

2-15-1908

Evangelical Visitor- February 15, 1908. Vol. XXII. No. 4.

George Detwiler

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>Part of the [History of Religion Commons](#), and the [Religion Commons](#)Permanent URL: <https://mosaic.messiah.edu/evanvisitor/452>

Recommended CitationDetwiler, George, "Evangelical Visitor- February 15, 1908. Vol. XXII. No. 4." (1908). *Evangelical Visitor (1887-1999)*. 452.<https://mosaic.messiah.edu/evanvisitor/452>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

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

Evangelical Visitor.

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

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. 10:7.

VOL. XXII.

HARRISBURG

FEBRUARY 15, 1908.

NO. 4.

TABLE OF CONTENTS.

EDITORIAL—

The Lodge,	2
Walking—A Missionary Luxury,	2
An Excellent Proposition,	3
Special Mention,	3

POETRY—

A Heart Cry,	6
--------------------	---

CONTRIBUTED—

Are There Some Deceitful?— <i>Carl Baker</i> ,	6
The Church— <i>G. V. Decker</i> ,	6
More on Church Hymnal— <i>J. M. Engle</i> ,	7
A Letter of Confession— <i>J. D. Powell</i> ,	7
A Voice From the Field— <i>Noah Zook</i> ,	8
Experience— <i>Dorcia Wenger</i> ,	9
A Mission Trip— <i>T. A. Long</i> ,	10
From Bro. and Sr. Myers,	10
When the Day Began— <i>P. T. Alexander</i> ,	13
The Texas Colony— <i>T. A. Long</i> ,	13
Experience— <i>Laura M. Leshner</i> ,	15

SELECTED—

Pithy Extracts,	1
-----------------------	---

CHURCH ACTIVITY, ETC.,	4
------------------------------	---

THE SUNDAY-SCHOOL,	11
--------------------------	----

REPORTS OF FUNDS,	12
-------------------------	----

OBITUARY, ETC.,	16
-----------------------	----

Some Pithy Extracts.

I. The triumph of the wicked is brief.

II. No man need remain fallen; strength lost by sin may be renewed by prayer.

III. It is a terrible sin to misuse or prostitute those endowments of mind or body by which we can be specially useful in God's service.

IV. "Fleshly lusts war against the Spirit." They cause the Lord to depart (Judges 16:20) from a man, and to leave him to the power of the adversary.

V. Satan is a cruel tyrant; he blinds, enslaves, and degrades those who become his victims.

VI. The fall of good men brings a reproach upon God, upon the church and our holy religion.

VII. True wealth consists in enjoying what you have, not in having more than you can enjoy.

VIII. Make it the first morning business of your life to understand some portion of the Bible clearly; and your daily business to obey it in all you do understand.—Ruskin.

IX. We are executing our work, we are preparing ourselves to undertake another.

X. Employ thy time well if thou meanest to give leisure. Beware of little expenses, for a small leak will sink a big ship.—Franklin.

XI. Know what thou canst work at, and work at it like a Hercules.—Carlyle.

XII. Vigilance in watching opportunity, tact and daring in seizing upon opportunity, force and persistence in crowding opportunity to its utmost of possible achievement—these are the martial virtues which must command success.—Austin Phelps.

XIII.

Build as thou wilt, unspoiled by praise or blame,

Build as thou wilt, and as thy light is given;

Then, if at the last the airy structure fall,

Dissolve and vanish, take thyself no shame—

They fail, and they alone, who have not striven.—Aldrich.

XIV. To live content with small means, to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and be wealthy, not rich; to study hard, think quickly, talk gently, and act frankly; to listen to stars and birds, to babes and songs, with open heart; to hear all cheerfully, do all bravely, await occasions, hurry never,—in a word, to let the spiritual, unbidden, and unconscious grow up through the common—this is to be my symphony.—Channing.

Selected by Sol. Climenhaga, Harrisburg, Ont.

The answer to prayer may be, as it was to Paul, not the removal of the thorn, but, instead, a growing insight into its meaning and value. The voice of God in our soul may show us, as we look up to him, that his strength is enough to enable us to bear it.—James Freeman Clarke.

If we knew our brother as God knows him, we should never dare to despise him any more.—G. H. Morrison.

Messiah Home Orphanage.

Received since report, January 24, 1908, to date for maintenance: Barbara Kern, \$1; Lillie Baker, \$2; a sister, 50 cents; Jacob Foltz, \$5; Wm. Heisey, \$1; a friend for car fare, \$1.50; Pearl Pyne, collection, \$1.30; Sadie Lingle, \$1; Elizabeth Leshner, \$2; Webster Burtch, \$1; a sister, \$1; Ella Baker, \$2.50; contribution box, \$7.38. Total, \$27.18.

Received for Gen. Conference Balance Minutes 1907, Art. 34, Sec. 4, page 30. D. V. Heise and wife, \$15; B. S. Herr, \$15; Isaac N. Heshey, \$5. Total, \$35. Balance due, \$115.

Received towards School Fund: Anna Meyers, \$5; Amanda Dohner, \$5; Isaac N. Hershey, \$5; total \$15. Previously reported, \$22.75. A sister from Oklahoma sent \$10. Five dollars to be applied to the Foreign Mission Fund and five dollars towards the Messiah Home Orphanage at Harrisburg, Pa.

This money she says she saved by not heating her front room. She suggests that by a little self-denial we could often save money and other things which would go a great ways towards helping a good cause. She refers the readers of the *Visitor* to Malachi 3:8 to 12. She also sends a poem entitled the "Orphan Girl" without giving the name of the author; we therefore treat it as anonymous, but very strikingly comparing with the orphanage condition:

THE ORPHAN GIRL.

No home, no home, cried the orphan girl,
As she stood at the rich man's door;
As she trembling stood on the polished floor
And leaned on the marble wall.

I am fatherless—I never knew—
And tears dimmed her eyes so bright,
While mother sleeps in her new-made grave,
Its an orphan that begs to-night.

The night grew dark and the snow fell fast,
And the rich man shut the door;
With a frown on his brow, he scornfully said,
"No home, no bread for the poor."

I must freeze, said she upon the step,
As she tried to cover her feet
With her old torn dress, all covered with snow,
Yes, covered with snow and sleet.

The rich man sleeps upon his velvet couch,
And thinks of his silver and gold,
While the little girl on her bed of snow
Has whispered, "so cold, so cold."

When morning dawned this little girl,
Still lying at the rich man's door;
But her soul had fled to the Lord above,
Where there's home and bread for the poor.

S. R. SMITH.

Secretary and Treasurer.

Feb. 11, 1908.

Messiah Home Orphanage, Harrisburg, Pa.

Evangelical Visitor

A Semi-Monthly Religious Journal

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

SUBSCRIPTION: { PER YEAR. \$1.00
 { SIX MONTHS. 50cts
 (Sample Copies Free)
 To Foreign Countries, \$1.25 a Year.

Editor, GEO. DETWILER, Harrisburg, Pa.

ASSOCIATES:

ELDER W. O. BAKER, - - - - - Louisville, Ohio
 ELDER M. H. OBERHOLSER, - - - - - Culberson, Pa.
 S. R. SMITH, - - - - - Harrisburg, Pa.

GEORGE DETWILER, Office Manager

All communications and letters of business should be addressed to Geo. Detwiler, 36 N. Cameron St., Harrisburg, Pa.

Entered at the Postoffice at Harrisburg, Pa., as second class mail matter.

The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

EDITORIAL.

The Lodge.

[Believing that one of the greatest agencies for working the ruin of both young and old men, not excepting women who are entangled in it, is the secret oath-bound lodge, and desiring to bear testimony to that conviction, and entreat all young men in the homes where the VISITOR goes to keep themselves from being caught in its net, we give herewith the following article, under the above title, by F. A. Phelps, copied from the *Christian Cynosure*, Chicago, Ill., the organ of the NATIONAL REFORM ASSOCIATION, which is devoted to the exposure of this giant evil. The article was originally published in the *Christian Witness*, Chicago.]

Dear Editor—I have been a reader of the *Witness* for years, and have never before felt like Elihu, Job 32:19. But I would like a word now, if you please, and the *Witness* shall not be responsible. My blood on my own head.

In the last *Witness* I find this question and answer: "Is it wrong, according to Scripture, to belong to a secret lodge?" Ans. "I do not think it wise or expedient. I find no Scripture specifically condemning it, unless it be this, 'Be not unequally yoked together with unbelievers.'"

This Scripture, and all the many which go with it, certainly forbid any one, professing Christ, to join a lodge or to continue to belong to one. Also Christ's positive statement with regard

to oaths, but the *sin* of the lodge is that it is *anti-Christ*, always and everywhere, deliberately and maliciously so. It is at once one of the most deceptive and deadly agencies of the devil. The fatal sin of the world is Christ rejection, and we notice that the trick of the devil is not to keep the people from being "religious," but to keep them *Christless*. So we have Romanism and Mormonism and Universalism and Unitarianism and Christian Science and Spiritism, and all the rest, but one of the most deadly—*Lodgism*.

Some of the above profess Christ, but are, nevertheless, *anti-Christ*. There are two ways to deny Christ; one is to reject him entirely, and the other is to have a fictitious Christ. That is, to add something to him, or take something from him. We must accept the Christ of the Bible just as he is.

The lodge has its chaplain, its prayers, its ritual. It buries *all* its dead in hope of the resurrection, and professes to have a Bible; and yet it has rejected Christ to make room for infidels. Christ is an offense to many. Such as infidels, Jews, Mohammedans, Confucians, Buddhists, and others. Christ has been rejected from the lodge in order that these may not be offended. It prays, but not in the name of Christ. It has a ritual, but no Christ in it. It claims to have a Bible, but it is a *Christless* one. It buries its dead in the hope of the resurrection, but has rejected the resurrection and the life. It is a colossal deception that is damning its millions. It lays claim to being benevolent, but rejects the poor and helpless, the maimed, the halt, the blind, the aged; and all who are really objects of benevolence, and only accepts those who seem to give promise of being able to pay dues for some time to come. And only those who keep their dues paid go to lodge heaven. "The great lodge above."

Believe me, the thing that is damning our country, and the world, is lodge religion. That *Christ-dishonoring* thing that hates holiness and loves the world. It is a child of Mammon. The fight of the Devil in all ages has been, is, and will continue to be, against Christ. He is willing that one may have the whole form of godliness if he only denies the power, and Christ is the power—"The power of God unto salvation to every one that believeth."

Secrecy is contrary to both the letter and spirit of salvation. He that is of the light comes to the light. All the Devil's works are secret. He hides behind screens and works in the

dark, but *all* of God's works are open and manifest. If a thing is good it should be open to investigation, and preached to all, and is; only the evil is secret.

I have been in the evangelistic field for years and I have never yet met a highly spiritual lodge member. Once the lodge member understands that the lodge is *anti-Christ*, and it will not take him long to find that out himself if he is honest, he must choose between it and Christ. He cannot deny him at one place and confess him at another. Its oaths are hideous, its rites degrading, its claims false, and its religion deception.

I have never known a revival to fail except where the professors were lodge members. I have never known a real Pentecost where they were. I have never found a dead church unless the membership were lodge members. I have never found a live one where they were. There are many empty churches, and, almost without exception, a live lodge near them.

The great evangelist Finney said that the time has come when Christians *must* speak out on this evil, or God would hold them guilty. And so I feel. This *Christless* church has paralyzed spiritual life, and is damning more, two to one, than the saloon. It makes a world of holiness fighters.

Walking—A Missionary Luxury.

There may still be some who regard the missionary's calling in foreign fields as a life of ease and possibly of luxury. Of course those who think that way have not informed themselves on that line and possibly do not desire to know the truth, and may not get to read this. But to those who are not purposely blind the following paragraph from a letter written by Bro. Steigerwald to an Ohio brother will prove of interest, and possibly awaken a desire to do something that may help to make the burden lighter. The letter was written to Bro. E. P. Groff, of Pavonia, Ohio, in answer to inquiries made touching the matter under consideration. The paragraph is printed at the suggestion of several Ohio brethren, and is as follows:

* * * * Now about what you said about how we get to the other stations. We have only two ways to go, one is to walk, the other by wagon. The wagon is entirely too slow. You can only travel about two miles an hour, and when you have forty and fifty miles to go, counting the time for donkeys to eat,—well, I will say like the man who jumped off the train and

started to walk, when asked why he did that, he said that he was in a hurry. And so we would much rather walk than go by wagon. I have gone to Bro. Frey's (which is about thirty miles), leaving early and have got there at three the same day and it is by no means an easy road or path, as it leads through the mountains. It is not a small thing to do, but when we have no other way we pray for strength to go on foot and, praise God, he ever gives it. While we are not old in years, yet we feel at times that we are not as vigorous as we have been, and we think this is due to the climate. When one is on these long walks with the hot sun beating down on you it takes it out of one.

We have been praying for a more convenient way of getting about but since the other mule died we feel slow to accept another. Of course, if we buy another one it will be an inoculated one and then he will not take the disease.

As I said, I do not feel free to take money for this purpose unless God is impressing someone to give for it. I will not say yes, or no, but just leave it with you and if you feel so impressed and send us the money we will accept it and thank God for it. And if nothing comes we will take it for granted that that is his will; and we will be satisfied to walk until he sees fit to change things. An inoculated one will cost about from 30 to 35£, or from one hundred and fifty to one hundred and seventy-five dollars.

I remain your unworthy brother,

H. P. STEIGERWALD.

An Excellent Proposition.

In response to Bro. Smith's appeal in behalf of the Messiah Orphanage in our last issue, an Indiana brother sent a donation of fifteen dollars, and suggests that there be nine others who will donate a like amount, and when those nine have responded, he will add another ten dollars. Now, in our opinion, this is an excellent proposition, and we hope the required number will speedily be found—found by the Spirit prompting them—and they will respond, and secure for themselves the blessing promised to those who give, and that cheerfully. Here is a chance for some who are able financially but who have no children of their own to provide for. It would certainly be unfortunate, if not a shame, if the orphanage would have to be discontinued for want of support.

"In everything give thanks."

We had confidently expected to have correspondence from the missionaries beyond the Zambezi for this issue, and were quite disappointed in that it failed. We would be pleased to have at least monthly correspondence. However we were permitted access to an interesting letter from sister Frances Davidson to sister Kate Davidson, matron of the Messiah Home. There would be much of interest to our readers, but it was not intended for publication. We are however permitted to note some items of interest. The closing words of the letter (it was written on different dates) bring the one disquieting news of the letter, all that went before being optimistic and most cheerful in its tone. We had in a previous letter been informed that Bro. Myron Taylor had arrived and had taken up the work with a ready hand. Sr. Davidson, in this letter, also testifies to his devotion to the work of the station whatever the work might be, but early mentions that he had been, and was now, working too hard. But when she comes to the closing words of the letter she says, "Bro. Taylor is quite sick. Like so many others, who come here, he overdid himself before he left home and has, more or less, felt the effects of it ever since." Then at the very last she says, "Bro. Taylor is very low. The chief difficulty now seems to be with his heart * * * We are looking to the Lord—to whom else can we look?" As we said above this is the one disquieting word in the letter: May we not hope that his life will be spared? The very last word, which we had not noticed before, is "Dec. 29, Bro. Taylor some better." At the time of writing they were in the midst of the rainy season. It was rain, rain, in torrents, hindering the planting and keeping the weeds down. They were all busy—the sisters, Gomo, David, and the boys—they have seventeen at the station now—and Bro. Taylor. Some plowing with ten oxen, a few boys running the cultivator with two oxen. Bro. Taylor's opinion is that two good horses would do more and better work than the twelve oxen. She speaks of having such a blessed service last Sunday, and it came as a surprise. They had been asking the Lord for great things, but sometimes our faith is somewhat like the disciples when they were praying for Peter in prison. The Lord seemed very near right in the beginning and when the message was given the people seemed to drink it in. At the close an invitation was given for those who desired to follow the Lord to come forward

to the altar. The school boys came forward almost in a body. After some further explanation of God being no respecter of persons, but invited all to come, first one man rose and started to come forward, and no sooner did he do so than the whole number started forward in a body. She says, "What were we to do? The sight so overcame us that we forgot to extend the invitation to the women. I do not know when I felt so helpless, and from the looks of the rest they must have felt the same. Well, we had a blessed season of prayer with them, some of the school boys taking a part. One scarcely knows how much they understand of what they did or how strong the desire for something better is, but we cannot help believing it is there." We hope the sisters will write for the VISITOR more often, for nothing is of equal interest to our readers with the missionary correspondence.

As noticed in these notes in our last issue, the special meetings that had been planned to be held in Harrisburg were postponed on account of a number of deaths occurring at the Messiah Home. The meetings were then taken up on January 28 and continued until February 6. Bro. J. N. Martin, of Rheems, labored in the ministry of the word to the edifying of the believers. The attendance was small throughout. As there were but few unsaved in attendance, it afforded Bro. Martin an opportunity to urge the believers on to accept Christ in a fuller measure, and enjoy the *overcoming life*. Judging from some testimonies which were given some had gained "new heights."

The latest information which we have of the meetings at Hummelstown is that they are yet in progress with good interest. During the last several weeks Bro. John Charleston, of Mechanicsburg, was assisting in the ministry of the word, and it was reported that eighteen souls had surrendered. We are glad to hear of success here and there. May many more turn while they may.

Many of the friends inquire how Sr. Detwiler is. We report that her general condition continues about the same. She was tapped the fourth time since our last word about her condition in the VISITOR. At times the distress is great, caused by the pain where the sores are. But underneath are the Everlasting Arms. We appreciate the sympathy manifested by our many friends.

NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Our City Missions.

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

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

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

Des Moines, Iowa, Mission, 737 Ninth street. Church, Thirteenth and University Ave. In charge of Eld. J. R. and Sister Anna Zook.

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

Addresses of Missionaries.

Africa.

H. P. and Grace Steigerwald, Abbie Bert, Matopo Mission, Bulawayo, South Africa.

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

Harvey J. and Emma Frey, Elizabeth Engle, Mtshabezi Mission; Levi and Sallie Doner, Mapane Mission, Gwanda, Rhodesia, South Africa, care of Blanket Mine.

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

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

India.

A. L., Mrs. A. L. and Ezra Musser, Maggie Landis, No. 90 Cantonment, Lucknow, India.

N. H. and Mrs. N. H. Reichard, Daltonganj, Bengal, India.

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

J. H. and Anna Sparrow, Raghunathpur P. O., Manbhoom district, India.

Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Mrs. Martha Keech, Cardington, Bedford, England.

Central America.

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

PHILADELPHIA BRANCH MISSION.—Dear readers of the VISITOR: Greeting in the precious name of Jesus. We can say as the Psalmist says, "Praise ye the Lord. O give thanks unto the Lord: for he is good: for his mercy endureth forever."

We do praise our dear Lord for the way he cares for us: he supplies our needs; he did so far, and we praise him for the past and trust him for the future. O we see so many poor when we go out to visit; it grieves our hearts when we see how poor the people are, and we have not the means to help them. Some came to our door for something to eat, and we gave them the little that we had to give, although we have a large rent to pay every month and work is slack, and it takes everything to get through. We still give to the poor what we can, but if we had more means we could gladden more hearts.

We are encouraged in the work of the Lord. The Lord does bless us in our meetings. It is surely blessed to trust and obey him, and it is also blessed to have a fully surrendered life to the service of the Lord and to his will, and to know for

ourselves that his promises are sure. We can believe him and take him at his word. He answers our prayers; we have proved and tested him.

And then it does not matter where he tells us to go we will be ready at any moment to go at his bidding.

We thank the brothers and sisters for what they have contributed for the poor: we know they will receive their reward. May God's richest blessing rest upon them is our prayer. Amen. Remember us at the throne.

Yours for souls,

ABRAHAM K. LANDIS AND WIFE.

309 West Norris St., Philadelphia, Pa.

SOUTH FRANKLIN DISTRICT, PA.—Special meetings were held from January 11 to 24, by Evangelist Noah Zook and wife, with very good attendance. The brother came filled with the Holy Spirit and preached the word with power so that many were made to think. Five stood for prayer. Three of them were backsliders, and all of them heads of families. We hope that they will not be so soon shaken but may make a full surrender to God, that by their life they may show to the world that they have been with Christ, and that they may become valient soldiers for the cause of Christ. There were many others in our meetings who felt the need of salvation, but were, as yet, unwilling to make the sacrifice. Too many are looking after the faults of others and forgetting that Jesus said, "What is that to thee, follow thou me."

Our brother did not only give the message to sinners but also gave the church to understand that they had something to do that sinners may turn to God and live. The church has been revived and become awakened to a sense of their duty. May God bless the brother and sister for their labor of love while with us. And may his Spirit go with them to other fields of labor, is our prayer.

H. H. HEISEY.

PHILADELPHIA MISSION.—"For the oppression of the poor, for the sighing of the needy, now I will arise, saith the Lord; I will set him in safety from him that puffeth at him." (Psa. 12:5.)

The rich have many friends; while the poor are frequently oppressed, and perhaps for no other reason than because they are poor. Bad indeed must the times be when oppression abounds, and impiety unblushingly walks without a mask, under the sanction of men in power. When the poor are oppressed and the needy crushed and have all manner of wrong done them; when they are not in a position to help themselves, they dare not speak for themselves, lest their defense should be made an offense. But being thus bound down by the iron hand of the oppression, they secretly bemoan their hard lot and ease their troubled hearts by sighing before God whose ears are ever open, not only to their cries but also their sighs. "The eyes of the Lord are upon the righteous and his ears are open unto their cry." (Psa. 34:5.) Should any one, as Moses did, speak to their oppressors in their behalf, and entreat them to make their burdens lighter they puff at them as though it was not worthy any one's while troubling themselves about it, thus making light of their own sins and the wretchedness of the poor.

I feel to make a plea, in Jesus' name, for the poor. Truly, we are in perilous times; thousands and thousands of people are walking the streets for the lack of employment. In some cases, which come directly under our notice, whole families are destitute and have not had any work for some time. People are actually starving and freezing right around us, and we stand helpless to assist them all. But as far as we can, and as far as the donations reach, we help the distressed and poor families. I have lived in the city for the last twenty-five years or more, and never have I known such utter distress and wretchedness as I witness in going around in visiting the poor. And then I do not go as I should, simply because I cannot assist them all and it only distresses me to witness how miserable so many, many of the people are. The world is doing a good work, but even they cannot reach all the people. They have started soup-houses in the city and station houses and in many other public places they are caring for families, but the masses cannot be reached. So many come to me here at the Mission for help. I try to help all, but some I must turn away because I have not enough to reach.

You will see by my report, we have been doing something, and we could have done much more if the means would have been at hand to do with. If we have two coats we are to give one and if we have an abundance of this world's goods we are to spare some for our needy brother and sister. So if you have anything you think you can give for them we will just be so glad to give it out. It is not for us, beloved, but for the poor, the needy, and the destitute ones.

Would you were here to see some of the awful pitiful sights I see every day, I know you would all run and gather together everything you could find to help these people. The Macedonian cry goes forth, "Come over and help us." Beloved, think seriously of this plea.

The poor never ceased even out of the land of Israel. Deut. 15:11: "For the poor shall never cease out of the land, therefore, I command thee, saying thou shall open thy hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Those who have a heart to do good, need never complain for the want of opportunity. Notwithstanding, there are many who have "much goods," who do no good with their goods, but while they abound with plenty, forget the poor in their poverty. The greater the business the greater the expense in any kind of business, and when we are about our Father's business we should be glad to see it prosper, and do all to help it along.

This is an exceptionally hard Winter, and the children of God should be up and doing, ever ready for every good work. I wish some of our brethren who are at the head of districts would make a visit to us so I could take them around with me and they could see for themselves how things really are. My pencil cannot begin to describe it to you. So I hereby extend the invitation to come and we will go out together. There may be things that perhaps many of you have never witnessed, and you will have a better idea how to help.

Now I have made known these things to you as I have been led by the Spirit.

Please read Matt. 25:35 to 46. If we know to do good and do it not it is sin.

Peace be to the brethren, and love with faith from God the Father and the Lord Jesus Christ.

PETER STOVER AND WIFE.

3423 N. Second St., Phila., Pa.

DES MOINES, IA.—We rejoice to know that the Lord is with us. We have been holding every night meeting at the Mission for two weeks and will continue another week, D. V. Two souls came in penitent form, and we hope they may be serious and find real peace and joy in the Holy Ghost. The last week the weather has been pretty severe and it cut down the attendance somewhat, but the interest is good.

Sister Myrtle Zook, of Mt. Carmal Faith Home of Whiteside county, Ill., visited us. We all greatly appreciated her visit and hope she may soon be able to repeat it.

Sister Mix, who is a worker among the Purity Society, spoke at the Mission on January 27. She holds for the Bible standard of sexual purity.

We are very grateful for the loving and helpful donations which came in this month. God bless you abundantly for your liberality.

Yours in truest love,

J. R. AND ANNA ZOOK.

MASTERTONVILLE, PA.—The brethren commenced a series of meetings at Mastertonville on January 12, and closed January 30. It was a season of feasting to the soul. Bro. Jacob Martin, of Elizabethtown, labored the first week, being filled with the power of God, holding forth the way of life, and the privilege of a victorious life. He was followed by his son, Abner, and others, full of God's love.

We are glad to state that God's convicting power was made manifest in that fifteen souls make a start for the kingdom and others being heavily convicted but not willing to yield. Our prayer is that those that made a start may dig to the rock and build upon the sure foundation, namely Jesus. And that those who did not, may cherish those precious convictions, and be saved before it is too late.

One of the subjects preached on by Abner Martin was the *Model Home*, which was with power and backed up by the word of God. May the seed that was so richly sown during these meetings bring much fruit to the honor and glory of God. Amen.

ALLEN B. BRUBAKER.

BLACK CREEK, ONT.—Our revival meeting, conducted by Elder J. N. Engle, closed on Sunday evening, February 2. The weather was unfavorable the greater part of the time of the three weeks that the meeting continued. When the weather was favorable there was a full house with good interest. The brother held forth the word with persuasive power and zeal for the good cause, yet there was no particular move. But hearers were convinced and sinners made to feel the position in which they are standing—without hope and without God.

A. BEARSS.

WAUKENA, CAL.—In accordance with arrangements previously made, the brethren C. C. Burkholder and Harry Wagaman held meetings at this place commencing January 2, and continuing over ten days. The brethren came Spirit-filled, and while

we did not see the success we would have liked to see, yet one man who was saved last Spring in the meetings, felt his need of a deeper work, sought the Lord and found in him a satisfying portion. He was also led to baptism and followed the Lord into the watery grave.

On account of the inclemency of the weather, the attendance was not very good, but those who attended the meetings, we believe, were benefited.

Yours for the kingdom,

KATIE HAUGH.

GREENWOOD, MICH.—On January 2, Bro. and Sr. Girven Bearss, Bro. Jesse Winger and Bro. Joram Nigh, all of Bertie, Ont., came to this place and commenced meetings in the Greenwood M. E., east of Yale. They remained with us two weeks. There was good interest in the meetings, and we had refreshing times together. One made a fresh start the last evening the brethren were with us, but did not find peace. We hope he will yet find the Savior. We would have been pleased to have the brethren remain longer. May the Lord reward them for their labor of love.

There being a good interest in the meetings, it was thought best to continue them, so Bro. Sherk, Mennonite Brethren, assisted me and we had meetings nearly two weeks longer. One got saved and conviction was on others, but as the storm came on we concluded to close.

GEO. KITELY.

ABILENE, KANSAS.—Protracted meetings were commenced here on the 5th of January, and continued until Sunday evening, the 26th. Elder M. G. Engle had the meetings in charge, assisted by the brethren of the adjoining district. The brethren were fearless in declaring the truth, and many, in consequence, were made to realize the need of yielding themselves wholly to the will of God, and in doing so the Holy Spirit testified, being present in power.

Many precious seasons we enjoyed together because of his presence, and, more than ever, we were made to realize that God is calling out those who shall constitute his people, who shall go forth to labor and bear the approach for the sake of humanity, and for the glory of God.

MTSHABEZI MISSION.—Dear readers of the EVANGELICAL VISITOR, we greet you again in Jesus' name, who has bought us, and redeemed us, by his own precious blood.

Another year has gone into the past, and we have again celebrated the anniversary of the birth of Christ. We are thankful indeed that he was born into the world, suffered and died for our sins, that we through faith in his name, may have eternal life. The services yesterday were tolerably well attended, one hundred and four being present. The attendance this year was not as large as a year ago, but it was quite evident last year that some came for the "loaves and fishes," though they did not receive any treat besides the word of God. This Christmas day, however, it was possible to give each of them a tin of salt. Needless to say it was appreciated. One of the class members presented the workers with a live fowl.

While Bro. Frey was reading the Scrip-

ture appropriate for the day, one old man, whose kraal is about three miles distant from the Mission, came into the congregation. As we watched him walk to the school-house (an open grass shed with view of surrounding yard) our hearts were burdened for him, as we considered his advanced age and knew that he is without the love of God in his heart. Afterward during the testimony meeting, we realized that some of the members of the class were also burdened for him, as also for others of the older people, who are not embracing the opportunity of accepting the gospel. Some of the class members testified on the line of thanking God for bringing them out of great darkness into light.

We pray, and hope, that there will be an increase in the desire, after the things of God among the people by whom we are surrounded.

We also treated our eight boys and one girl, staying here, to a Christmas dinner. The principal dishes served being corn porridge, with chicken and gravy. Each one present did justice to the meal.

While I am writing I hear the girls singing down in the new church building as they are stamping the mud floor to make it firm.

Bro. Frey and several of the boys are busy working at the same building, expecting to finish it for dedication by January 8. After it is completed it will be a commodious and pleasant church and school-house.

Since the school has closed for vacation, we have taken up the work of conducting the girls' sewing class. As this is a busy time of the year on account of digging and watching the gardens, we have not had a great many girls to attend, but we expect more in the future. We think the girls sew quite nicely considering the length of time they have been taught.

Since the latter part of October we have been blest with an abundant rainfall. However, at the present writing we would be pleased to receive a shower, as it has been a week of warm weather since the last rain fell.

Gardens are looking thrifty.

We thank God that we are all able to report good health.

We earnestly solicit the prayers of God's children, that we may be found his willing and obedient servants.

With love and well wishes to all, we remain,

Yours, in God's service,

ELIZABETH ENGLE.

MATOPO MISSION.—Dear readers: This afternoon I feel to say, "Hitherto the Lord has helped us." Another year has fled, and another year has come. The past has been one of many blessings, yet not without trials. Mercies and blessings, clouds and trials, have been mingled in our experiences during the past year, but the enemy has not been able to triumph over us, so we will take up new courage and press forward in our appointed work.

It has been some time since I last wrote to the VISITOR. Yet, nevertheless I have often thought of the dear ones who have been looking this way and bearing us up in the arms of prayer. Many times I have been made to realize that the saints are praying for me. Many of the readers of

(Continued on page 12.)

OUR CONTRIBUTORS.

A Heart Cry.

BY GEORGE B. WETHERBEE.

Oh, that I might know my Lord,
As Enoch did of old;
We have His record in the Word,
He walked with God, we're told.

That I might know Him through His
Word,
The way He speaks to me;
That those around me, my dear Lord
May see, instead of me.

That my life be by Him made sweet,
His life through me made real;
That lost ones He would have me meet
May His own presence feel.

That I might know His sufferings too,
In praying for the lost,
That He might always find me true
To Him, at any cost.

That I might count myself to be
Dead, indeed, to sin;
That others in my life might see
Not me, but Him within.

But, better still, that He might live
His life again in me;
And His own love to others give,
And they, His beauty see.

That I might closer to Him stay,
And never be enticed;
That I might with His servant say,
"For me to live is Christ."

*Selected by Amanda Garis, Harrisburg,
Pa., who asks that all who know the value
of prayer, pray for her.*

For the EVANGELICAL VISITOR.

Are There Some Deceitful? 2 Cor. 4:2.

CARL BAKER.

Feeling my inability as a scholar (having previous to this been rebuked of an error before the public on the grammar line) I feel somewhat timid to write again, but I have still some consolation in this that there are a few who can understand and sympathize with me, not as though I might have had a better education, but we are all fallible, liable to make mistakes in one way or another, whether we think so or not.

Now, how may the word of God be handled deceitfully? Simply by quoting parts of Scripture to convey a wrong meaning to the hearer in order to please our own ideas if I may call it an idea. For instance, take Acts, chapter 10. Some will quote verse 22., and form a wrong opinion about the man Cornelius (in order to build up their own doctrine), before they read Acts 11:14.

Another instance is I. Thes. 4, part of third verse. "For this is the will of God, even your sanctification." How often I have seen those words in print; on pamphlets, and otherwise, I cannot tell. I have wondered why those who are so ready to point out errors are not doing their duty, unless it is because they are in har-

mony with senseless, half-quoted scripture, something to convey a wrong idea, and thereby lose faith in God and in what he has done for us.

"For God has from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; (and) "For this is the will of God, even your sanctification, that you should abstain from fornication," etc. This was one of the first commandments given to the Gentile converts to abstain from fornication (Acts 15:20,) and we will do well if we take heed unto it in all that it means, for it is God's will even our sanctification, or, our being set apart for God's service should show us that we should abstain from fornication, and that we are not called unto uncleanness, but unto holiness. I only wish more and all of us would realize our calling more and more, and not be carried about by every wind of doctrine. Satan's messengers are ever busy trying to deceive and get us to give way under the trial of our faith which, Peter says, is more precious than the gold that perisheth though it be tried with fire.

Now, let us under all chastenings and trials exercise ourselves that we may yield the peaceable fruit of righteousness, and the best way for us to exercise ourselves is "come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need." Let us hold fast the profession of our faith without wavering, and be as admonished by the poet:

"Be firm, be bold, be strong, be true,
And dare to stand alone;
Strive for the right, whate'er ye do,
Though helpers there be none.
Nay, bend not to the swelling surge
Of fashion's sneer and wrong;
'Twill bear thee on to ruin's verge,
With current wild and strong."

Praise God this morning for health, and for all comforts of life, and all that the soul can enjoy here and hereafter. Praise his holy name! This morning I enjoyed to read the great good of Hezekiah's reign the great revival in the thirtieth chapter of II. Chron. Read it brethren and sisters for yourselves. It's wonderful how one man can build up and another tear down. I am wishing for a Hezekiah revival this Winter at Silverdale. My heart burns within me: my very soul is stirred this morning. Do we wonder that fifteen years were added to Hezekiah's life when he was sick unto death? See II. Kings 20. God knew and had mercy on his people. Hezekiah's prayer was true, when he turned his

face to the wall he felt for his people. I pray this morning as I never did before. God help us all to read, and learn to watch and pray. This morning I cry, "My God, help me." If we do, like Hezekiah, pray to Almighty God, we can every one be sanctified, and worship God in the beauty of holiness. I am greatly blest this morning. Amen.

AMANDA SNYDER.

For the EVANGELICAL VISITOR.
The Church.

G. V. DECKER.

First, let us consider the pattern, Eph. 5:25-27: "Husbands love your wives even as Christ also loved the church and gave himself for it:

"That he might sanctify and cleanse it with the washing of water by the word;

"That he might present it to himself a glorious church not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

We will ask the question, Did such a church ever exist? And I answer in the affirmative. Yes. Jesus told Peter that on his confession he would build his church and the gates of hell should not prevail against it. (Matt. 16:18.) And we see that on the day of pentecost Jesus did establish his church consisting of one hundred and twenty who were all filled with the Holy Ghost. (Acts 2:4.)

I am glad the Christian church was established by the one who never made mistakes; but, how sad it is when we look about us and see how far the churches have drifted away from the pattern.

There is but one church that I know of that is trying to follow the pattern established on Pentecost as a sanctified church, namely the Southern California Holiness Association, but they are making a sad failure. I believe their principles are right in trying to perpetuate such a church as was established by our Christ.

Again, I ask, will there ever a sanctified church exist on earth? and answer yes.

While it is possible, it is not at all probable until Jesus sets up his reign on earth. If every one who unites with the Brethren church would do as they promise we would have such a church as we all promise to renounce the world, the devil and our own corrupt nature, which we cannot do without being sanctified.

We, as a people, contend for the commandments, and ordinances—

some of not so great importance—and fail to obey that great command, “Be ye holy, for I am holy” (I. Peter 1:16) quoted from Lev. 11:44, which reads as follows: “For I am the Lord, your God; ye shall therefore sanctify yourselves, and ye shall be holy for I am holy.”

While I believe in obeying all of the commandments and ordinances, I think we are only fit to do this when we are sanctified. Romans 8:6, 7, “For to be carnally minded is death, but to be spiritually minded is life and peace.

“Because the carnal mind is enmity against God, for it is not subject to the law of God, neither, indeed, can be.” And we might well say here, “It is not subject to the church and neither indeed will be.”

How sad it is that Christian people will tolerate the carnal mind in the church! But some will say, “What about new converts? Where shall they go if we do not open the church doors for them? They will go where someone else will.” But I say that a person, converted, and really justified before God, if they want to unite with the church, will be willing to comply with the rules of the church. In this day and age, when people have the light, there is no need of wandering in the wilderness for forty years as the children of Israel did, but should walk right into the experience.

Another thing of great importance is, that every minister of the gospel is sanctified; or, how can he feed the flock? In Acts 20:28, we find these words, “Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he has purchased with his own blood.”

I cannot believe that the Holy Ghost ever made an unholy, or unsanctified man an overseer of the church of God. While unsanctified men may be used to an extent, how much more would be accomplished if they were filled with and thrilled by, the Holy Ghost. Then, too, how many more sinners would be saved if the lay members were in unity as the Holy Ghost would make them if they would let him. I am glad that the church is beginning to awaken to the great need, and some are heeding that great command “Be ye holy, for I am holy.”

Jesus came into the world to destroy the works of the devil. This refers to the Adamic sin or carnal mind, and he only can do it as we let

him, individually. The carnal mind is surely not a help to the church, but rather, a hindrance as it is enmity against God. So, dear reader, if you have not died out and surrendered all to God, do it now and see what a reformation will take place: not only in your own heart and life, but also in the church. Jesus is coming soon, dear reader. Be ready to meet him.

This piece is written with the purest motives, and I hope will not be taken otherwise. I will here add my experience in rhyme and close.

My Father in heaven looks down from
above
Upon me, his child, with compassionate
love;
While often away from his fold I did stray,
He sought me and found me and saves me
to-day.

The reason I often met with defeat,
I stopped at conversion—the work not
complete;
And wandered in darkness a number of
years,
And often repented with bitterest tears.

While in my own breast
Was a heart unconquered and never at
rest;
But that is now conquered, the blood has
been applied,
And I am now happy, my soul sanctified.

O, Jesus, Redeemer, the believer's best
Friend,
He sought me and found me, and then he
did send
His Spirit, the Comforter, ever to guide,
And keep me secure and close to his side.

For the EVANGELICAL VISITOR.

More on Church Hymnal.

J. M. ENGLE.

It is quite a while since I undertook to write for the VISITOR columns, and I pray that the good Lord may impress my mind in such a way as may redound to his honor and his glory. I will try and be very brief and yet explicit. I have noticed that there are still some who feel as I do, in regard to the Church Hymnal. I agree with Bro. Cassel that the note question is not by any means the most important question. Unity throughout the church means far more than the shape of the notes in our hymnal. I have no doubt as the vote was taken for shaped or round notes, throughout the districts that the vote carried with a large majority in favor of round notes. But I also believe it is sometimes necessary that we do not consider the wish of the majority alone, but more, what really tends to the unification of the brotherhood. It is not my intention to, in any way, hinder the work of the Committee, but sometimes we make more progress by going slow. I believe with Bro. Cassel, that the work will give better satisfaction, to publish two editions, one with shaped

notes and one with round notes, even if the cost will be considerable more. Then both classes could be accommodated. There could be much argument brought on both sides, but, after all, would not reach the desired object—namely peace and harmony, and the “endeavoring to keep the unity of the Spirit in the bonds of peace.” (Eph. 4:3; also Eph. 4:13.) There is one thing I might emphasize: while I believe that the majority would choose the round notes, I believe those that learned to sing by the round notes are better able to get help from shaped notes, then are those who learned to sing from shaped notes, to learn to sing from round notes. Of course I speak from self-experience and I trust the matter will be so adjusted that all may be accommodated, and avoid all discords.

Abilene, Kans.

For the EVANGELICAL VISITOR.

▲ Letter of Confession.

J. D. POWELL.

As we are working at the Elmer work under the supervision of the Home Mission Board, I feel that we should make a report, and confession.

The Lord has been blessing us here and fitting us for his work for which I am thankful, but I have much grief and deep sorrow, that I yielded to temptation in that I became exalted and was led to do some things by the wrong spirit. The Lord showed me his love in a greater degree than I had known before and I fell on my face and cried, “I am vile!” and I rejoiced greatly. Then the tempter made me believe I would be some great one, and that it would be an act of humility to add the words, “The Vile,” to my name. I wrote several letters (four or five) and signed my name, J. D. Powell, the Vile. There was a little superfluous work on the pulpit in the church which I removed without asking the consent of the brethren. The Sunday school was using some tickets which I thought was doing some harm in making strife among the children. I burned these tickets without consulting the Sunday school. I really thought I had to do this in order to do right, but I was deceived. I urged my wife too much in making confession and she became confused in the matter and went a little into extreme before I found out that I did wrong in urging her.

I attended a revival meeting about three miles from here and a request was made for Christians to do some

personal work, and I tried to talk to some boys but found that I did not have liberty. I then began to examine myself to see what was the matter and found that I had been deceived, and these things were wrong. After I was deceived I was impressed to write my whole Christian experience and a brief history or confession of my former sinful life. I was careful to set forth what I believed to be facts in my experience, both successes and failures, basing them on the word of God and thought that I was getting it so perfect that people would have to receive it.

After I found out that I was deceived, I began to look over my manuscript of about thirty-five pages, and saw that the spirit of the same, if published, might have made great havoc, I then burned it up.

I have much grief and sorrow in my heart in regard to this matter and ask all the co-workers in the cause to forgive me.

I have been deceived before in this way and fell into similar trouble but thought I had by such experience learned Satan's devices, and that I would never make the mistake again, so I did not watch sufficiently. This trouble always came after the Lord had blessed me and I had let myself become exalted over it.

The first time we met at the church after I did these things in the church without the brethren's consent, I told them what I had done and said that I did not know whether I did every thing just right or not, but if I would find out that I had done wrong I would take my place. One brother spoke quietly and said that he thought I did wrong in that I did not ask the consent of the brethren and of the Sunday school, but we had no quarrel.

After I found my fault, which was about three or four weeks after I was deceived, I confessed it to the brethren here, and I think they heartily forgave me, and there seems to be a good feeling. I expect to refund to the Sunday school the price of the tickets and if there be any part not rectified I expect to rectify it as best I can.

When I found out I was wrong I felt much condemned. I immediately began to pray and confess as the great entanglement began to unfold. By so doing at times I found a degree of peace, but not until I concluded to write this letter, did I find perfect peace in Christ Jesus. This struggle lasted about a week and it

seemed as if all the powers of evil were against me. I was impressed that there was no hope for me but looking to him who bore the sins of the whole world and believing that this would cover my sins also, I found this peace. I was aided much by keeping the great reward in view. Now I do praise Jesus for what he has done for me; for the blessed peace, and that he gives me of his Spirit.

It seems that we have done but little since we have been here, but nevertheless, the Lord is at work. My wife has not been getting along very well in her experience for over two years. Of late the Lord has been leading her, but she has been having a terrible struggle. This morning while being submissive to God's will to have her name used in this letter she told me there was a very glad feeling sprang up in her heart. Our only child, a son Lewis, of nine years, expressed a desire to become a Christian a short time ago, and yesterday morning he seemed to be feeling badly. An explanation was made to him of the salvation through Jesus Christ. Without giving him any more attention in regard to the matter a few minutes later we heard him say that he felt so happy. I asked him what made him feel so happy. He said, "You know," and being asked if it was because he received Jesus, he said, "Yes." It seems as though the Lord is just fitting us for his work.

We expect to have some brethren to help us in revival service here soon. We expect to make another report in regard to the work here in the near future. We ask all the saints of God to offer special prayer for us and the work. Consented to by Lizzie Powell.

Sandusky, Mich., Jan. 21, 1908.

When a man has once heard the divine call, and accordingly answered it, and placed himself on God's altar, and thus allowed himself to be set apart for holy service, dare he then reach forth his hand and remove that offering? Can a hand do such a thing and not be withered? Can a man thus turn aside the will and purpose of God concerning himself and his work and not suffer the disastrous consequences? "Whatsoever a man soweth, that shall he also reap." It, therefore, behooves the minister of Jesus Christ, if he would at last reap a rich reward, not only to make his consecration, as it should be made, to God and to his work, but also to go

forward like a brave soldier, and keep it complete and inviolate to the end of life.—Rev. E. E. McVicker, in *Evangelical*.

For the EVANGELICAL VISITOR.
A Voice from the Field.

NOAH AND MARY ZOOK.

To all the readers of the EVANGELICAL VISITOR we send greetings in His name according to II. Cor. 1:2-5.

According to previous arrangement we began labors at the Montgomery M. H. near Upton, Franklin county, Pa., on the evening of January 11. The first meeting was not very largely attended, and on Sunday the day was damp and meeting small as to numbers. On Sunday evening there was no meeting on account of rain.

On Monday it cleared off and the meetings began with a fair interest and night after night the crowd increased in numbers and on Sunday evening, January 19, the house was crowded and good order prevailed.

During the first week six souls came out to seek the Lord, all heads of families. Most of them were willing to face the record of their life and made confessions.

Some of the afternoon prayer meetings were of special interest. At one of these meetings another seeker was added to the number (a grandmother). She had belonged to a church some years but was not satisfied. Later she joined another church and was baptized in the hope of receiving the pardon of her sins and the gift of the Holy Ghost in baptism. In this she was disappointed and has been in trouble about it for some years, but lacked courage to make her troubles known until she came to an afternoon prayermeeting, when she broke down and began praying in good earnest. She came to church in the evening and there took her place publicly as a seeker. There are no doubt many more souls like she that have joined churches and put on plain clothes (which belongs to the Christian) who never got an evidence of pardon, or sins forgiven.

The meetings were closed on Friday evening, January 24. The seed is sown and we leave the results with God.

While there we had our home with our brother and sister, H. H. Heisey, in Upton; had a good warm room and enjoyed their hospitality much. The dear Lord reward them for their love and Christian spirit.

The Brethren also remembered us in freewill offerings for which we pray God's blessing upon them.

On Thursday evening, January 23, we received the first intelligence of our dear daughter, Rhoda's home going from the jungles of India. The cable that brought the news of her passing away gave no cause of her death. On Monday, January 27, we received the letter written by our daughter Rhoda dated December 31, and January 1, giving full particulars of dear Josiah's sickness and triumphant death. This letter of hers we believe will appear in the EVANGELICAL VISITOR of February 15, where you can read it. This letter gave us to believe that she too died with the dreaded disease, confluent smallpox. On February 3, we received a letter from the hand of our son, D. W. Zook, dated January 7 and 8, in which he said that Rhoda and Brother Amos Horst and Bro. Vaughan (who took care of Josiah) were all down with small pox. Now we fear that our dear Bro. Horst has also gone home to glory. David and wife were taking care of Rhoda. Who can tell what the next news will be. We pray the Lord to stay the plague before any more of the workers fall victims to the dreaded disease.

Sunday, February 2, we attended the memorial service at the Conoy M. H. Before prayer they sang, "Asleep in Jesus." After prayer Bro. Eli. M. Engle intelligently read the letter written by Rhoda after which he delivered a practical sermon from John 8:29. Bro. A. Z. Hess followed with some appropriate remarks. Songs 445, Pentecostal Hymns, and at the close No. 484, Pentecostal Hymns, were sung. The services throughout were appropriate and impressive. Many tears were shed. We trust good and lasting impressions have been made.

At last accounts the twin orphans were alive and well. They will likely be cared for by the other Missionaries until later there may a way open that they can be brought to America if they live. They were a year old January 18.

A fund has been started for their support to which \$53.25 have already been forwarded to India. Any one wishing to have a share in the support of these fatherless and motherless ones can do so by remitting to us by express money order any amount they wish to give and we will gladly forward the same.

We have been called upon to pass through deep waters but by God's grace we have been able to keep our heads above the waves. We are receiving, from beloved ones in the

Lord, letters of condolence which we appreciate very much. Pray for us and those who are left on the field. They will have the heaviest part of the burden to bear. We are booked to begin special meetings at Mowersville, Pa., on the evening of February 8.

Permanent address Harrisburg, Pa.
February 6, 1908.

Experience.

DORCIA WENGER.

Dear Readers of the VISITOR: I have felt for some time that I should write a little of my experience for the VISITOR, but have neglected to do so. By God's grace I will now obey.

I was in the church for several years without a real witness to my salvation. When I first started I was not willing to go all the way with the Lord. I felt that my life had been changed but I had no special evidence of my acceptance with God, because I refused to face the record of my life and make the necessary confessions to meet the approval of God. The things which hindered me were only little things, yet I allowed them to keep me from getting into real touch with God.

I went on professing over the top of those things, joined the church and was baptized, but found that that did not give real satisfaction. I went on in this way for sometime, and then began to partake of sin and the pleasures of life until the record of my life was blacker than it was before I made the first start.

My life at that time was very disagreeable and unhappy, until I became willing to confess my sins and flee to the Lord for deliverance, but still not willing to go to the bottom. I often felt blessed but when the blessing was gone I didn't know where I was. When I would hear some one testify to having a clear witness of their sins forgiven, it would put a real hunger on my soul, and I wondered if I could ever have an experience like that. When I would get under a real Holy Ghost sermon, my experience was all gone. My life was not one of victory, but one of defeat and dissatisfaction; but I am glad that we can get an experience that no one can preach away, and one that gives real satisfaction. Bless His name.

A little over four years ago, when I got to the end of myself, I fled to God with all my heart, really wanting to know where I stood, and when I became willing to meet conditions, face the record of my life, confess out and take the way with God, the witness came from heaven, "The past is under

the Blood." I am so glad that when we get honest before God, he won't leave us in the dark, but the witness is sure to come. Bless His name! Since that time I have never doubted my acceptance with God. While the cup of repentance is bitter, yet it pays to drink it. It seems hard to confess our sins but it is the only way out. I am so glad I became willing to confess out, and take the way with the Lord.

I realized as time went on that I did not have full victory in my life. When things did not go just right I would get impatient and often spoke in a harsh unkind way, which would require a confession before I could feel clear before God; thus keeping my way open by confessing. I also realized that there was a lack of power in my life to obey God, often feeling that He had a work for us somewhere.

At times I felt real anxious for the "more abundant life," (Jno. 10:10) which I felt would give real satisfaction. I went on in this way until nearly two years ago on the night of the 18th of February, 1906, I consecrated my life and my all to God, really died out to self and my own opinions, said an eternal yes to Him; and He cleansed my heart from inbred sin, sanctified my soul, and the Comforter came to abide. Bless His name!

I am so glad that we need not go through this world living an up and down life, a life of dissatisfaction, but there is a better way, and those that are willing to take the humble, despised way, have joy and peace in their souls and victory in their lives.

The one thing that I always came up against in making the consecration was the work in Africa, as my companion had had a call and I was not willing to go, but before the consecration was completed I had to say yes to that, yet not knowing sure whether the Lord wanted us there, as I had always felt that I should have something definite myself, which I had not yet had, and, of course, it was because I was not in the place where God could talk to me, but after I became willing to just let God have His way about it, He made it plain to me; and almost a year ago, on the 29th of January, 1907, I settled the question, surrendered my life for the foreign work in Africa. While it meant much to give up home, home comforts, friends and all that seemed dear, but it would mean more to disobey God and at last be banished from Him. It was a real death struggle for me to give up my home and my friends. I gave up my people one by one just as real as if I would never get to see them any more.

It was a real experience, but while I have given them up I have the glory of God in my soul, and His promises to rely upon.

The next morning after I made the surrender he gave me this promise, "Certainly I will be with thee." (Ex-3:12). He has also promised to supply all of our needs. (Phil. 4:19). And we have no fear, but we go in His name trusting Him under every circumstance.

I just praise Him for a fully consecrated life and the blessedness it brings.

I find that it pays to obey God. The happiest time of my life has been during the last year, since I have fully yielded to God for the foreign work. I have also had some severe tests, but I have found God's grace sufficient. And I can say with the poet,—

He keepeth me ever, where'er be the place!
I've only to ask it—most wonderful grace!
Though sorest temptations my spirit may try,
I know my Redeemer will ever be nigh!

He keepeth me ever!
His love endeth never!
From him, naught shall sever!
He keepeth my soul!

He keepeth me ever, with tenderest care!
I've only to ask him my burdens to bear!
A word of his promise he never will break!
Whoever may leave me, he ne'er will forsake!

He keepeth me, ever, from yielding to dread!
Tho' darkness be round me, and clouds overhead;
He stilleth my doubtings, he lightens my griefs!
I've only to trust him—he'll give me relief!

I just praise him for his blessed keeping power and His presence with me from day to day. My life is in His hands for sacrifice or service and by his grace I expect to be true to him.

He has given me a real love for lost humanity, and I just pray that he may use me in some way to help tell the story of Jesus and His love to some of the lost souls in the dark places of the earth.

January 29, 1908.

God lets men have their playthings like the children they are, that they may learn to distinguish them from true possessions. If they are not learning that, he takes them from them, and tries the other way; for lack of them and its misery, they will perhaps seek the true.—George MacDonald.

Remember, young men and women, that vessels of clay, filled with the Spirit, are more useful to God than vessels of gold filled with self.—A. J. Gordon.

A Mission Trip.

According to arrangements made, Bros. Herr and Long went to Winfield, Kans., on December 23, 1907, to begin the work as outlined at the ministerial meeting in Abilene. They report as follows:

On our arrival the outlook was very uninviting. Roads were very bad, the nights dark and some meetings which had been in progress for some time just closed. Brother Wolf was ready to try his best to see what could be accomplished. By the use of the phones, the neighbors were notified, and a house to house visit was commenced. The meetings, at first, were small, but interest began to grow, increase, and spread, and after one week we had thought of closing, but the Lord seemed to impress Bro. Pierce that the meetings should not close and expressed himself in that way. Others gave expression to the same views, and we were overruled and the meetings continued the second week. Deep conviction rested on many hearts and there was quite a stir among saints and sinners. Quite a number of such who professed came forward and humbly bowed down before God and gave themselves more fully to him. Several sinners decided for Christ. The last evening a father who had fallen back, spiritually, decided for Christ, and is since a praying father in his family.

In all, the meeting was most encouraging from the fact that it seemed all selfishness was left out and a oneness for God seemed manifest. One old couple remarked that they had lived in the neighborhood nine years and never saw the place, or people, stirred before like this. It seemed as though all the different churchisms were left off for the time being and all seemed to realize a deeper work necessary, and more to be enjoyed, which was sought after and the testimonies were heard, "I want to go all the way with Jesus."

The love manifested toward us in the entire community, and the substantial offering given, showed that the work consisted not in words only but in deeds. May God kindly reward all is our earnest prayers.

JOHN R. HERR.
T. A. LONG.

He that finds God a sweet enveloping thought to him never counts his company. When I sit in that presence, who shall dare to come in?—Emerson.

From Brother and Sister J. H. and Catie A. Myers.

"Be not forgetful to entertain strangers for thereby some have entertained angels unawares." (Heb. 13:2).

Dear readers of the EVANGELICAL VISITOR, our dear church paper in whose columns we have often reported our travels in church work, and have gladdened the hearts of our many friends. The thought of being a stranger is not pleasant. A stranger don't belong to the family, he may be welcomed, yet he is outside of the family circle. Yet, we feel to thank God that we feel ourselves at home at most of the places where we come to, and are asked to share the hospitality of the family. Oh beloved, we cannot thank God sufficiently for his care over us in those twenty-five and more years of our much traveling; we have not had an accident or even a fall and were but little sick that we could not be on our feet, and beloved, our hearts are lifted to God for your care over us and your love manifested in being so kind to us, especially Brother Byers in Arizona, and Brother Stumps in Indiana, as we were down a little while there. And others, as well, showed us no little kindness; God bless them.

We returned home on January 28, 1908, after being from home twenty-one months and a half. Praise God for the joy we had to meet the children of God all along the way from the Atlantic to the Pacific coasts. Though we were strangers to one another yet we found open doors in the West, not only among our own people but also among the Dunkard Brethren whose church houses were open for our service, and the same liberty was afforded by the Mennonite Brethren, Methodists and others. So we were permitted to give many mission talks, and receive offerings for the Rescue Home and Girls School in South Africa.

Well we are glad we are home, and hope to enjoy the fellowship of the saints in the home vicinity.

Mechanicsburg, Pa., Jan. 28, 1908.

Just as when great princes go abroad they must not go unattended, so it is with the believer. Goodness and mercy will follow him always—the black days as well as the bright days, the days of fasting as well as the days of feasting, the dreary days of Winter as well as the bright days of Summer. Goodness supplies our needs and blots out our sins.—Charles H. Spurgeon.

THE SUNDAY-SCHOOL.

Lesson 9. March 1.—Jesus feeds the five thousand. John 6:1-14. Golden Text: He will feed his flock like a shepherd. Isa. 40:11.

Study John 6:1-21.

5 Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little. 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many? 10 Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11 Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. 12 And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. 13 So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. 14 When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

[Copyright by Thomas Nelson & Son.]

Commit to memory verses 11, 12.

Daily Food: M. John 6:1-21; T. Mark 8:1-9; W. Mark 8:10-21; Th. I. Kings 17:8-16; F. II. Kings 4:38-44; S. Matt. 14:23-33; S. Psa. 107:21-32.

When? A. D. 29.

Where? A mountain and desert northeast of and near by the sea of Galilee.

Who? Jesus, the disciples, and a multitude of people.

Introductory. It has been, perhaps, a year since the healing at Bethesda, which was the subject of our last lesson. The year had been the most active in the Savior's life. The twelve were weary and worn, as Jesus himself had been when he reclined by Jacob's well. So he compassionately said to them (Mk. 6:31), "Come ye yourselves apart into a desert place, and rest awhile." That project led to the feeding of the five thousand. This is the first narrative in which John has been parallel to all three of the other Gospels.

Explanatory and Word Study. (V. 1) Sea of Galilee: Is what we should call a lake—twelve miles and a half long, and six miles and a half in extreme breadth. Tiberias: So called from the town of Tiberias (Jno. 6:23), on the western side toward the end of the lake, which Herod Antipas had built and named after the reigning emperor, Tiberius. (V. 3) A mountain: Rather, the mountain, or hill county, where he sought retirement for rest, and to give instruction to his disciples. It was a "desert place;" that is thinly inhabited, and not near any line of travel. (V. 5) Saith unto Philip: John says that Jesus asked Philip this question to "prove him." (V. 6) But Phillip's reply shows that he did not well stand the test. He had seen water turned into wine to supply a want, but he did not think of such a thing as the Master feeding this vast crowd by a miracle. (V. 7) Two hundred penny worth. The penny was the Roman denarius, equal to about seventeen cents. The whole amount would be about 34 dollars. Even this great quantity would not be sufficient for so great a crowd. (V. 9) Five barley loaves: Thin, round cakes, made of barley, the ordinary food of the lower classes. Two small fishes. They were a sort of dried fish, somewhat like sardines, and were eaten with the bread. Well might unbelief exclaim, "What are they among so many?" (V. 10) Sit down: Mark adds, "by companies," that is, in order. The Master of order will have no confusion. Much grass: It was spring-time. Mark says the grass was "green." About five thousand: Matthew adds, "besides women and children. They were not counted, and of course we do not know how many there were." (V. 12) Gather up the fragments: Broken pieces of the bread and fishes that remained. (V. 13) Twelve baskets: Perhaps each disciple carried a basket for his food, and their empty baskets are now full. (V. 14) That prophet: The reference is doubtless to Moses' prediction in Deuteronomy 18:15,

understood as referring to Messiah. (V. 15) Make him a king: Their whole conception of the Messiah was of a king; and as Jesus was the Messiah, he must of course become king. Departed into a mountain: He went higher up into the retired summit, out of sight of the multitudes, and away from their interruption. Matthew says, "into the mountain apart to pray." (V. 17) Into a ship: Fishing boat. Toward Capernaum: Mark says, "to Bethsaida;" that is, the western Bethsaida, which was near Capernaum. (V. 18) Sea arose: The Sea of Galilee was noted for sudden tempests. (V. 19) Five and twenty furlongs: Not quite three miles. They see Jesus: "About the fourth watch of the night" (Matt. 14:25), or between three and six o'clock in the morning. Walking on the sea: The sign and prerogative of God. See Job 9:8. Not a vision, but a reality. Afraid: They thought this was a spirit. (Mark 6:49.) (V. 20) It is I: The force of this expression is, "Courage! It is I; fear not." (V. 21) Willingly received him: No longer afraid of the approaching form, for now they knew it was their Master. And immediately the ship was at the land: This is not necessarily conceived as miraculous, but one readily so takes it in the present connection. Jesus in the vessel always brings success.—From *Workman Quarterly*.

Lesson 10. March 8.—Jesus the bread of life. John 6:26-37. Golden Text: Jesus said unto them, I am the bread of life. John 6:35.

Study John 6:22-51.

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. 27 Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed. 28 They said therefore unto him, What must we do, that we may work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 30 They said therefore unto him, What then dost thou for a sign, that we may see, and believe thee? what workest thou? 31 Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. 32 Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. 33 For the bread of God is that which cometh down out of heaven, and giveth life unto the world. 34 They said therefore unto him, Lord, evermore give us this bread. 35 Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. 36 But I said unto you, that ye have seen me, and yet believe not.

[Copyright by Thomas Nelson & Son.]

Commit to memory verses 32, 33.

When? A. D. 29. Closely following the last lesson.

Where? Capernaum. A town on the northwestern coast of the sea of Galilee.

Who? Jesus and the people.

Introductory. The next day after the feeding of the five thousand, when the multitude could not find Jesus on the mountain, and knew that he had not gone with his disciples, whom he had sent away, they took boats and went to Capernaum, where at last they found him in the early morning. Jesus did not repulse them, but sought to turn their thoughts to the true Bread sent by God to feed immortal souls, which is the subject of this lesson. All that Jesus spoke relative to the topic, the Bread of Life, is appropriately given by the evangelist as one discourse.

Explanatory and Word Study. (V. 22) Other side: Looking from Capernaum, the most frequent residence of Jesus in Galilee. (V. 24) They also took shipping. In the boats from Tiberias. (V. 27) Labor not... perisheth. He refers to the labor they put forth in following him. "Do not be at such pains for a food which has only a temporary value." Meat which perisheth: Food for our material bodies. Meat which endureth: Food for the soul, which is of far greater importance because the soul is of greater value than the body. Hath sealed. Set apart and confirmed by some visible impress of attestation. The gift of the Spirit was such a seal; also the miracles. State documents are sealed in token of their authority. (V. 28) Works of God: Such as he requires. Possibly

they thought he would mention works of the ceremonial law—sacrificing, tithing, or such like. It is natural to the human heart to think that something that man can do will buy salvation. (V. 29) That ye believe: The only work necessary to salvation is faith in Christ. However, good works grow from it and manifest themselves in the life of one in whose heart it exists. (V. 31) Our fathers did eat manna: They would insinuate, or have it understood, that Moses performed the miracle. Therefore Jesus must outdo Moses if he would be accepted as the Messiah. He gave them bread: Not Moses, but God (Psa. 78:24). (V. 34) Give us this bread: They see that his words point to a blessing, and ask for it, although they do not understand his meaning. (V. 35) I am the bread of life: At this point Jesus identifies himself with the spiritual bread. He gives life, and satisfies spiritual hunger forever. (V. 37) All that the Father giveth me: "By the efficacious influence of his grace (vs. 44, 45), whereby he inclines them to come, and draws them to me."—Meyer. (V. 39) Lose nothing: Compare his statement with John 17:12. (V. 40) Seeth the Son; Looks to him as the Christ. (V. 44) Draw him: In the conversion of the sinner, God enlightens the mind, (V. 45); he inclines the will (Psa. 110:3), and he influences the soul by the Holy Spirit applying truth to the mind and urging him to yield himself to the Savior. But while God inclines him, man yields without compulsion. (V. 45) In the prophets: (Isa. 54:3.) It is probable that Jesus had reference to Isaiah. Shall be all taught of God: This explains the preceding verse. It is by the teaching of his word and Spirit that men are drawn to God. (V. 46) Not that any man hath seen the Father: He did not mean to teach, that a man to come to him must see and hear God, visibly and audibly. It was still true that no man had seen God at any time. Save he which is of God: Jesus here evidently refers to himself as the Son of God. He had just said that no man had seen the Father. When he affirms that he had seen the Father, it implies that he is more than man.—Barnes. (V. 51) My flesh: That is, his body would be offered as a sacrifice for sin.—(See I. Cor. 11:24).—From *Workman Quarterly*.

The "Homiletic Review" recently said that "the total contributions of the entire Christian Church to foreign missionary work, as reported last year, were \$21,280,000. Of this amount \$8,980,000 was given by the churches of the United States and Canada. Almost exactly the same amount, \$8,973,000, was contributed by Great Britain. All other countries combined gave \$3,327,000. The most interesting things about these figures are, first, the almost exact equality in the gifts of Great Britain as compared with the United States and Canada; and, second, that these English-speaking nations give in the aggregate about 85 per cent. of all that is contributed by Christendom to the spread of the gospel in the non-Christian world. Undoubtedly the churches in these countries are as likely to increase their offerings as are those of any other part of the Christian world. It may be safely assumed, therefore, that if the world is to be evangelized in this generation, at least 85 per cent. of it will be accomplished by agencies supported from Great Britain and North America."

"Spite" is a little word, but it represents as strange a jumble of feelings and compound of discords, as any polysyllable in the language.—Dickens.

I live on the sunny side of the street; shady folks live on the other. I have always preferred the sunshine, and have tried to put other people there, if only for an hour or two at a time.—M. P. Wilder.

LOVE FEAST.

A love feast will be held at Cross Roads M. H., Florin, Lancaster county, Pa., May 13, 14. A general invitation is extended.

PUBLISHERS' NOTICE.

To SUBSCRIBERS:—1. Our terms are cash in advance.

2. When writing to have your address changed, be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

4. If you do not receive the VISITOR within ten days from date of issue, write us at once and we will send the number called for.

To THE POOR,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To CORRESPONDENTS:—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

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.

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, 36 N. Cameron St., Harrisburg, Pa. Canadian Currency is discounted with us.

Harrisburg, Pa. Feb. 15, 1908.

OUR BIBLE OFFER

We are able to offer our subscribers a good COMBINATION BIBLE with the EVANGELICAL VISITOR at a small cost. For \$3.25 (INDEX FIFTY CENTS EXTRA) we will send the Bible prepaid to any address in the United States or Canada, and the EVANGELICAL VISITOR for one year. This offer holds good for renewals as well as new subscribers.

The special feature of this Bible is that it gives the AUTHORIZED and REVISED VERSION of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of type. It is a Self-pronouncing Teacher's Bible which, without omitting a feature or disturbing the Text, points out all the words and passages wherein the two versions differ, giving the Revised Version of each at foot of page, together with

A Very Full Concordance, containing over 40,000 References; History and Summary of the Books of the Bible; Historical, Chronological Tables; New Subject index to the Bible; a Dictionary of Scripture proper Names, with their Pronunciation and meaning; Tables of Miracles, Parables, etc.

The binding is Extra French Seal, Divinity Circuit, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINED.

Address EVANGELICAL VISITOR,
36 N. Cameron St., Harrisburg, Pa.

When we think of the patience of God, if our hearts are Christian in any substantial and thoughtful sense of the word, the effect will be to make us more watchful against presumption and more anxious not to abuse mercy so full and so tender.

The stars are more beautiful at night, because they have a dark background; so is a pure, bright life in this dark world of sin and sorrow. "Let your lights so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Rev. C. K. Newell.

Faith is work, "What shall we do, that we might work the works of God?" "This is the work of God, that ye believe on him whom he hath sent."

(Continued from page 5.)

the VISITOR have undoubtedly heard that last year in August I was again obliged to return to Cape Town for my health. I can say with a heart filled with praise to God, that I am much improved, and my heart rejoices to be again engaged in active service for my King. Yet, I feel no difference, wherever we are we can do something in some way for Jesus.

We commemorated the birth of our Lord in our usual manner, *i. e.*, by having services and telling the people of the greatest gift the world has ever known. After services we gave each one a little present of salt. There were five hundred and thirty-nine present. I was grieved to see how much more they seem to appreciate a little salt than they do the Word of God. Most of the people came for the salt, yet we never can tell who or how many may allow some message to enter their hearts. Jesus also gave for the temporal to those who came to him to hear the Words of Life.

We had a sad incident here on the 27th of December. The day before Christmas, Matshuba's mother and his wife brought his little son, who was very sick, to the Mission, and desired that we help care for it, hoping it would recover. But on the 27th of December, about ten o'clock a. m., its spirit took its flight and returned to him who gave it. We spoke to Matshuba and asked his wish concerning its burial. He said he wanted it buried as Christians bury their dead.

So we made a little shroud for it and Bro. Steigerwald made a coffin and we draped it with white muslin. It was my first experience of anything of the kind. About two o'clock a small company of brethren, sisters and friends gathered about the grave. After a short service we committed the body to the earth. The parents and friends seemed to take it very hard, yet seemed quite resigned.

In speaking with Matshuba afterwards he said, that when he wanted to pray for the child, it seemed like a voice telling him that he must not pray for its recovery, that God was going to take it to himself. This is our first Christian native burial.

School has again opened. We have an enrolment of eighty, an average attendance of fifty-five.

We have opened another school about a mile south-east of here. It is in charge of Bro. Manlalenlile.

We had another wedding here to-day. The young man and woman are not members of the church but have expressed a desire to follow the Lord. They have both been learning at Myamazana's school.

The spiritual part of the work here is about as usual. We have had no special manifestations of a breaking down, but we are glad that God's Spirit is striving with hearts and that a few are yielding. We desire that you pray much for these dear souls.

God has been blessing our garden and we have been having plenty of vegetables for some time. We enjoy them very much and are very thankful for them. We have been having heavy rains, but it is again getting quite dry. But it is again cloudy and showing signs for more rain.

Now, dear ones, we ask an interest in your prayers for us and for the work. We realize that the work is great, and we

are only weak vessels and do need to be filled with God's Spirit and be passive in his hands. I do realize as I wait upon the Lord he does strengthen my heart.

This leaves us enjoying our usual health.

Yours in his service,

ABBIE M. BERT.

Bulawayo, S. A., Jan. 9, 1908.

REPORTS OF FUNDS.

Toronto Mission Building Fund.

DONATIONS RECEIVED.

Amount previously reported, \$179.00.
Amounts received since last report up to February 3: H. R. Heise, \$5; Second line, Nottawa, Brethren, \$25; Sixth line, Nottawa, Brethren, \$36.50; a brother and sister, Gormley, Ont., \$100; Anna Myers, \$5; Second line, Nottawa, Brethren, \$20; C. Heise, \$10; Catherine Farmer, \$3; Susan Rodes, \$3; a sister, Nottawa, \$1; a sister, Nottawa, 50 cents; Johanna Greisbach, \$10; Catherine Wideman, \$2; a brother, Des Rainham Brethren, \$13; Webster Burtch, Brethren, \$18; A. M. Carmichael, \$1; \$5; Waterloo Brethren, \$18; Springvale Moines, \$1; D. V. Heise and wife, \$25; Fred. Gekke, \$5; Sr. Reichard, \$1.50.
Total receipts, \$487 50

EXPENSES TO DATE.

Cost of lot, \$700 00
All material and labor, including fencing, up to Feb. 3, 279 92

Total expense up to date, \$979 92

Due Mission, \$492 42

We thank the dear brethren and all who have so liberally given to the building of the Toronto Mission building and expense of the land. The building would be ready for services by this time, but owing to the cold weather the plastering is delayed. We hope by the time of the next report it will be ready for services. We request prayers that the Lord will be honored and souls saved.

Yours, in Christ Jesus,

J. W. AND HARRIETT HOOVER.

51 Edwin St., Toronto, Ontario.

Buffalo Mission.

Report for January, 1908.

Balance on hand, \$36 65

DONATIONS.

A sister, \$1; Mary Mater, \$1; I. H. N., \$2; Lottie Brunner, \$1; Webster Burch, \$1; Samuel Harley, \$1.

EXPENSES.

Three tons coal, \$18 75
Groceries, household furnishings, etc., 23 50

PROVISIONS DONATED.

Aaron Geiger and Levi Sider, basket of provisions; J. R. Ebersole, 2 sacks corn-meal and flour; D. V. Heise, butter and supplies.

GEO. E. AND EFFIE WHISLER.

Des Moines Mission.

Report for the month of January, 1908.

DONATIONS RECEIVED.

Bro. and Sr. Naylor, Talmage, Kans., \$10; H. R. Davidson, Auburn, Ind., \$3; Sisters' Aid Society, Auburn, Ind., \$7; Susan Levengood, Clarence Center, N. Y., \$2; Jno. M. Landis, Abilene, Kans., \$5; collections at Mission, city, \$1.73; total receipts for the month of January, \$28.73.

EXPENSES.

For residence and Mission coal, \$14; for residence and Mission, gas, \$2; for residence and Mission, water, (for one quarter), \$3.50; food, \$18; incidentals, \$2; total expenses for January, \$39.50.

Balance due Mission, January 1, 1908, \$26.20.

Balance due Mission, February 1, 1908, \$36.97.

Philadelphia Mission.

Report of funds for January.

Balance on hand,\$119 64

DONATIONS RECEIVED.

Dysart, Ia., \$2; Greencastle, Pa., \$1; Mountville, Pa., \$1; Millersville, Pa., \$1; Thomas, Okla., \$1; Waynesboro, Pa., \$5; Clarence Center, N. Y., \$1; Steelton, Pa., \$2; Corunna, Ind., 50 cents; Perkaspie, Pa., \$5; Clayton, Ohio, \$5; Mercersburg, Pa., \$5; a sister, \$1; Manzanola, Col., \$10; Philadelphia, Pa., \$15. Total, \$175.14.
Elizabethtown, Pa., 11 bags potatoes.

EXPENSES.

Poor, \$66.13; —, \$21.75; for mission work and other expenses, \$49. Total, \$136.88.

For the EVANGELICAL VISITOR.

When the Day Began.

P. T. ALEXANDER.

I will pay five dollars in cash for proof that a Jewish day began at sunset, or that part of the evening. Proof to be furnished from the Bible or historic facts. Assertions of men are not to be counted as historic facts. I make this offer because I have reason to believe that the assertion that a Jewish day began at sunset, or evening, is not true. Yet if it is true, I want to know it. I do not offer the money as a challenge, I don't like to be out of line with everybody; yet all the actual proof that I have found, so far, is that a Jewish day of twelve hours began at about sunrise, and a Jewish day of twenty-four hours began at midnight. I don't know any place in the Bible that sunrise was called midday. Yet I believe that the noon hour is spoken of as midday in one or two places. It is not said in the first chapter of Genesis, from evening until evening is the first day. The fact remains that there never was an evening until there was a morning. And as Moses wrote the book of Genesis, and also Exodus, we would expect to find the same idea in one book, about the day, as was expressed in the other.

Moses gave complete directions about the passover, in the twelfth of Exodus: the passover was to be killed on the fourteenth day of the first month at even, or in the evening. Now you know very well that the lamb was not the passover, but the angel passing over the houses where the blood was sprinkled on the door, was the real passover, and if you have read it you do already know that the passover proper took place about midnight. Now listen: they were to kill it, sprinkle the blood, roast the lamb, eat it in that night, and not let any remain until morning, but were to burn that which they could not eat; they were to eat it in

haste, because it was the Lord's passover. Verse 11.

The Lord's passover was on the fourteenth day. So all history and scripture declare, and you know very well that the fifteenth day is no where spoken of as the passover; but the fifteenth day was the feast day of unleavened bread. They were commanded not to go out before morning, yet we find Pharoah calling for Moses and Aaron while it was yet dark and they went to Pharoah for Pharoah said to them to go. Did they violate God's order or did morning begin at midnight? You know. Read the thirty-ninth verse. Now if the passover was in the beginning of the fourteenth day they left Egypt on the fourteenth day. Josephus says they left Egypt in the month Xanthius on the fifteenth day of the Lunar month. He also says, in speaking of the passover, "Whence it is that we do still offer this sacrifice in like manner to this day, and call it the festival 'Pascha,' which signifies the feast of the passover because on that day (the fourteenth) God passed us over. Surely, you see by this time that the day ended at midnight; if you don't, read John 19:14. John here declares that the preparation day of the passover began about six hours before sunrise, which would be about the midnight hour. Surely, it would end about the same time the next evening. How is it now? John says the day began at midnight; Moses and Josephus tell us it did not end until midnight. If the day actually began at sunset some one is out of joint.

Mrs. White, in her writings, speaking of the day of Atonement Sabbath, Lev. 23:27-32, says, "if they kept one Sabbath that way, that was the way to keep them all." The thirty-second verse says, "In the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath." The tenth day was the day of atonement, and it began in the ninth, and not at the close of the ninth. If she would have had the veil off from her heart in reading Moses, she would have seen in this atonement, the atonement of Christ and his Sabbath of rest in the grave.

Mark 1:32, is often quoted to prove that the Jewish Sabbath ended at sunset. Some of the Jews may have had the veil too. The thirtieth verse tells us that people were afflicted with fever and as the sun is not good for sick persons I rather think this is the reason for them bringing the sick at this time of day,

as exposure to the sun would be sure to bring on a fever. Read John 20:1, 19. Yet with what proof I have, I am willing to pay for proof that I am in the wrong with my conclusions. But I don't care for assertions, they don't amount to anything. Prove all things: if the Jews' day began at sunset prove it to me, and to Bible scholars. I have a Sunday school paper that says the Jews' passover was eaten on the fifteenth day of the first month. Do you believe it? Give proof. One Bible scholar, a publisher of Sunday school literature, says, Bible scholars are constantly reminded that a Jewish day began at sunset. I offered to lend him a Bible until he could get one of his own, for I suspected he studied some other book.

*Enid, Okla.***The Texas Colony.**

The brethren Peter and John Fike, in company with the writer, have recently been in Texas, and before returning decided on location for the colony. Both the Fike brethren have bought some land. The location is near Victoria, about thirty miles from the coast. Victoria is a very beautiful city and the country is very fine. There will be great opportunities to do mission work as the place has about eight thousand inhabitants and the lands are located from four to six miles from the city. The people seem delighted to have northern people come in.

I was sorry to learn that our worthy editor was censured for giving space to the article on colonization. The motive was not as was surmised by some, as there was not an offer for a dollar in the work for any one. At the time the article was written Brother Lenhart was traveling for a company under a stated salary. No one was in any way obligated to buy of the company he was representing, but were at liberty to buy anywhere.

The purpose of colonization was in no way intended to bring unrest to any, but only offering an opportunity to such as are contemplating a change with a desire to locate where they can have the advantages of church and Sabbath school privileges with the church of their choice. We trust there will be such an influence going out from the members of the colony that will be far reaching. Let all pray that God may receive much glory and many precious beings receive the full gospel of Christ.

T. A. LONG.

**"They Shall Be Clothed in Fine Linen,
Clean and White."**

SRIPAT PURUNIA, BANKURA DIST.,

BENGAL, INDIA, Dec. 31, 1907.

My Dear Papa and Mamma: "Bless the Lord, oh my soul! and all that is within me, bless his holy name!" Perhaps you wonder at my starting out thus. It is only because God gives me such victory at this time when the waters are deep and the furnace is hot.

I suppose that sometime to-day you will receive the word of dear Josiah's home going. Yes, our precious Josiah, your dear boy and my darling husband. Oh, is it true? Can it be? It is the same old story. He came in contact with the small pox somewhere. It has been at Raghunathpur and it goes through the air, you know.

He hadn't felt well for a couple of weeks and yet we still took a trip up country, he going on to Lucknow and having a visit with Brother Musser's. He felt it so on his heart to visit them. He felt the Lord was leading him to go and they had such a nice time together. He felt blessed in having gone. I will tell you more about it later. I met him at Mugalsari and then we went to Benares together, were at Arrah Sunday and on Monday we came here. He felt so sick all day Monday but still he would brace up and try to be himself as much as he could and helped me with the babies. He went to bed as soon as we got here and felt very sick that night. Each succeeding day found him worse.

On Christmas a rash began to come out on him and we called the native doctor from Malsaram, who said it was probably a mild form of measles. Of course, it wasn't developed sufficient for him really to say. On Friday, we noticed a blister on his chest so we feared small pox was developing. We wired for the Civil Surgeon at Bankura, 20 miles away. The wire was sent at 9.30 a. m. and he was here at about 1.30 p. m., having come up on his motor bicycle. He pronounced it confluent smallpox—the very kind Eber had. He left some prescription for some stuff to wash his throat and to swab it and some to drop in his eyes, but said they don't give much medicine in small pox. From Monday night he vomited so much. At first it was bile, then black slimy stuff and then blood, blood, though somewhat blackish in appearance. His throat was so bad on Saturday, we feared he would choke but that was a little better, and yesterday morning he

passed away at about one o'clock without a struggle. Brother Horst was with him and he noticed he acted like he was breathing his last. He came over to call David, went back and Josiah gave one more gasp and was gone—gone to be with Jesus whom he loved so well, who was his "all in all." It seemed my spirit was with him to heaven's gate and I couldn't help thinking of the wonderful welcoming time they were having there.

We didn't rebel when Father took his mother last October, but we thought if she could have been spared a little longer, then we would have seen her once more. Josiah took it so well, though of course he shed some tears and wrote father such a touching letter. He spoke of seeing her smiling face last on the platform at the Elizabethtown depot and said she will not be there to welcome us when we return. How little he thought that so soon she would meet him on heaven's threshold, to welcome him to his eternal home. What a strange sweet Providence.

From the time that Josiah took sick last Monday (yesterday a week ago, rather) there was something peculiar about it. On our way out from Raugaura here, when he was feeling so badly, he repeated that hymn all the way through, "If Ever I Loved Thee, My Jesus 'tis Now," and I thought at the time this may mean something, and from that time I felt so strangely about his sickness.

Jan. 1, 1908.—I will now resume my writing. I felt so tired yesterday, I thought I would finish it later, so now I will take it up just where I left off.

Tuesday morning before Christmas I found Josiah weeping. I said, "Why are you weeping, dear?" He said, "I was just thinking of what the Lord has done for me." Another morning morning, either Christmas or Thursday, I said, "Josiah, have you the victory?" He answered, "Oh yes," with such assurance. I said at another time, "Josiah, we don't know but that the Lord might take you home to heaven." He said so sweetly, "That would be precious."

All through this sickness, in spite of the cruel disease and his awful suffering, he praised the Lord. Over and over he would say, "Precious Jesus, I am thine and thou art mine," and sometimes just after a vomit of blood he would say, "Hallelujah!" "Not a shadow could rise, not a cloud in the skies." It was sweeping victory for him all the way through. Oh, I

say, such a home-going! I know he had an abundant entrance through the pearly gates. He was delirious a good deal of the time, but still he knew a great deal that was going on. On Saturday at about noon, he became perfectly rational and called for me. Brother Horst was with him and told him they are under quarantine and he said, "Tell Rhoda good-bye for me. I'm surely going this time. I am glad I came to India because I loved Jesus. Tell all the missionaries to be faithful. It pays. It pays. Tell Rhoda to be faithful. I'll see her again. Kiss the babies for me." Again he called for me, so I went in. I was in the next room and heard him say the foregoing.

I asked him if he could see me. His dear eyes were nearly shut but he said he could see me and he saw some of the rest who were there. His eyes were so full of the pox, but it didn't go over the pupil. I asked him if he has any message for father Martin. He said, "Tell father to take courage. His way is so changed from ours. This is my desire: going to meet my Lord from the jungles of India. It pays. It pays! I'd do it again! I'd do it again!" And he got so blessed he laughed till he shook, and said, "Hallelujah!" We all were blessed. Oh, I prayed it may stir the hearts of those who are asleep at home and that these words may burn their way into such hearts as heated irons. Amen and Amen. Who says it doesn't pay? Oh, I'm glad for this dying testimony of dear Josiah. I asked him, "You have no regrets?" "No."

He wanted the rest who were here to come in and they had come before he said what he did for father, and they remained to hear the rest. When Brother Vaughan came in, he said, "Well, Brother Martin, how is it?" He answered, "It's all glory. Hallelujah!" "Tell father and mother Zook they led me home. Dear little Esther and Everett. God bless them. God bless them. The Lord will give you wisdom, dear Rhoda, to train them for him. Look up! Look up! I've tried to do what I could. I've tried to do what I could. I've tried to do my very best." Then he wanted to be remembered very kindly to some of his special friends and left a message for a native gentleman at Raghunathpur in whose salvation he is so much interested.

He also asked if we couldn't wait to bury him until the others could come from Raghunathpur. I spoke with him then and told him we had walked together for nearly eight years, and

that if I am to go on alone now, I know the Lord will be with me and that I wanted him to know I am willing for the Lord to have his way. We asked him if he wouldn't like to get well. He said, "The will of the Lord be done." We didn't talk with him any longer. It was thought best that we leave the room, so I bade my precious Josiah a final farewell and I never saw him again. He looked so badly after that that I preferred to remember him as I told him "Farewell" and he answered, "Yes."

Oh, it means so much to me to be left, but God is so near, so wonderfully upholding me. Your little girl is now a widow. The blow has come so heavily and so unexpected. It would seem most cruel had not Father dealt it. It has been done in love.

Dear Josiah has outstriped me in the race. His work was finished. His last mission was to Lucknow. God has said, "Come up higher." He has taken an eternal furlough from this sinful, sorrowful world. Hallelujah!

When we laid Josiah to rest here in the Mission cemetery Monday evening at about 5.30 o'clock, God was with us. As I stood by his open grave, I couldn't help thanking God for his precious life, and he does not allow me to feel that dear Josiah is in the grave. When I think of the grave, the spirit seems to point upward and say, "He's there."

During Josiah's sickness, he was thoughtful of me and one morning he noticed I was doing something—I was crocheting—and he asked me what am I doing. I told him and then he said, "You must take care of yourself, dear." Once he asked if I don't rest in the day time. At another time when I was standing over his bed, he said with such meaning, "Courage!" It means so much to me now.

The dear native boys were so faithful in helping. Two of them were in quarantine with the brethren who were caring for him and they never complained a word, that we know of, and worked so hard and washed out the bloody towels and things. They and four others of the boys carried him to the grave.

Bros. Vaughan and Horst made the coffin. It was made of boxes that came out in some shipment or other. It was lined with white muslin and covered with black cloth and looked real nice. I helped some with it. I fixed some cotton and cocoon husks in below for him to lie on and then I laid a sheet on top of that. I specially wanted to do this myself, because it

was the last time I would ever make his bed. I still feel that it is the Lord's will for me to come home. I am looking to the Lord to make a way, and to raise up a traveling companion, who would be willing to help me some with the children. I don't think I will get to sail before March 1. I shall expect you dear ones to meet me at the wharf. You will, won't you please?

God has wonderfully sustained me and is wonderfully doing so, but don't forget to pray for me. I know you won't. It seems wonderful that Josiah was the one that was taken when I was so low so long, and have been so frail so much of the time since. My heart has been standing this strain pretty well. I have had it examined and the doctors said there is no organic disease for which I am thankful.

The babies and Eber and Pauline are all at Raghunathpur. We sent them up last week as it was thought safest. Sisters Horst and Vaughan took them up. Sister Horst is very fond of my little son and Sister Grace Vaughan of Esther, so I know they will be well cared for. Dear baby Esther loved her papa so. They were so attached to each other. The day she went to R., I think it was, I said, "Mamma's baby," and she said, "Papa's baby." I'm so glad they had both learned to say papa, but they'll not remember him as they grow up. I think I shall change Everett's name to Josiah Everett instead of Abram Everett. I am sending you a good picture of the babies. Hope to get it off this week.

We had a short service at Josiah's grave. Sang, "Jesus lover of my soul" and "The day when the trumpet sounds" and "Praise God from whom all blessings flow." The 102d Psalm from verse 11, and Psalm 103 were read and had prayer; it was in Bengali. Memorial services will be held later. There was much rejoicing mingled with many tears, some praised the Lord with a loud voice.

A noble warrior has fallen, but with triumphant victory. There is a gap. Who will say, "Here am I, send me?" Who will rush to the battle front to fill the place? My heart echoes with Josiah's "I'm glad I came to India," though it has cost me much. These five years have been full. Full of toil, joy, mingled with tears of sorrow.

These last months dear Josiah has been more useful than ever. He made a typical missionary. He had won the love of many of these brown faces. "The Lord hath given, and the Lord

hath taken away. Blessed be the name of the Lord. Amen and Amen."

Lovingly, your child,

RHODA.

Experience.

LAURA M. LESHER.

Dear readers of the VISITOR, I am impressed to write a little of my experience, but as I have never before written for the VISITOR, it seems to be somewhat of a task. But as this is not the first time I felt to write, still putting it off, feeling that I couldn't express myself as I would like to, but I believe it was only the enemy trying to hinder me. Of late the Lord has so fully blessed me that I feel I want to obey God in all things, and if I wouldn't give this for publication perhaps God might withdraw his blessings from me.

Our protracted meeting at the Montgomery M. H. was held in January by Brother and Sister Noah Zook. Through these meetings the Lord has wonderfully blessed me; I feel I can't praise him enough for it. The first evening I was permitted to be at meeting my heart began to hunger, and thirst, and long, for something I didn't know what. And as we attended meeting evening after evening, this longing seemed to get greater. I couldn't understand what it meant. I didn't feel in these meetings like I did before. I was so built up by what I heard from our brother. I took a light attack of grip and couldn't attend meeting for a few evenings: then I got better and I said we would go to church again. My husband said perhaps I was not strong enough to go, but I said I was, and we went, and, I must say, that was a happy evening to me. It seemed to me that every word that fell from the brother's lips was food to my soul. While listening it seemed to me I wasn't in the same house as before: and, I can say there God healed my body. I could feel the soreness of my throat leaving, and my weak back was strengthened, which had been so weak for several years. I can't tell any one how light and happy I felt that evening. I thought I couldn't wait until the brother would give the privilege for others to speak and testify what the Lord had done for them. My soul was filled that evening, and the hunger and thirst which I had, was all taken away.

And why God has blest me in this way I am not able to say. I told my

husband afterwards I didn't believe there was a happier one in that house that evening than I was. After meeting Sister Zook said to me, "Well, you are getting the faith." I wondered a little and thought over what she said and meant, and it gave me light on it—that it was only through simply believing God and his word. I feel I can't praise the Lord enough for what he has done for me. I feel I want to be willing to obey God in all things. For several years, as I have said before, I haven't been very strong physically. I felt so weak, my duties and labor seemed to be somewhat of a burden to me, but since the Lord has blest me as he has, I can say they have become a pleasure to me. I feel so happy for this, and since the Lord is leading me as he is, he has laid some duties on me, which, as a wife and mother, I feel I want to obey in them.

Now, perhaps, some may wonder that I have written as I have, but I feel I have written as God has given it to me, and I can realize that the Lord was guiding my pencil. If this letter don't benefit anyone else, I can say, it has strengthened me by being willing to let this be seen in the columns of the VISITOR, which I felt I should. And I believe it will give me strength for another step. It was by the prompting of the Holy Spirit that brought me to this. If we are in the light of God, as Christ is in the light, what a blessed thing it is, and I can say I have been washed in the blood of Jesus. God's ways are not our ways, and his thoughts are past finding out. I will bring this to a close, asking an interest in the prayers of God's children, that I may be kept true to God.

Greencastle, Pa.

G. Campbell Morgan says: "My father came into my house soon after I was married and looked around. We showed him into every room, and then in his rough way he said to me, 'Yes, it is very nice, but nobody will know, walking through here, whether you belong to God or the devil.' I went through and looked at the rooms again and thought he is quite right, and we made up our minds straightway that there should be no room in our house that had not some message, by picture or wall text, for every corner, which would tell them that we would serve the King."

Keep thy heart with all diligence; for out of it are the issues of life.—Solomon.

MARRIAGES.

WINGER—COBER.—Married, at the home of the bride's parents, Bro. and Sr. Solomon Cober, on Jan. 28, 1908, Elder John Wildfong officiating, Bro. Jesse Winger, of Kohler, Haldemand county, Ont., to Sister Catherine Cober, of Puslinch, Wellington county, Ont.

SOLLENBERGER—AUSHERMAN.—On January 8, 1908, Bro. Levi Sollenberger, of near Fayetteville, Pa., and Sr. Catharine Ausherman, of Duffield, Pa., were united in holy matrimony at the bride's home, by the Rev. Jerome Funk.

OBITUARIES.

GISH.—Daniel J. Gish, youngest son of Bro. Joseph Gish, died at Abilene, Kans., January 19, 1908, aged 32 years, 9 months and 2 days. Funeral services were held in the Brethren church at Abilene. Interment in Bethel cemetery.

WENGER.—Herbert Wenger, son of Elder B. B. Wenger, of the Church of God, Shippensburg, Pa., and grandson of Bro. Benjamin Wenger, of Cleona, Pa., died of malignant scarlet fever, January 26, 1908, at the age of 14 years. He was a member of the same church as his father, and was a very promising boy. He was buried on

Credits from January 25 to February 10

Josiah Winger, Levi Winger, David Shisler, Melvin Michael, Adam Johnston, B. Flag, John Wilhelm, Andrew Sider (benevolent), I. Krupp, John Sheaffer, Hannah Shrigley, Simon Snyder, Henry Timm, F. Gedke, Henry Haase, Noah Witmer, Edward Graybill, E. Witmer, Henry Sheaffer, Wm. Boehler, Geo. Hoover, Enos Tyson, Philip Carper, Albert Carper, Andy Russel, Geo. Kensing, Leah Hollinger, Saml. Liebeck, Amos Heisey, Fanny O. Heik, Hetty Pritz, Clayton Pritz, Mabel N. Hess, H. Garman, Sadie H. Engle, Wm. Hess, Samuel Poley, Ida Harley, John D. Tyson, A. Haldeman, J. K. Bowers, Jno. Witter, J. N. Martin, Gertrude Tome, Aaron Martin, Sr. Sol. Walters, Maud Hout, J. H. Hoover, W. Kyle, Henry Roland, S. A. Whisler, Wm. Griffith, Danl. Roland, J. C. Ohl, W. Stauffer, Jacob Hetler, S. Z. Bert, Mary Bert, Mrs. Henry O. Light, H. G. Light, Wm. Casper, A. Carmichael, J. W. Stauffer, Cath. Wolf, J. G. Brandt, G. C. Haagen, Ida Stauffer, Danl. Wagner, David Yarde, H. A. Davidson, Jno. Brechbill, Mrs. Jno. Diehl, Jacob Heer, Wm. Kiner, E. M. Smith, Mrs. H. Hornberger, M. L. Hoffman, A. H. Martin, Joseph Baker, Elizabeth Leshner, J. W. Book, Henry Brechbill, Mary Sollenberger, Mrs. A. J. Newton, David Hoover, Clayton Engle, Annie Hershey, H. E. Wolgemuth, Jno. A. Stump, Cath. Brown, F. Smith, John Fike, J. L. Book, J. W. Heisey, H. F. Light, Jno. Fisher, Sophia Liebeck, Walter Z. Heisey, E. B. Hoover, Jonas B. Kreider, A. M. Engle, Susan Kettering, Jno. Ober, David Stoner, C. S. Brenner, S. B. Longenecker, Alice Linebach, Mary Koppenhafer, David Kreider, S. W. Heisey, W. Romberger, J. M. Kuhns, Mary Dull, A. S. Bowers, Christina Wenger, M. Hodel, Ira Smith, S. P. Kauffman, Mrs. Wm. H. Erb, Nancy Hawbaker, Mrs. D. R. Kier, J. D. Winger, Elizabeth Haines, J. D. Keefer, Herman Miller, Reuben Doner, Fanny Hershey, A. Fishburn, F. S. Brubaker, B. S. Brubaker, L. H. Martin, Annie Walters, A. U. Snyder, Sarah Barnhart, E. Brene-man, Katie Haugh, Sue Barr, E. P. Groff, W. M. Plum, David Graybill, David Bowers, Danl. Bowers, Barbara A. Shellhaas, Joe. Dohner, Elizabeth Hoffman, P. G. Hoffman, J. L. Kruger, E. Daniels, Jerry Kern, Geo. M. Haynes, E. E. Wagaman, Harvey Wenger, J. M. Hoover, Mrs. J. R. Hosteter, Levi Block, J. H. Byers, Hettie Witmer, E. Schlagenweit, Danl. Hiltz, Jacob Shelly, Alvin Gottshall.

January 27, in the evening, to await the voice of his triumphant Lord.—Gleaned from the S. S. Gem.

FAHS.—Jane Fahs was born September 6, 1826, died January 21, 1908, aged 81 years, 4 months and 15 days. She was an inmate of the Messiah Home, Harrisburg, Pa., for 1 year and 3 months. She was a widow but no children survive. Two sisters attended her funeral. She was a member of the Society of Friends, Quakers. Funeral service was held at the Messiah Home, conducted by the home brethren. Interment in Harrisburg cemetery. Text, Luke 9:5, 6.

ANGER.—Sister Nancy Anger died at her widowed daughter's home, Sister Lydia Sherk, in Bertie, Ont., on January 30, 1908, aged 70 years. Her husband preceded her to the beyond six years last August. She leaves two sons and five daughters. One daughter, Mrs. David Sherk, of Bertie, died some years ago. Funeral on Sabbath, February 2, 1908. Obsequies improved in the Brethren's M. H. of that place, by Elder J. N. Engle, of Kansas, assisted by A. Bearss, from Psa. 17:15. Subject, "The righteous life, the end satisfactory." Interment in cemetery adjoining.

MARTIN.—Josiah H. Martin, missionary to India, son of Jacob N. Martin, of Rheems, Pa., fell at his post December 30, 1907, aged 27 years, 2 months and 30 days. The disease was smallpox. His end was glorious. When asked about his hope his answer was, "It is all glory." He was buried in the Mission cemetery at the Premananda Faith Orphanage. Services were conducted in Bengali by D. W. Zook. His bereaved wife and twin children will return to America as soon as the Lord opens the way. The Lord gives grace and glory. A gap in the ranks has been made. WHO WILL FILL IT? Volunteers are required.

MYERS.—John M. Myers was born March 27, 1836, died January 24, 1908, aged 71 years, 9 months and 27 days. Bro. Myers is survived by six children, two sons and four daughters. He died at the Messiah Home, Harrisburg, Pa., of which place he was an inmate for almost seven years, and where he peacefully passed away. Bro. Myers was converted nearly thirty years ago and since that time had led a consistent Christian life. He had in possession that meek and quiet spirit which in the sight of God is of great price and was always ready to testify for the cause of Christ. A funeral service was held at the Messiah Home, conducted by Elder Aaron Martin. The remains were taken to his former home in Franklin county, where services were held in the Montgomery M. H., conducted by the home brethren. Text, Rev. 14:12, 13. Interment in adjoining cemetery.

BREY.—Sister Barbara, wife of Bro. Milton W. Brey, was born in Franconia township, Montgomery county, Pa., May 18, 1854, and died at her late residence in Souderton, Pa., January 22, 1908, aged 53 years, 8 months and 4 days. Her sickness was liver complaint and a complication of diseases. It was of seventeen weeks' duration, fourteen of which she was confined to her bed. She suffered great pain during her sickness, and expressed her desire was to depart and be with Christ. She left very bright evidences to her family. She was united in holy matrimony March 16, 1873, and the union was blessed with five children of whom two boys and two girls preceded her. One son remains, who lives at home. She leaves a sorrowful husband, one son, her aged father, one brother and three sisters, also an adopted son, and relatives and friends to mourn their loss. Yet they need not mourn as such who have no hope. She united with the brethren over four years ago. Funeral services were held on January 27, conducted by the brethren S. H. Rosenberger, Bishop J. B. Detweiler and Bishop Jacob Price, of the German Baptist church. Interment at Kline's burying ground. Text, Luke 2:29-31.