYERS.

Chicago, Ill., Nov. 6, 1907.

For the EVANGELICAL VISITOR.

Night Messages.

Like many other followers of Jesus, of a "real." When God thus speaks the human soul recognizes his voice and can distinguish between our poor earth-souls, born of our circumstances and surroundings, and the dreams and visions inspired by him.

How blinded and prejudiced many of God's people are; because the so-called Christian Scientists teach healing, the Christian rejects the grand truth that Jesus still heals; because Adventists teach the day and hour of Christ's coming, the one who should be hastening his coming, is prejudiced against the mention of the near approach of his glorious appearing; because astrologers and fortune-tellers have existed and a lot of foolish people have their dream-books and think that every dream must have an omen or portend some happening, many followers of Jesus put a discount on all dreams, and class all who profess to have a vision or dream as amongst those poor deluded and superstitious worldlings. In all these cases the very fact that the counterfeits points to the possibility of an original, of a "real."

Throughout all the ages God has often spoken to man in the night-slumbers; the Scriptures are full of incidents of his thus revealing himself to men, and in addition to which he has promised, (Joel 2:28,) to do so in the days in which we are now living; in a more manifest way than ever.

And what more natural than that he should do so? Shall sleep prevent him from dealing with us in the only times when our spirits are absolutely alone and stilled before him? Shall we through sleep, be able to shut him out of our presence for a third part of our natural lives? How foolish to think so. I believe that often in the busy rush and work of our waking moments we are not quick to hear the voice of God, the still, small voice; but how different this is in the night-watch. Tired and spent from our day's toil, we commit our bodies, our souls, our spirits, to him who giveth to his beloved sleep, but who himself never slumbers nor sleeps. What more natural than when nature is giving our physical senses rest in slumber, God should give his people such revealings of himself as to rest and invigorate the inner man more so than any earthly sleep could have done.

Elihu speaking to Job vividly declares this to be so; "For God speaketh once, yea twice, yet man perceiveth it not." Too busy in his waking moments, too filled with his own plans and his own rush of thoughts, man fails to hear. But when slumber comes, or when one is laid aside from pursuing those busy plans of ours, perhaps by sickness, then it is that often nature shuts the world out and shuts us in with God. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed: then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man." (Job 33:14-26.)

But why do I write of this and what practical benefit may I hope to accomplish by calling attention to this fact. Dear tired toiler, you who are the bread-winner, it may be, of a large family; you who find your hands and your brain intensely occupied through the day with the work of supporting those whom God has given you to maintain, to you this message should come as one of hope and inspiration. The Lord knows how you are struggling, knows how every moment of your busy day finds occupation for hands and brain; how overtaxed both body and mind are. He sees you coming home tired and spent, with barely enough energy to take your evening meal and with almost listless brain go through the closing exercises of the evening. Perhaps you take up his word and try to feast on some helpful message from it; perhaps you approach him in prayer, and seek to get your soul revived by his sweet presence. Perhaps you do all this, but you are so tired, your brain so weary, your mind so listless, that in spite of all your endeavors, you do not get refreshed as you would have liked. Under those conditions what an inspiration it will be to you, as you commit yourself to his care for your needed rest, to be able to hope that even as he gives your tired body rest through natural sleep, he also will care for and invigorate, in his own supernatural way, your weary spirit which craves for him. If the Lord should thus reveal himself to you, you will know it and it will be an inspiration to you not only throughout the busy day, but it will give you the power of more definitely and hopefully committing yourself to his care when the night and the hour comes when no man can work.

When God does thus speak to you, treasure his messages, intensify them by comparing them with his word, with which they will be sure to agree, and you will be surprised how doubly sweet the sense of his watchful care has become to you, and how precious the revelation of himself both through his inspired word and through his special messages to your own spirit.

Whilst in deep sleep, some months ago, the Lord gave me a most helpful message regarding the Christian's altar, and when I started this paper, it was to give that message to the readers of the VISITOR, but I have obeyed another impulse, which has caused me to preface that article by the one now sent. With loving greetings to the brethren, and an earnest hope that my effort may be owned of God in helping some weary, overtaxed worker, I remain,

Yours in Jesus' love,

ANDREW MCGREGOR.

He will certainly fail who hopes to know men deeply and only to get happiness, never to get anxiety, distress, disappointment, out of knowing them; and he has mistaken the first idea of human companionship who seeks companionships, friendships and contacts with mankind directly and simply for the pleasure they will give.
For the Evangelical Visitor.

Workers Together.

“We, then, as workers together with him, beseech you that ye receive not the grace of God in vain.” (II. Cor. 6:1.) To be in the church of God and to realize we are a part of his great family is indeed a joyful privilege. As co-laborers with Christ in his vineyard we feel to make mention through the columns of the Visitor of the recent meeting in Dallas Center, Iowa. The dear Lord was with us in that place. He gave us grace and victory in our own souls, and we have great reason to praise God for the unity and harmony amongst the brethren in that place.

The meeting began on October 2, 1907, lasting nearly three weeks, The German Baptists, Methodists, Christian Church and Brethren met as one body in Christ, and our fellowship with these dear ones was certainly of the Christ-spirit, and their appreciation of our labors among them, was not only manifested in words of cheer and God-speed, but in a very liberal contribution of money and provisions for our dear little family while we go on to win souls for Jesus.

The people of God love unity. They are “workers together with God.” To this end he gave gifts unto men according to their different offices, “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” (Eph. 4:12.)

Oh, may all God’s people pray much that we may preach the word at any cost, that the flocks may be fed, so that the result may be as in days of old: “They helped everyone his neighbor; and everyone said to his brother, Be of good courage. So I took this way of letting them know I am still saved and enjoying salvation.

I sometimes get real anxious to meet with them again, but not always having our desires granted, we can get food from the Bible and from reading the Visitor and other religious books and papers. And we can always meet with our Lord if we have surrendered our lives into his hands.

I am glad that I died out to this old world and sin. I know it for I was there when the old man died.

Some people think they can keep the old man suppressed, but I had a hard job of it, and he often had me depressed. So I found, by experience, it was best to let Jesus have his way with me.

“While traveling through life’s dreary waste, I often find a resting place; A rest complete all free from care, Where Jesus hears and answers prayer.

While on every side sin doth abound, In Jesus Christ sweet rest is found; No dreaded foe I need to fear, With this almighty friend so near.

While to this friend I closely cling, I find sweet rest and joyful sing, “Of Jesus, Savior, precious Lord, What perfect rest thou dost afford.”

Since to my heart he came to dwell, I’ve left this world and love to tell About a place most blessed sweet, In sitting at my Savior’s feet.

My Savior comes and walks beside me, And says, “No ill shall e’er betide thee, O blessed thought that fills my heart, This world shall never share a part.

To thee my all I do resign, And never murmur nor repine; To thee I’ve given up all, And wait to hear thy welcome call,

A call to me from thee above, To a place where all is perfect love, A call for me to come and dwell. With thee who saved my soul from hell.

Your brother in Christ,

Chino, Cal. G. V. DECKER.

A Testimony.

Dear readers of the Visitor:

Greeting in the precious name of Jesus.

This evening finds me enjoying salvation for which I praise the dear Lord. For some time I have not had the opportunity of meeting with the brethren, so I take this way of letting them know I am still saved and enjoying salvation.

Selected.

I am glad that I died out to this old world and sin. I know it for I was there when the old man died.

Some people think they can keep the old man suppressed, but I had a hard job of it, and he often had me depressed. So I found, by experience, it was best to let Jesus have his way with me.

A Letter.

Beloved brethren and sisters: This last Saturday night I was impressed by the help of God, to write.

It is no secret to many that I am bodily afflicted and have spent over four and a half years on my bed. Yet they passed away very quickly. As I read in the sweet word of God so much, I find the word peace quite often. It was given by Christ as a command in Luke 10:2. For this I long so much. And then nothing but the love of Jesus will carry us over, or through safely to the other shore. When I read and come to the word peace it quickens my soul and body.

Pray for me that I may be resigned to the will of God, let come what will.

I feel so thankful for all the good letters I received from the beloved brethren and sisters. I long for more of them without respect of persons, but I am not able to answer them as I would like to because of my affliction. While I am deprived of going to meeting to hear the word preached, which would also be food to my soul, I do sympathize with all the afflicted ones that I hear and read of. I am thankful to God that I am blessed with a good mind, eyes and hands.

I will close by greeting you all with I Corinthians 16:13, 14, “Watch, ye, stand fast in the faith,” and so forth.

SUSAN NIESLEY.

Mechanicsburg, Pa.

Jealousy and true love never get along well together in the same heart.

Christ Enthroned.

Live out Thy life within me, 0 Jesus, King of kings; Be Thou Thyself the answer To all my questionings; Live out Thy life within me, In all things have Thy way! I the transparent medium Thy glory to display.

The temple has been yielded, And purified of sin; Let Thy Shekinah glory Now hath forth from within; And all the earth keep silence, The body henceforth be Thy silent, docile servant, Moved only as by Thee.

Its members every moment, Held subject to Thy call; Or not be used at all; Or strain, or stress or fret, Or thoughts of vain regret. .

Permitting Thee to settle To all my questionings. Ready to have Thee use them, Or be not used at all; Or thoughts of vain regret.

Your brother in Christ,

G. V. DECKER.
THE SUNDAY-SCHOOL.


Golden Text: Be strong in the Lord and in the power of his might. Ephes. 6:10.

LESSON OUTLINES.

1. Against the very organs that led him to sin. (v. 21-23)

2. And the lords of the Philistines gathered together to offer a great sacrifice unto Dagon their god; and had Samson their enemy in the midst of them. (v. 24)

3. And Samson said unto them, If ye will deal thus, Why offer ye me sacrifice? (v. 25)

4. Now the house was full of men and women; and the lords of the Philistines were there, and all the lords of the Philistines were there; and there was upon the roof of the house about three thousand men and women, that looked upon Samson. (v. 27)

5. And Samson said unto them, If ye were not against me, but had been as one of us, then would not my soul have been put to death. As ye see me, ye hate me. (v. 29)

6. And Samson took hold of the two middle pillars on which the house stood, and put his right hand on this pillar, and his left hand on that pillar. (v. 30)

7. And Samson said, Let me die with the Philistines. (v. 31)

8. And his death was very great: And he judged Israel twenty years. (v. 31)

9. The story of Samson is the last of the judges mentioned in this book, and is perhaps the most interesting; not only because of his singular strength, but also in his singular characters in Israel.—The Workman Quarterly.

EXPLANATIONS.

(V. 21) And the lords of the Philistines gathered together to offer a great sacrifice unto Dagon their god; and had Samson their enemy in the midst of them. (v. 24)

"Samson had been singularly attractive in the eyes of the Philistines. As long as he was a Nazarite, his magnanimous acts and selfless heroic deeds had won the admiration of the Philistines. But when his hair was shorn, his strength was broken; and when his strength was broken, his life came to an end. The Philistines had been amazed at his strength, and had desired to make him their king. But when his hair was shorn, and his strength was broken, they were filled with joy and could not wait to offer a great sacrifice to their god, Dagon."

(V. 25) And Samson said unto them, If ye were not against me, but had been as one of us, then would not my soul have been put to death. As ye see me, ye hate me.

"Samson was a man of great moral character and integrity. He was a man who was true to his word, and who was willing to sacrifice his life for the cause of righteousness. The Philistines had killed his father, and had stolen his wife, and had even taken his mother captive. But Samson was not a man who was willing to suffer these things in silence. He was a man who was willing to take his stand against the sins of the Philistines, and to do what was right in the sight of the Lord."

(V. 29) And Samson said, Let me die with the Philistines.

"Samson was a man who was not afraid to die. He was a man who was willing to be killed, if it meant that he could be of service to the Lord. He was a man who was willing to sacrifice his life for the cause of righteousness. Samson was a man who was willing to die with the Philistines, if it meant that he could be of service to the Lord."

(V. 31) And his death was very great: And he judged Israel twenty years.

"Samson's death was a great loss to Israel. He was a man who was not only strong, but also a man who was true to his word. He was a man who was willing to sacrifice his life for the cause of righteousness. Samson was a man who was true to his word, and who was willing to die with the Philistines, if it meant that he could be of service to the Lord."

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2. Communications without the author's name will receive no recognition.
3. Communications for the Visitor should be sent in at least ten days before date of issue.

HARRISBURG, PA.
November 15, 1907.

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Evangelical Visitor.
(Continued from page 5.)

seems encouraging and the people more or less interested, if we may judge from the attendance and attention. We have been enjoying some very refreshing scenes telling of One who died for them. Last Sunday nearly ninety were present of whom sixty were men and women. That was the largest number since Christmas. One Sunday, five of the boys came forward for prayer and said they desired to follow the Lord, and they appear to be in earnest. Their homes, however, are so dark and vice is so common among them that need of much love and patience in leading them out into the light. Their own religious worship has no influence whatever upon their morals, so that it is exceedingly difficult for them to comprehend the sinfulness of sin.

Many of these people have lately passed into eternity without Christ. The funeral wall has been built on all sides, and it always tells us that one more has passed beyond the reach of the Gospel. Who is responsible? As we enter their homes, our hearts seem made to rejoice as we see the eagerness with which some listen to the message. Then again we feel like weeping to behold the darkness, the loathsome diseases, and the helplessness of some. The great ocean's mighty flood is very common among them, and is often in its worst form.

As to ourselves we have been quite well with the exception of our Bro. Mr. Hemmington, who came to us over a month ago. He was troubled with the fever before coming, and also on the journey, and since here has not been able to recover from it, so that it may be necessary to return south before the rainy season, which is near at hand. Bro. Taylor has not yet made his appearance, but we are still hoping and praying that he will soon come.

NATIVE UNEASY.

Some of our friends may be anxious to know about the native disturbance which Sister Engel mentioned in her last. Since then we have heard nothing about it except the rumors which came up from the Native Commissioner by the last mail and referred to the native unrest. This has all simmered down. In fact there never was at any time anything so quiet as the district now. Matters are quite normal, and it always tells us that one more has passed beyond the reach of the Gospel.

North west Rhodesia.

Since the condition of the country has been brought to the notice of our readers, it might be well to take this opportunity of answering some questions and giving some information in regard to the country at large. North West Rhodesia lies between the upper course of the Zambezi and Congo Free State. The western part of this territory along the Zambezi is occupied by the Marotsi, or Barotsi, which is the same. This is a powerful tribe under King Lewankana. He is the paramount chief of the country, but has never crossed the Zambezi, and has never been at war with the English. Seven years ago the latter made an agreement with the king to take over the country for twenty years for the purpose of development; and thus the English have gradually obtained control of a railroad across it from South to North. A number of years ago, twenty, I think, the French Protessants, under the late Rev. M. Coillard, established a mission among the Barotsi, and met with no small degree of success, the king himself giving his moral support to the work. As their language is similar to that of the Basutos of South Africa, the missionaries were enabled to use the Scriptures already translated into that language. In 1903 the king was taken to England to witness the coronation of King Edward, and it is stated that since his return he has not been as helpful to the missionaries as formerly. His son, Litha, had been in a measure educated and Christianized by missionaries, and then changed, and is said to be one of the chief ones in creating the late unrest, preferring no doubt temporal power to Christ. These people are over two hundred miles from our station.

The next tribe in importance is the Mashukulumbue, or Bala. These occupy the central part of the country along either side of the Kafue river. Their country is about two hundred and fifty miles long by fifty broad. Their southern border is about twenty-five miles north of us. The Bala are a fierce, warlike people, controlled by a number of petty chiefs. There are differences between them, and they are distinguished by their tall head-dress, not unlike a chignon, but in their own country they wear no clothing whatever. The first mission in their country was established eight years ago by the Primitive Methodists. This is situated in the western part of their territory. There is as yet no translation of any part of the Scriptures into the language of the Bala, but a few months ago an excellent handbook and dictionary of the language was published by Rev. Smith. A number of smaller tribes surrounding the Bala practically speak the same language; among these are our own people, the Batonga, or Batoka, as they are often called. These are very quiet, peaceable people, and not likely to give the government any trouble, unless driven to it by the other tribes. I know practically nothing about the tribes in the extreme northern part of the country, nor of those in the northwestern part, except that the latter are said to be turbulent. None of these tribes have ever been conquered so that, following the example of other natives, it will not be strange if they rebel at some time. So that we are quite content, and hope that no one will trouble themselves about our safety, yet we still crave an interest in your prayers, both for the success of the work and our safety. We are resting in his promises and believe he will care for us until our work is done.

OCT. 5, 1907.
H. FRANCES DAVIDSON.

Mishangeshi Mission.—Dear readers of the Visitor: "Grace unto you and peace from God the Father and our Lord, Jesus Christ." How glad I am to-night for the grace of God; and for peace which passeth knowl-
We had an interesting meeting on Sunday. A number in the inquirers' class realized their lack and confessed their sins and expressed a desire to be delivered. When these people first come to the light many of them seem to think their hearts are white—not seeing their condition. If they do see they mostly they see themselves with sinful hearts, and cry for deliverance. Pray earnestly for them, and for us that we may have wisdom to instruct them aright.

During the past year we hired a number of natives to help in the work of building, etc. This not only was a help to us in our labor, but they thus received a touch of the mission work, and many of them would not come to services for that alone. One of these who thus worked, now comes to services quite regularly, though he never or seldom came before. The same kraal in which the meeting was opened, and the darkness was so very great. I could not interest them in work, trade, school, the gospel, or anything else I might tell them. They heard, but without a preacher? These people had never heard; and we need not be surprised that some are slow to allow themselves to be drawn by this new teaching. Now they are quite friendly, and we are hoping that more of them will soon come to service.

At present, our hands are busy building. The brick are now about half laid in the church. How can we see to the building really began; and our joy will still be greater when it is finished. But God has met with us in the old grass school-house with only two closed sides; which indeed had this advantage that when it was crowded inside some could sit a little farther out and still be in the congregation.

The natives deserve credit for the way they are helping in the building free of charge. The girls are bringing grass for the roof, and the young men are helping in the building, most of them working a week apiece, and some more. They seem to enjoy thus working for the Lord, and evidently be blessed them for it.

The school is encouraging. About thirty attend quite regularly, and are learning well. Ten are now reading in the Testament.

We had a short helpful visit from Bro. Steigerwald a short time ago. He was here for a Sunday service, and also helped a few days at the brick. Bro. Doner shortly before helped about a week at the building. Thus the work is progressing, and we are receiving encouragement by the way. Praise the Lord. Remember us at the throne of grace.

EVANGELICAL VISITOR.

We have with us now Bro. Hodwane (native) in special training for the work as a helper and teacher. He is a promising young brother and is not afraid of work. Two other native brethren who have been real stand-bys since our coming here, are still with us and apparently expect to make this their home. Their people say we give them medicine to make them like us or they would not stay so long. All the medicine they get is hard work and the gospel besides their food and a few favors. One reason they remain so long, even without vacation is because they are good-natured, and get along so well together without unpleasant words, much less quarrels among themselves. Please pray for these brethren that God may show them the right way and let them come in our next station. We are able to at least three miles to a large kraal; told them our errand and requested the head man of the kraal to call his people together. He started out in earnest, in a short time returned saying the people would not consent to come. And true, for they began to disperse in various directions. Should we return home bearing defeat, or should we try stronger means? Immediately we shouted out to the people in the emphatic imperative, "You must assemble and hear the 'induna,' for we will not be treated like this." In a few minutes all from the nearest to the youngest were seated in a semi-circle and listened attentively while the message was spoken. Before leaving they all consented to our return for another service. At another kraal from here where two of our converts live, we had a Sunday morning service for the old folks. Only a hint was given when the old men first seated themselves, granting their approval and saying by this they were ready. How easy to preach to people who are hungry, even though they are heathen. Thus you can see a great difference between the partially enlightened and the raw heathen.

Our last word from the other stations come about twenty miles from the South. There is a young brother and is not afraid of work. Two other native brethren who have been real stand-bys since our coming here, are still with us and apparently expect to make this their home. Their people say we give them medicine to make them like us or they would not stay so long. All the medicine they get is hard work and the gospel besides their food and a few favors. One reason they remain so long, even without vacation is because they are good-natured, and get along so well together without unpleasant words, much less quarrels among themselves. Please pray for these brethren that God may show them the right way and let them come in our next station. We are able to at least three miles to a large kraal; told them our errand and requested the head man of the kraal to call his people together. He started out in earnest, in a short time returned saying the people would not consent to come. And true, for they began to disperse in various directions. Should we return home bearing defeat, or should we try stronger means? Immediately we shouted out to the people in the emphatic imperative, "You must assemble and hear the 'induna,' for we will not be treated like this." In a few minutes all from the nearest to the youngest were seated in a semi-circle and listened attentively while the message was spoken. Before leaving they all consented to our return for another service. At another kraal from here where two of our converts live, we had a Sunday morning service for the old folks. Only a hint was given when the old men first seated themselves, granting their approval and saying by this they were ready. How easy to preach to people who are hungry, even though they are heathen. Thus you can see a great difference between the partially enlightened and the raw heathen. We trust to have regular appointments for preaching there in the near future. Thus you see, brethren, the work is increasing so we need your prayers for our health and strength, so we may be able to attend to duties. We need also much wisdom and patience that we may deal wisely with these childish people.

There are with us now Bro. Hodwane (native) in special training for the work as a helper and teacher. He is a promising young brother and is not afraid of work. Two other native brethren who have been real stand-bys since our coming here, are still with us and apparently expect to make this their home. Their people say we give them medicine to make them like us or they would not stay so long. All the medicine they get is hard work and the gospel besides their food and a few favors. One reason they remain so long, even without vacation is because they are good-natured, and get along so well together without unpleasant words, much less quarrels among themselves. Please pray for these brethren that God may show them the right way and let them come in our next station. We are able to at least three miles to a large kraal; told them our errand and requested the head man of the kraal to call his people together. He started out in earnest, in a short time returned saying the people would not consent to come. And true, for they began to disperse in various directions. Should we return home bearing defeat, or should we try stronger means? Immediately we shouted out to the people in the emphatic imperative, "You must assemble and hear the 'induna,' for we will not be treated like this." In a few minutes all from the nearest to the youngest were seated in a semi-circle and listened attentively while the message was spoken. Before leaving they all consented to our return for another service. At another kraal from here where two of our converts live, we had a Sunday morning service for the old folks. Only a hint was given when the old men first seated themselves, granting their approval and saying by this they were ready. How easy to preach to people who are hungry, even though they are heathen. Thus you can see a great difference between the partially enlightened and the raw heathen.
LUCKNOW, INDIA.—Dear readers: I greet you in the precious name of Jesus. May grace and peace be multiplied unto you is our prayer.

The burden of this work is very heavy upon our hearts. We desire greatly to have room to take in such that have no homes, and also to carry out the work that the Lord has laid upon us, in the way of visiting the sick and old people. We are helping, so far as our little room will hold, in the way of giving shelter. We could have taken many more, had we a place to keep them.

It does pierce our hearts to turn these people away. We have consulted several times about this matter, as to what we shall do with such ones.

An aged man, and also a woman come to us for help; and the latter, being in poverty, generally leaves us with tears.

We go to see them very often, and sing and pray with them. Oh! how it fills them with joy today, and they invite us again, the time seems long till we come. She comes to see us, and we have to take her home, it being at a distance.

We have different families that we go to see, and give a helping hand, sometimes in ways that are not pleasant, as when we are to work for the Lord, we must be willing to do anything that comes before us.

I wish that God's grace to be more willing to do so, as it brings joy, peace and love of Christ to some dear souls. When I look at my inabilities, I have to place my mind on Jesus' promise, as the least we do is precious in his sight.

We often wonder why it is that the brotherhood have not this work in their hearts. Had it taken any effect, we would have heard something since Con­ference, as to what they intend doing for us.

I beg in Jesus' name for help to push this work on, that we may be able to build our house of our own, and what a blessing it would be to the work here, to have more room to do the Lord's will, to be able to give these people work, to earn their bread.

If dear readers, could have a glimpse of the conditions of some people here, your hearts would be touched with sympathy, and you would be moved to lend a helping hand. Oh! the Lord knows what we can do toward a work like this.

We do praise the Lord that we are well and happy in the Master's work. Re­member us at the throne of grace, that this work may be done for the Lord.

We wish to thank those who have given so liberally, and hope to hear from many more, especially from those who have no share at all.

May the Lord lead you is our prayer.

Your unworthy sister, for the lost ones,

MAGGIE K. LANES.

No. 90, Cantonment, Oct. 17, 1907.

REPORTS OF FUNDS.

FOREIGN MISSION FUNDS.

Report for September and October, 1907.

GENERAL FUND.

Receipts.

Nappanee, Ind. (At meeting offerings), $20.24; Katie Haugh, Cal., $20; Carlisle Mission, Mich., Sunday-school, $17; Jacob E. Halferman, Kans. $11; Webster Bartich, Kan.; Jessie and Abbie Brecketh, Kan., $20; Susan Rodes, Clarence Center, N. Y., $5; A. J. Reichen, Kan., $25; Clyde dist., Ill., $17.45; Polo, Ill., Home Meeting, $10; Sister Reeter, Dakota, Ill., $5.50; A. J. Reichard, Fowrdo, Ont., $5. Total, $173.79.

RESOUCE HOME AND GIRLS' SCHOOL.

Receipts.

Polo, Ill., per J. H. Myers, $30.4.

DISBURSEMENTS.

New York draft for $100, plus exchange, 65 cents. This amount was needed to defray the expenses connected with Brother and Sister Steigerwald's, and Sister Bert's journey to Cape Town in the interest of Sister Steigerwald's health, and includes the expenses of Sister Steigerwald's operation.

PETER M. CLIMENHEAGA,

Stevenson, Ont. Treasurer.

BUFFALO MISSION.

Report for October, 1907.

Balance on hand, $15.4.

DONATIONS RECEIVED.

Margaret Carver, $2; Mary Blake (for fruit), $2; I. H. N., $1; B. S. Herr, $5; Peter Climenheaga, $5; Jonas Winger, $1; Jno. Sider, $1; Clara Sider, $5; Andrew Winger, $.75; Jno. Sider, $.75; Susan Rhodes, $.75; Pauzy Heise, $.5; Amanda Ebersole, $.5; Clara Longenecker, $.5; Eliza Sider, $.2.

EXPENSE.

Fuel, $3.50; household, $5.73; sundries, $3.50; groceries, etc., $14.87.

Balance on hand, $8.80.

We feel to thank God for so many sweet manifestations of his loving care and presence in our hearts and lives. We thank all who are sharing in the interest of this work by supplying the various needs. We know our heavenly Father keeps book accounts and when we are in divine order we are willing to leave that to him.

A communion service was held at the Mission on the evening of the 20th. Sixty brethren and sisters were present to enjoy the fellowship and blessings of the occasion.

There were representatives from the different churches of the district. Our memory of the occasion recalls the language of the 133rd Psalm. We are anticipating our King's coming. Pray for us.

Yours in Jesus,

Geo. AND EFFIE WHISLER.

25 Hawley St., Buffalo, N. Y.

PHILADELPHIA MISSION.

Report for October.

Balance on hand, $11.41

DONATIONS RECEIVED.

For love feast, $1.39; Philadelphia, $4; Caledonia, Mich., $1; a brother, $.2; Fayetteville, Pa., 1 bbl. potatoes; Boiling Springs, Pa., 1 bbl. H. Allabaugh, Silverdale, Pa., 1 bbl. fruit.

EXPENSE.

Love feast, $31.78; Mission work, $10; poor, $17.53.

Balance on hand, $2.10

PHILADELPHIA MISSION BUILDING FUND.

W. E. McCulloch, Morrison, Ill., $.10; Abraham Baker, Germly, Ont., $.5; New Hamburg, Ont., $.1; a brother, Harrisburg.
The Trial.
(Continued from page 1.)

my conscience, and the people's sake, I took off the gold and renounced it because I did not want an appearance of evil on me." And, beloved, this is given as one of the many, many simple and plain teachings in Holy Writ, and they come as a trial and must be settled before we receive the anointing in its fullness. As to our covenant, we are again reminded of the victory sought and gained in our Gethsemane.

The acquaintance formed with our God, the suffering with Christ for the lost of earth, the promise made by us to follow the Savior in all places wherever he leads, with our faith in him as the Holy Father, Jesus the Christ, and the Holy Spirit as the Comforter. God deals with us as sons and daughters.

There is always required a covenant before the seal can be applied. It therefore, becomes a trial of our faithfulness in faith to him ere the seal be applied. We well understand the great loss sustained by the human family, back in the Garden of Eden. But "whereas in Adam all die, even so, in Christ shall all be made alive." (I. Cor. 15:22.) We must perform our duty and God is just to perform his. We must seek him as the rewarder, and we shall be rewarded. (Heb. 11:6.) God does not delight in continually chiding with his people, so he delights to establish us in him through Christ. "Now he which establisheth us with you in Christ, and hath anointed us, is God. Who hath also sealed us, and given the earnest of the Spirit in our hearts." (II. Cor. 1:21, 22.)

The theme is very nicely illustrated by the experience of Peter. When Jesus said, "All ye shall be offended because of me this night," Peter answered, "I know him very well; I met him only yesterday." "Who is he?" they asked eagerly; and he replied solemnly, "Myself." He then explained that on the previous day, hearing that a very gracious visitation of God's goodness had been received by a very ill-conditioned man, he had felt not a little envy and irritation. That was the true setting of the story, and it is capable of manifold application.—Selected.

Nothing will make us more charitable and tender to the faults of others as by self-examination thoroughly to know our own.—Penelon.

"Now no chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peacable fruit of righteousness unto them that are exercised thereby." (Heb. 12:11.)

Then the band and the captain, and officers of the Jews took Jesus and bound him and led him away to Annas first. (John 18:12, 13.)

David said, "Ye mine own familiar friend in whom I trusted which did eat of my bread, hath lifted up his heel against me." (Psa. 41:9.) Also (John 13:18.) Beloved, here is one of the severest trials the earnest child of light has to endure. Jesus' own people, many of his disciples, fleeing and turning against him. How much is the child of the King better to-day? How the pure Gospel is despised and rejected among the professed Christians of to-day. "In all ages men have suffered for the witness of Jesus and the word of God, and as time goes on and Christian teaching becomes crystallized in public sentiment and law, our lives are safe, but the hatred to the witnessing and testifying does not change; the spirit of persecution is not gone, but is simply controlled by certain forces. The hatred is not allowed to cut off heads, to put in prison, but it waits to strike, and does strike whenever allowed." These things confront us as great walls, as a trial and test, to be endured and surmounted. We see, as Paul has said, "For we wrestle against the powers, against spiritual wickedness in high places." (Eph. 6:12.)

We have noticed this in person during services in the different churches when opportunities were given for testimony, when a brother or sister would testify to the cleansing power of the Gospel as to the efficacy of the blood of Christ they would be cut off during the testimony, and were subject to public censure. What more can we expect? Jesus having passed through the same ordeal, shall we be discouraged? Therefore with confidence we look up.

And now appeareth a ray of light. In the distance we see the glimmer of the so-much-despised cross. As the Savior foresaw and knew, so by his gentle spirit and love he shows us the way. So step by step we onward move, knowing his promises are true, "Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set
down at the right hand of the throne of God." (Heb. 12:2.)

And as Jesus went forth bearing his cross, so we take up our cross, despising the shame, being woed by the Holy Spirit, to follow him, being mindful of our covenant, being taught by him of the joy set before us, we press forward,"toward the mark for the prize of the high calling of God in Christ Jesus," (Phil. 3:14), which is our redemption and sanctification.

Thus we see we are nearer the cross than ever before, and yet we have not yet fully learned the secret of Jesus' death, nor obtained our sanctification. But this we know if we follow on, the Holy Spirit will guide us in all truth. Hence with confidence we look to Jesus, hungering and thirsting to know of the more excellent way. (I. Cor. 12:31.)

Beloved, the way of the cross is an humble way, yet we are lifted to heights beyond our former interests and glory. (John 17:24.) It is a despised way; but everlasting joy to them who have followed it. ( Isa. 3:10.) A narrow way yet we enjoy full liberty, "For all things are yours; and ye are Christ's, and Christ is God's." (I. Cor. 3:21-23.) Who would not enjoy this acquaintance? Who would not enjoy beholding "the Lamb of God which taketh away the sin of the world?" Mercy's door is yet ajar. (Rev. 22:17.)

EVANGELICAL VISITOR.

MARRIAGES.

LANDIS—NISSELEY.—On October 14, 1907, at the home of the bride's parents, Bro. Reuben and Sister Annie Nisley, near Mt. Joy, Pa., their daughter Della, in the presence of some of their relatives, was united in marriage to Aaron S. Landis, of near Mechanicsville, Pa., Elder Henry H. Hoffer officiating.

SNYDER—KEENER.—On October 26, 1907, Milton S. Snyder, son of Bro. and Sister Abram W. Snyder, and Lizzie N. Keener, of near Harrisburg, Pa., were united in marriage at the United Brethren parsonage at Manheim, by Pastor H. F. Rice.

LAUVER—ROUSH.—On October 7, 1907, there occurred the marriage of Bro. Fred. B. Lauver and Sister Mary A. Roush, all of Harrisburg, Pa., at the home, on North Twelfth street, of Bro. S. R. Smith, the officiating minister.

BROSEY—FLORY.—Mr. William Brosey, son of Sister Kate Brosey, of Duncans, Pa., and Miss Fanny Flory, of Colebrook, Pa., were united in marriage October 20, 1907, at the home of the officiating minister, Bishop Aaron Martin, Elizabethtown, Pa.

SMITH—SHANK.—On October 20, 1907, at the home of the bride's parents, Elder Abraham and Sister Almeda Shank, of near, Elizabethtown, Pa., were united in marriage by Bishop Aaron Martin officiating.

MARTIN—MUSser.—On November 2, 1907, Bro. Abram H. Martin, son of Rev. Jacob N. Martin, of West Donegal township, and Sister Katie W. Musser, daughter of Sister Mary Musser, of Era Donegal township, Lancaster county, Pa., were united in marriage by the groom's uncle, Elder Aaron Martin, at his home, at Elizabethtown, Pa. May their pathway through life be strewn with the choicest of heaven's meanings.

OBITUARIES.

SENCE.—Esther Ida Sence, infant child of Bro. Jacob and Sr. Ella Sence, of near York, York county, Pa., died October 20, 1907, aged 1 month and 17 days. Services were conducted in the Reformed Lutheran church, October 22, by the brethren Andrew Lehman, of York county, and Levi O. Musser, of near Florin, Lancaster county, Pa. Text, Matt. 18:3.

A decision was arrived at in a flash. He threw his cigar into the river, some cigarettes followed, then three cigars from his case, and finally the case itself, lest it should clamor to be filled. He has never smoked from that day, but naturally the struggle was rather hard at first. But there and then, on Southwark bridge, while his cigars were drifting out on the tide, he made two covenants with God: first, that he would trust him to provide some better comfort than the one he had sacrificed, and also that whenever he saw tobacco or smelled the smoke, it should remind him specially of God's presence."—Selected.

Be not too busy to pray, nor yet too prayerful to be busy.—Selected.

CRAMER.—Sister Mary Cramer, wife of Bro. Victor Cramer, of Chicago, Ill., aged 20 years, 4 months and 7 days. The deceased was taken ill on September 19, 1907, at the home of her parents, in Chicago, Ill., aged 20 years, 4 months and 7 days. The cause of death was consumption. The deceased had been ill of consumption for number of months and for the last few months suffered much. We were glad her testimony was witnessed to, and she had no one speak to her as she was talking with Jesus. Funeral was held Sunday, October 22, 1907, at the United Brethren Mission, October, 22, Brother Henry Tramp, of Polo, Ill., officiating.

NOLL—Lizzie R. Noll was born in Lancaster county, Pa., June 25, 1853, and was united in marriage to John F. Noll, near Elizabethtown, Pa., October 11, 1856. They moved to Kansas in the Spring of 1883. She died at Abilene, Kans., October 11, 1907, aged 54 years, 7 months and 16 days. From evidences surrounding her she lived a Christian life and died in the triumph of a life lived in the Redeemer. Services were held at the Brethren church at Abilene, conducted by Elder Jacob N. Engel, assisted by Bro. Eberle and Brother Samuel Brehm, of Hummelstown, Pa., who was on a visit to Kansas, and who was a life-long acquaintance of the deceased and her companion. Text, Psalm 91:1. Precious in the sight of the Lord, is the death of his saints.

MARTIN.—Sister Sarah Martin was born June 26, 1845, and died at their home at Conoy, Lancaster county, Pa., October 9, 1907, aged 62 years, 9 months and 13 days. She was married November 30, 1865, to Jacob N. Martin, who, with seven children, aged from four to ten years, is left to mourn the departure of a faithful, loving wife and mother. With loss we are confident is her eternal gain. The names of the children are as follows: Amanda, married to James Wolgemuth; Minnie, married to William Rhoad. Anna, married to John Rhoad. Elizabeth, who married Anna Wolgemuth: Elizabethe, wife of Elmer Angle; Anna, who married Fannie Zercher; Rhoda, wife of Josiah, whose wife was Rhoda Zeek; Abraham, married to Katie Rhoad; Newland, who is a minister in the church of the Brethren in Christ, and Josiah is in the India Mission field. She was a faithful and consistent member of the Brethren for about forty-three years. She was quiet and God fearing, meek and gentle in her disposition, having within the last few years experienced a deepening faith, and death was a sleep in which she was able to resign herself in complete trust to the Lord and died in the triumph of faith. Funeral was held October 12, 1907, at the Conoy M. H. Interment was made in adjoining cemetery.


HEISEY.—Sister Martha B. Heisey was born September 29, 1835, in East Donegal township, Lancaster county, Pa., and died at her home in Florin, Pa., on October 25, 1907, aged 71 years and 23 days. She was the daughter of Benjamin and Eliza­beth Musser, deceased, and forty years ago she was married to Daniel S. Heisey, who survives her. She was the sister of John M. Kuhns, of Union Deposit. The funeral was held October 25, 1907, at the home of the bride's parents, in East Donegal; Enos, of Landisville, and Anna, wife of Brother Levi F. Sheetz, of Florin, and John, her brother, at home. Six grandchildren also survive her, as well as three brothers, Michael B. Musser, of East Donegal; Henry B. Hoffer, of Florin; Amos B. Musser, of Harrisburg, and two sisters, Lizzie, wife of Brother Levi F. Sheetz, of Florin, and Elizabeth, wife of Brother John M. Kahns, of Union Deposit. The funeral was held on October 25, 1907, at the United Brethren church on Cross Roads M. H., where interment was made. Services were conducted by Elders Henry B. Hoffer and Aaron Martin, from II. Cor. 4:14-18.

Dividing the Honors.

In Edgar Rowan's book, "Wilson Carlile and the Church Army," is given the following story of Mr. Carlile: "It was soon after he had become a Christian worker. One evening, while crossing Southwark bridge with a cigar in his mouth, he heard a voice close beside him say, 'Carlile, you're dividing the honors.'" (Rev. 22:17.)

Yours in the Master's service,
G. ALLEN KAUFMANN.
Abilene, Kan.

[November 15, 1907.]