evangelical visitor

the earth shall be full of the knowledge of the lord as the waters cover the sea.—isa. xi. 9.

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why was the king born?
a christmas lesson.

it is said that when raphael's great picture of the sistine madonna was brought to dresden it was displayed in the palace in the presence of the king. it was brought into the throne room, but the most favorable spot in the room was occupied by the throne itself. the king, taking in the situation, pushed the throne to one side, saying, "make room for the immortal raphael." if upon christmas morn, when the world is hailing christ king, you perform no other act than to make room for christ in your hearts, and say no other words than to exclaim in the dying words of frances ridley havergall, "my king! my king!" you will do and say the things which will not only bring the kingdom of god within you, but royally prepare you to carry the best gift of earth and heaven to the famishing, dying world, and thus prolong your christmas giving from christmastide to christmastide.

* * * * *

why was the king born? to make
us kingly. what is it to be kingly?
certainly not to live without burdens,
without trials or without mistakes.
indeed, these are the things that stamp
the likeness of the king upon us.
burdens, dear friends, bring strength,
trials endurance, and many a shining,
kingly life has been built up and burri
shed by a succession of failures.
strength, endurance, experience, take
these from a king's character, and
what have we left? a mere name.
take these from a christian's character
and what have we left? a mere
existence. therefore, let us bear
burdens as gifts from our king, endure
trials as manifestations of his favor
and not become discouraged when our
mistakes seem "odds against us," but
from failure and success, the odds and
ends of life, build up a character
that will not only merit the "well done
of our king, but also a "well done"
from our fellow subjects.

* * * * *

it is said that the great naturalist
agassiz examined those who came to
him for instruction by leaving them
alone in a room with some animal,
telling them to discover all they could
about it. it is god's way to hold us
up against some particularly disagree
able duty in his kingdom until we can
live a kingly life alongside of it. we
often think if we were somewhere
else, under different influence and sur
rounded by other circumstances, we
could live more as the subjects of a
king ought to live. but, my friends,
this is not so. it would be "the story
of the changed cross" over again. if
we entered christ's kingdom here
upon earth just to make experiments
for our own benefit and could remain
long enough to carry out these experi
ments, we should come back at last to
our first environment and exclaim,
"this is the best after all."

* * * * *

"i don't go out to lunch until after one
o'clock," said an assistant in the office,
"because that makes my after
noons so much shorter." "shorter," said
another assistant, "why, it is such
a privilege to work for mr. aikin that
i want my afternoons to be as long as
possible." if we would but often stop
to consider the royal privileges
christ's kingdom offers, its glorious
opportunities, its wonderful possibili
eties, and its blessed rewards, we could
not so often stop to consider the ob
structions in that kingdom. there is
a vast difference between serving by
law and serving by love. just so
there is a vast difference in living by
duty or by privilege. and it is no
wonder that those working by law
and living by a sense of duty have a hard
time of it, as subjects of king jesus.
but we know a better way, the way of
privileged love.

* * * * *

why was the king born?
to fulfill prophecy. "but thou,
bethlehem—out of thee shall he
come forth unto me, that is to be ruler
in israel."

to fulfill the covenant. "ye are the
children of the prophets, and of the
covenant which god made with our
fathers, saying unto abraham, and in
thy seed shall all the kindreds of the
earth be blessed."

to overcome satan. "and when
the devil had ended all the temptation,
he departed from him."

to pardon sin. "that whosoever
believeth in him shall not perish, but
have everlasting life."

to overcome death. "thanks be to
god, which giveth us the victory
over death and the graveal through
our lord jesus christ."

for all this and much more christ
was born. then—

"ring, christmas bells; ring clear and
sweet,
while listening winds for joy repeat,
in far-off corners of the earth,
your message of a savior's birth.
ring out, sweet bells, in glad accord,
on this, the birthday of our lord;
say to the world on christmas morn,
rejoice, rejoice; thy king is born."

record of christian work.

the race of mankind would perish
did they cease to aid each other. from
the time that the mother binds the
child's head till the moment that some
kind assistant wipes the death damp
from the brow of the dying, we can
not exist without mutual help. all,
therefore, that need aid have a right
to ask it from their fellow mortals;
no one who holds the power of grant
ing can refuse without guilt.—sir
walter scott.
Evangelical Visitor

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EDITORIAL.

"For unto you is born this day in the city of David a Savior, which is Christ the Lord."—(Luke 2:11).

In Judaea.

By ROSE TRUMBULL.

A little child, 
A little star,
A stable rude
The door ajar,
Yet in that place so crude, forlorn,
The Hope of all the race was born.
A lonely cross
Upon a hill,
O'er Jotham's Son
Death had his will.
Yet strange, ah strange! Twas Death who died
That day beside the Crucified.

The song of the angel host,
When the shepherd heard their tale,
A voice came clear and sweet out of the blue sky.

Christmas.

The time for the annual observance and celebration of the advent of Jesus Christ is here once more. Whether December 25 is really the correct date of the Savior's natal day is an undecided question, yet throughout Christendom this is the day that is so recognized. Much is made of its celebration in the Christian world and of this there is much that is carnal, fleshly, sensual, devilish. The mercantile world has found, like Demetrius, the silversmith of Ephesus, in the first century, that the trade which touches the people at the point of their religion, brings them much gain. The trade in what goes as Christmas goods is enormous, and everything possible is done to create larger demand. This trade is encouraged by all classes of traders, whether Jew, Gentile or Infidel, for the money there is in it. Like it was in the apostle's time, if people were to get converted to the extent that they would "turn from idols to serve the living and true God and to wait for his Son from heaven" (1. Thess. 1:9, 10), there would likely be such a falling off in the sale of Christmas goods, that the Demetriuses would repeat the Ephesus riot when for two hours those of like occupation with him, cried, "Great is Diana of the Ephesians."

However to the believer the recurrence of this anniversary is of real interest. Whatever of mystery there is involved in this manifestation of God in the flesh—and who can deny its mysteriousness?—he accepts it as a fact, believes it as a part of divine revelation, finds in the Babe of Bethlehem the fulfillment of Isa. 9:6, "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace." Isa. 7:14: "Behold a virgin shall conceive, and bear a son and shall call his name Immanuel" (God with us). Micah 5:2: "And thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel," and many more prophecies of the Old Testament.

He does not stagger at what men call impossibilities, but believes the divine record knowing that there is nothing too hard for God. To him the angelic appearance and announcement to the shepherds, by night, as they were keeping watch over their flocks, and the song of the angel host, is blessed comforting truth. He sees in this "child born," "son given," the beginning of God's way of redeeming fallen, sinful man, and bringing him back again and restoring him as a member of God's fold.

But as far as we are aware, there is no command given by inspiration that any day shall be specially observed as Christ's natal day. All that is done on this line comes from human influence teaching and custom and more likely than not is kept alive because somebody profits by it in a pecuniary way. So while there are many pleasant features connected with this yearly festival, yet where there is so much that bears the mark of fleshly gratification, and cannot possibly honor Christ, it would seem to be the path of wisdom for the believer to be very temperate in his indulgences of appetite and other pleasure seeking.

Unless we mistake the spirit of the true Christmas, we cannot but believe that he, in whose honor the celebrating is professedly done, cannot approve of the fun, frolic and dissipation indulged in by even the professed Christian world, letting alone the openly wicked. Yet we cannot but rejoice over the fact that many of the poor are specially remembered at this time and have some extra sunshine brought into their lives. The giving of comfort to the needy brings comfort to the givers so there is extra sunshine in both lives, that of the giver and that of the recipient.

In our celebrating this event may we remember that Jesus, in coming to do his earthly work, laid his glory by and took upon himself the form of a servant, became poor, had not where to lay his head. All this that we might become the heirs of eternal life. The poet sings: "Thou didst leave Thy throne and Thy kingly crown, When Thou camest to earth for me; But in Bethlehem's home there was found no room. For Thy holy nativity." "Heaven's arches sang when the angels sang Of Thy birth and Thy royal degree, But in lowly birth didst Thou come to earth, And in greatest humility." "Foxes have their rest, and the birds have their nest In the shade of the cedar tree; But Thy coach was the sod, O Thou Son of God. In the deserts of Galilee." Let us remember that he became poor that through his poverty we might be made heirs of eternal riches. There was no room for him in the inn, but we may sing with the poet: "O come to my heart, Lord Jesus, There is room in my heart for thee; O come to my heart, Lord Jesus, come, There is room in my heart for thee." Think what it means to be identified with Jesus Christ! The apostle says, "God is faithful who has called you into the fellowship of his Son, Jesus Christ." (1. Cor. 1:9.) And Paul in Phil. 3:10 speaks of the fellowship of his sufferings and being made conformable to his death for which he longed.

The wise men came from the East to Jerusalem saying, "Where is he that is born King of the Jews? They at last found him in Bethlehem and were exceedingly glad, they fell down and worshiped him and gave royal gifts unto him, good, frankincense and myrrh. "Wisdom gives its best to Christ. When the wise men came into the presence of Jesus, they 'fell down and worshiped him: and when they had
opened their treasures they presented unto him gifts! My soul! what hast thou this Christmas day to give? Think, what dost thou possess which Christ would like to receive. Give him thy best! What dost thou prize the most? He is worthy of it. Let him have it now. Hast thou wealth? Spend it for him! Hast thou that which gives thee influence over thy fellow men? Use it for Jesus. No one will appreciate thy gifts like he who gave his life for thee."

The Close of the Volume.

Again the end of another year is at hand, and the current number of the Visitor is the last number of Volume xxii (22). The Lord gave strength and ability so that the numbers could go forth regularly throughout the year without hindrance. The Lord went forth regularly throughout the year which gives thee influence over thy brethren. Hast thou wealth? Give thy best! What dost thou prize the most? He is worthy of it. Let him have thy best! What dost thou possess which Christ would like to receive. Give him thy best!

A Canada sister, Catie Winger, who for a number of years has been almost helpless because of one side being paralyzed, keeps up a lively interest in the work of spreading the gospel, being especially concerned that the church of her own district should prosper. She writes us more fully of the thanksgiving service held at the Bertie M. H. as referred to in a note in last issue. She says it was the first service of this kind held there during the fifteen years that she has lived in the district. An opportunity was given for giving a free-will offering resulting in twenty dollars being contributed which was devoted to Bro. and Sr. Long’s support in their Michigan work. She also speaks of the election of a minister a week later which we also noticed in last Visitor. Sister Winger has also recently found great relief from constipation by eating a small quantity of wheat bran before meals and is anxious that others suffering similarly may know it and benefit by it.

The following communication from Bro. D. V. Heise explains itself.

Bro. and Sister J. W. Hoover, of Toronto, Ont., have responded to a call from the Canada Mission Board to engage in a general evangelistic work in Canada. They are preparing to enter upon their very important and responsible duties in the near future, no preventing Providence. They expect to visit all the churches, and as many of the isolated members as possible. Further information of their movements will be given in the Visitor from time to time as their work progresses. Will the entire church be pleased to bear them up in the prayer of faith, that the Lord’s will may be done, believers strengthened and edified, and many souls be brought into the fold.

The Gospel Text Calendar

We would very much like to place a Gospel Text Calendar into every home where the Visitor goes. Perhaps you have not noticed our former announcement. The price, post paid, is 25 cents per single calendar—$1.20 per half dozen,—$2.25 per dozen,—$10 per five dozen. It is ready for distribution and all orders are filled immediately. Send in your orders now; you can send the money later. We would like to have agents to take it up. They sell quite freely in Christian communities.

The special meetings here in Harrisburg closed on the evening of the 10th inst. The Lord graciously blessed the efforts, answering the prayers of his children. A goodly number returned to God and profess to have found a satisfying portion, while a few are still seeking. The class was greatly revived and we hope the good work may go forward. On the last evening our brother J. B. Leaman, of Upland, Cal., was with us and preached the word in the power of the Spirit to the edification of the saints and the conviction of sinners.

The brethren J. H. Myers and Emanuel Brubaker, of Mechanicsburg, Pa., who left Mechanicsburg, November 30, to go to Victoria, Texas, write of their pleasant journey and safe arrival at their destination on December 3. They say, "We are both well and stood the trip well. Casper Vandeveer met us at the station. We saw some of the fine oranges and lemons of this great State. We spent one night with the boys at their new home. They are much pleased."

The editor expects, if the Lord will, to help in special meetings at Air Hill, Franklin county, for a few weeks commencing December 13. We would be pleased to have any communication intended for the January 1, 1909, Visitor, or all orders for Gospel Text Calendars, addressed to us at Culbertson, Franklin county, Pa., up to December 25, so that we can give the matter immediate attention.

Have you ordered your supply of Gospel Text Calendars—one or a dozen? You will need it to commence January with. Last year's will be out of date. You want a new one next year. Order now.

We wish to all our readers and friends a happy Christmas and New Year in the Lord.
NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Addressers of Missionaries.

Africa.
H. P. and Grace Steigerwald, Matopo Mission, Bulawayo, South Africa.
H. Frances Davidson, Adda G. English, Myra English, Jesse and Elmer Winger, Choma, N. W. Rhodesia, South Africa.
Harvey J. and Emma Frey, Elizabeth Engle, Mbuyi Mission; Levi and Sallie Doner, Mapane Mission, Gwanda, Rhodesia, South Africa.
The following are not under the F. M. B.: Jesse R. and Malinda Eyster, Moderator P. O. (Istokoke Training School), via Zarfontain, Transvaal, South Africa. Isaac O. and A. Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.

India.
A. L. and Mrs. A. L. Ezra Musser, Maggie Landis, No. 6 Sudder Bazaar, Dilkusha, Lucknow, India.
The following are not under the F. M. B.: D. W. and Mrs. D. W. Zook, Grapit, Purumahal, district, Bengal indiya; J. H. and Anna Sparrow, Raghu-nathpur P. O., Manbhum district, India. Isaac O. and A. Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.

Central America.
Mr. and Mrs. James C. Cassel, San Marcos, Guatemala, C. A.

Our City Missions.
Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stover.
Des Moines, Iowa, Mission, 737 Ninth street, Church, Thirteenth and University St., in charge of Eld. J. R. and Sister Anna Zook.
Jahbok Orphanage, Thomas, Okla., in charge of A. L. and Anna Ristenhowzer.


Philadelphia, Pa.—Lord, shall abide in thy tabernacle, who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness and speaketh the truth in his heart. He shall abide in his holy hill. He that putteth not out his money to usury, nor taketh up a reproach against his neighbor. He shall abide in his holy hill. He that putteth not out his money to usury, nor taketh up a reproach against the innocent, he that doeth these things shall never be moved.

Now if we are not guilty of these things, we shall abide in his holy hill. Praise his name forevermore.

Our meetings are again in the past. Now, if we are not guilty of these things, we shall abide in his holy hill. Praise his name forevermore.

EVANGELICAL VISITOR.

[December 13, 1908.

Sister Cora has all she can do in the responsibilities of the home cares. It is a big place and much work attached to it. It often comes to us indirectly that we are here on an imposition on the Mission. It would be a sin to try to get something out of the Mission for himself, why, praise God, our treasures are laid up above, where there will be no evil report but good. I am so glad God knows all about us and all our desires. I never was a matter of a reproach in my sinful state, to hand out my personal business for household gossip, but I do praise God for what he has done for my soul. I am glad I am saved. Sanctified and set apart by the Holy Ghost. Bless his name.

Your loving sister in Christ Jesus,

Mattie Morrison.

Philadelphia Mission.

PHILADELPHIA BRANCH MISSION.—Dear readers of the VISITOR: Greeting in the name of Jesus, "Bless the Lord, O my soul, and all that is within me bless his holy name."

We have so much to praise and thank our dear Master for; we are all encouraged in the work of the Lord. We received a nice box of potatoes and a box of clothing for which we are very thankful and praise God for them. It makes our hearts full of joy to see that the brothers and sisters remembered us and the Lord will bless them for it, for we know we shall never lose our reward if we do it in the name of the Lord. Bro. Schank and Bro. Wenger were with us and we had blessed meetings in the Mission. God is in power and we were built up in the name of the Lord, and are rejoicing in him. We have no other desire than just to go onward and upward and to push the battle to the very gates. We thank the Lord for what he is to us. Last Saturday night one soul while passing by on his way to the saloon, heard the singing. He came to the Mission, was saved, and was convicted and sought the Lord and claimed victory. Praise the Lord for a few souls that are willing to come and accept the Lord. It encourages us on the way, glory to God. We have much to do with us, and we believe they were God-sent as they heralded forth the word in its fullness. Glory to his name. We give God the glory for the good work that was done. Our Bro. S. G. English and wife have a call to come to Kansas to do evangelistic work. They will be gone for about two months; we wish them many souls for their labor and success along. We pray $2.00 per week for our family and Bro. Charles pays six dollars making fifteen dollars per week and out of this we entertain all the strangers who come to us. Of these we have many being very much continually. Best to Mary K. Stover with her two children is here, and another young sister who is here, who do not pay anything, and could not, so we work together to the best interest of the home. If we worked for wages, and worked as hard as the Sisters do here, we would deem it a sin to try to get so much worldly gain, but because it is done for him, why, praise God, our treasures are laid up above, where there will be no evil report but good. I am so glad God knows all about us and all our desires. I never was a matter of a reproach in my sinful state, to hand out my personal business for household gossip, but I do praise God for what he has done for my soul. I am glad I am saved. Sanctified and set apart by the Holy Ghost. Bless his name.

Your loving sister in Christ Jesus,

Mamie Morrison.

Philadelphia Mission.
jail work—the efforts no doubt are fruitful. Elder S. M. Good and wife, of San Diego, Cal., are here on a visit for an indefinite time. Des Moines was their old home previous to their migration to the far-off West. They have a number of relations and many friends living here, and their presence is an inspiration to all; also being helpful to the work of the Lord in various ways.

While they are in the seventies, yet they are both enjoying good health and are happy in the Master's service.

The elders delivered some very able sermons since he is with us which are greatly appreciated by all.

Among other visitors that were here recently are Bro. and Sister George Hiller, of Oskaloosa, Ia., Sister Gnagy, of Dysart, Ia., Bro. and Sister S. Good of Dallas Center, la., J. A. George and daughter, of Morrison, Ill., J. H. George, Goodman, Mo., Samuel Herr, Dallas Center, Ia.

We desire an interest in the prayers of all the saints for us and the work of the Lord at this place, that much good may be accomplished.

Yours with holy greeting,

J. R. AND ANNA ZOOK.

Des Moines, Ia.

CHICAGO MISSION.—Well, thank God, this is Thanksgiving Day. Blessed be the name of the Lord. This was the best Thanksgiving Day that I lived through, praise God, for such a good day. Not that we had our tables loaded with turkeys or ducks or geese, or anything of the kind, O no, we have had everything common, our common meals. We had a blessed feast out of store, and in the evening a few requests came for special prayer from the West, also from other places. So we were all united in prayer. Thank God. So we were all feasting on God's good things all day. Some fasted. We ought to practice more in that line, as the good book teaches. We are to fast and pray. It means not to overload our stomach, and feel sick. That is all. Too many feast on the things of this earth, but, praise God, for the feast we can have in our blessed Christ Jesus. If we walk in his ways and obey him, then we can render unspotted from the existence. While the working of the Holy Spirit has not been as visible upon the property is yet made more needful as the Lord will continue to use them in the upbuilding of the work in this part of his vineyard. Sister Davis the wife of old Bro. Davis who is in his eighty-seventh year as Bro. Long made mention of in his last report. He is still pressing on, but not just satisfied yet. Sister Ida Vanderweer the young daughter of Bro. and Sister Wm. Vanderweer.

May the Lord ever keep them true at all times.

In Bro. Long's last report one mistake occurred. In naming the solicitors for the Elmer Mission. Sister Mary J. Long was named as Solicitor for Elmer and Greenwood. Sister Mary J. Long is solicitor for Greenwood and Sister Tilly Snell is solicitor for Elmer.

P. S.—This morning, December 1, Bro. and Sister Long left for Custer, a place about eleven miles from their home, to continue a meeting which we commenced one week ago. May the Lord bless their labors. We ask the prayers of the Brotherhood at large.

J. L.

MANOR AND PEQUEA DISTRICT.—Manor and Pequea district opened a series of meetings at Lancaster Mission, November 9, and continued for two weeks. Bro. J. H. Myers conducted the meetings up until Thursday evening of the last week when Sister Myers had the meeting for a mission talk on her trip to Africa. The meetings were well attended, but there would have been room for more. But we praise the Lord for the interest shown by those that did attend. Two asked for prayer and we hope they will prove faithful to the end so that they may receive the crown of life. Saturday evening November 26, we opened a series of meetings at Pequea, the first week's services being conducted by Bro. Eli M. Engle. On Saturday evening, November 26th, Bro. J. B. Leaman had the meeting when he asked for prayer. On Sunday evening Bro. Leaman preached at the Evangelical church on Pearl street, Lancaster, leaving the Pequea meeting to Sister Myers. On Monday evening Bro. Leaman returned and conducted the meetings till Sunday evening, December 6th, when they closed, good interest being shown all through the meeting, one standing for prayer, Saturday evening, December 5th.

Some of the dear ones who have been on the way for some time have seen the need of a closer walk with God; the results are that unclean habits and secret organizations had to be abandoned. May the dear Lord allow them to be in such close touch with himself, that they may be able to stand being unsptotted from the world. We see the truth of the statement that the Word of God is as a two-edged sword. While some were liberated and claimed victory, others were somewhat offended. We therefore feel to leave the results with the Lord, trusting that he will take care of his own. Last Sunday, November 29, we gathered on the banks of the river and had prayer after which, three precious souls were baptized according to Matt. 28:19.

The names of those who were baptized were as follows: Bro. Frank Snell, Brother and Sister Snell so far, have proven to be real earnest workers, and we trust the Lord will continue to use them in the upbuilding of the work in this part of his vineyard.

Thanksgiving is an act of giving thanks, or praise his name. "Give unto the Lord the praise God, for the feast we can have in the feast, which was held at this place on October 24-25. All the white workers from the Mjazibesi and Matopo Missions, except Sister Steigerwald, were present. Sister Adda Engle, of Mcha Mission. Twenty-three native members from Matopo Mission.

(Continued on page 12.)
I was surprised to learn after Conference that my address on the question was very much misunderstood. A respected lay member told me that some brethren said I was advocating a salaried ministry. I then, to make sure, asked a personal friend, not a member, who heard me, if that was the impression made, and he said it was. This being so, though it was far from my intention, I do not think it wise to remain on the committee, as it might be detrimental to the best results. I am aware I stated my position strongly, though perhaps not wisely. In the then condition of my health, it was a severe nervous strain.

I certainly do not wish personal sympathy (for me) to run off with any one's judgment and fail to return it in time for them to use it. I am also aware of the rank prejudice that exists in the minds of many of our lay members against a supported ministry. Our people have for so long deliberately ignored the plain teaching of scripture on these lines that they have come to regard what was only a Pauline expedient as the general rule, and the general rule as a doubtful expedient. The wealthy preachers, having no necessity have kept quiet (though they know different), while the poor ones honestly and faithfully struggled on, not daring to speak the "counsel of God" for fear of being accused of self-seeking. As this is utterly abhorrent to every truly called minister of Christ, he prefers to suffer in silence.

I wish just to remark incidentally about salaried preachers, that while admitting that numbers are in the ministry for "what is in it" there are also many noble, consecrated men to whom salary is a minor though necessary consideration. If the people knew how much of that money went back to the poor and needy that come to their parson, how much of that money went to the homes, of their sorrows and privations, they would receive a salutary surprise. If you visited the homes of some of these preachers, though they may be better furnished than ours, you will usually find them run on strict lines of economy, and you will get much plainer food than that which loads your own table. I give this, as the result of personal observation.

Then, I ask, have the results of our system (or lack of system) been so eminently satisfactory as to demand its continued existence? Over how many sessions have we moved our bannors on permanent watch-towers? We make quite a show in missionary work for a little church, but why is it so little? I feel ashamed brethren, when I think how little we have done in widening our territory in Canada and the United States. When I think of the "Mennonite Brethren in Christ" not in existence much over thirty years, I remember when they had only half-dozen or so preachers in Canada, uneducated and unsupported. God blessed their labors at home and called more laborers into his vineyard, then, reaching out for new fields to conquer for the Lord, they found to do lasting work there must be a man on the spot, and that man could not live on wind and preach the gospel. They then proceeded to arrange a modified system of ministerial support, so modified that none but self-denying workers would offer themselves.

What is the result? Why this, they have churches sprinkled over Ontario, in likely and unlikely places, missions in villages and towns and the work going briskly on.

I know "comparisons are odious" but I cannot refrain from making them. I am not acquainted with the work in the States, but I am in Canada, and in Markham particularly. What is the visible result in the latter of all our intermittent driving through mud, rain, snow and heat to Mariposa, Uxbridge, Pine Orchard, or even Vaughan? I believe if all were put together, before my time and after, till deserted it would reach many times from Maine to California.

What of the outposts of other districts or the Canada Mission Board? Yea, what of some of the old churches themselves? I forbear to answer my question.

Who is to blame for the failure, the ministers? Surely not. They were tied to farms and farming, and the Saturdays and Mondays they used were tore out of the routine of their week's work, and had to be made up by extra effort, or lost. Work never does itself, if a man leaves it undone, his business collapses, if he works on a constant overstrain his health collapses, and his business too. If the latter takes place with a minister, and the church to save the situation helps him out, I say it in all charity, he is a marked man. If he is of a sensitive nature "the iron will enter deep into his soul," and he will "walk softly" the rest of his days.

I sincerely believe had we copied the Mennonite plan outlined above we might have as many thriving churches as they. The church that gets no other ministerial care than the Sunday sermon and perhaps the mid-week prayer-meeting, will get weak and...
sickly and the poor lambs will droop and die, for lack of personal "heart to heart" work, sinners also will remain unsaved, revival services notwithstanding. Multiplying ministers is often resorted to as a remedy, but it don't reach the mark, and may increase the difficulty. We have six ministers, two are practically out of business. How often is each member and adherent visited by the ministers? Of course once a year a hurried official visit is made, outside of that there is not much to record. What is the excuse? "We cannot spare the time from our work," and its only too true. Modern farming demands close and continuous application, help is scarce and costly, and often unreliable. It is a specialty and so is the work of a pastor, only more so.

I have written these things in love: it may occasion some perhaps painful surprise to some of my dear brethren that their usually conservative Bro. Elliott takes such advanced ground on this question. But I reply, this is the conservative position, and the other is otherwise. The writer while feeling perfectly safe in advocating a modified system of support, utterly refuses to pass into history as the original advocate of a salaried ministry in our church.

P. S.—Our meetings began Sunday, November 9. Bro. L. Shoalts, of Wainfleet, Ont., is laboring with us and we are hoping for a shower of blessing. If God's people are in the right attitude, it is sure to come.

For the Evangelical Visitor.

Testimony.

LOUISA M. PINE.

Dear readers of the Visitor: "Bless the Lord, O my soul: and all that is within me, bless his holy name." (Psa. 103:1.) I am glad to praise the Lord for his keeping power, and my desire is to praise his name at all times. We are glad that God is working with the unsaved at this place, some of whom are willing to turn from their sinful ways to follow Jesus. I am certainly glad that I accepted Christ in my youth, and my determination is to do the whole will of God.

Sometimes we have trials and temptations, but God can give us power to overcome the devil, and then we can be happy all day long. "Resist the devil, and he will flee from you." (Jas. 4:7.) It is my desire to always resist the devil, who has many ways to
voice of a dear shepherd, our worthy Brother Detwiler.

A few years ago when I was there, his sermon was where Paul was a prisoner of the Lord, and he explained it so plain that every child could understand it, that Paul was the only free man there, because he was a child of God. What a blessed place this is all through for these children and how sweet, dear girls, that you take advantage of your glorious privilege and give your life to the service of the Master, for there is nothing more dear than to look back over a well-spent life, that will land us safe in the “Haven of Rest.” May you all rest in the shadow of his wings is my prayer.

Your sister in Christ.

Dayton, Ohio.

For the Evangelical Visitor.

Patience.

George S. Grim.

“Let patience have her perfect work” (James 1:4). Patience is one of the most important virtues mentioned in the Holy Scriptures. We hear a great deal about faith, salvation, repentance, love, but perhaps not so much about patience which is very important.

Patience may be likened to time in music. The events of our lives succeed one another, as the notes do on the staff. Each note requires a certain definite length of time. And this amount of time must be used before we can pass on to the next; no matter how much we might become impatient.

So in the individual life, patience gives to each event, to each experience, its proper length of time, so one event following another to fill out the span of life. The events of life cannot be hurried either, however much we may try to do so. Patience is the learner of this principle, and the giver of that spirit when we use it properly that will enable us to balance up the onward swing of life.

The virtue of patience also has many practical applications. We should have patience with the progress of good done in the world to accomplish its own ends. God is the God of all patience. A day with the Lord is as a thousand years. We should give God the time to carry out his purpose, for all the ages of eternity are his. We should have patience with the sins and follies of a wicked world. Humanity is full of sharp corners and edges with bewildering perplexities. We should be patient with the evolution of character as we find it in the people. Christians are in all stages of development and immaturity.

Christ was patient with his disciples, though one was a traitor, and all did forsake him at one time. Christ also knew to build character is like the creation of a universe, is slow progress so that patience would finally have its perfect work.

We need an abundant supply of patience in all the departments of life; employer and employee, buyer and seller, teacher and scholar, parents and children, husbands and wives. Especially do we need patience in the home, which is the foundation and formation place of the first principles of character that will rise above and beyond all the other elements of life. Louisville, Ohio.

For the Evangelical Visitor.

Health vs. Sickness—VIII.

J. Myers Bosler.

(g) Eating and drinking. (con.)

Many persons think if they cannot have at least one-fourth of the variety and luxury of the land set before them in numberless ways by the modern culinary art, they are suffering privation and poverty. In mind they may; but in body they are being blest. Starving people do not take cold or catarrh; while those who do not have a normal discrimination of bodily needs, and eat too much of one of the elements of food, or of each of them, do very easily take colds and catarrhs.

The phlegm exuded through the mucus membrane of the nasal passages and the lungs, is simply nature’s way of dumping uncontainable, unassimilated, fermented, surplus food. Some times nature will make a garbage pile of it; doctors call them tumors.

It is said Americans have one thousand articles of food-stuffs to draw on. An inventory of the articles of a New York hotel kitchen, for a Thanks-giving dinner, showed that the number exceeded two hundred. So many articles, and prepared in about as many different ways, is too much for an abnormal uncontrolled palate. It is also said many could live on one-tenth of what is put through their stomachs, if it were properly eaten and not spoiled by cooking.

The amount eaten more than the bare needs of the body, gives rise to foul odors of breath and perspiration, as well as to many ills. It is not only a waste of money; but a waste of much needed nerve force, in expelling it from the system. Many would do themselves much good by a fast.

If foods were served in the elementary state, there would be less glutinous eating. Stale whole wheat bread, and milk is rich and perfect enough for a king. If bread and butter is eaten, or bread and honey nothing more should be taken at the same meal,—positively not. Because the American workman can not always feast like a king; socialism cries aloud “oppression.” If many were oppressed down to the simple life, they would have better health and save much on doctor bills. High wages begets high living. High living brings much suffering. Fifty-one percent of all that the Japanese eat is unpolished rice. They also eat fish. That to rice makes a perfect food also. The people of Black Forest, Germany, make toys for seven cents a day. They live largely on black bread. They are healthier, happier and more contented than wage-earners of from one to ten dollars a day here in America.

In India, likewise, many live on nine cents a day. Such low wages do not leave much of a margin for doctor bills and harmful drugs. How much time, worry, and kitchen drudgery they save themselves.

We do not at all justify the capitalist in his unjust ways; but we do say that the oppression to be lifted is that of depravity and the devil. Abernethy said, “Do you wish for health? “Live on six-pence a day and earn it.” Socrates taught that men should abstain from meats which might cause one to eat, who had no need for food. His wife, like many before and since, expecting guests had made, she feared, inadequate provision for them. He replied: “If they be honest men it will be enough; if not what need we care for them.” Whence come diseases? “From the kitchen,” says Plato, and Senaca and Milton, “So many dishes, so many diseases.” More than one dish of foods of like elements is sure to work harm. Milk, meat, eggs, and wheat are each nearly a perfect food. Wheat, corn, oats, and rice are far the cheaper. Scientifically ascertainment meat and eggs cost from five to ten times more than the cereals including white potatoes. All things being equal meats and eggs have no advantage over the cereals. Potatoes are a cheap carbonaceous food at eighty-five cents per bushel. Meat is dear at three cents a pound. Eggs are very good, but costly at ten cents per dozen.

No doubt some mission workers, as well as some poor people, think if they can not have fresh bread, butter,
December 15, 1908,

Evangeline, Visitor.

Charity Never Fails.

Dear Editor and Brother: We wish to drop a few lines for the Visitor concerning mother and her condition, of which many of the Visitor readers are aware. By February next she will have been a bed-ridden invalid six years. She cannot sit up but still has the use of her arms and sews and reads as her strength allows. There are been many ministrations of kindness by friends during mother’s affliction, for which we feel very grateful. Recently again have our hearts been made to rejoice by receiving a donation of clothing, etables and money, from kind friends of Lancaster county. The expression of joy in the countenances of the donors showed that the blessing was mutual. Thus we feel to thank the many kind friends for their liberality, and praise God from whom all blessings flow.

Yours in love,

David B. Nissley
Mechanicsburg, Pa.

For the Evangelical Visitor.

A Virginia Letter.

Dear readers: Greeting in the precious Name of Jesus, the one Name above all other names—Wonderful Counselor, Prince of Peace.

Somehow, I am led to-night to say a word to those who are following the lowly Nazarene from afar off, cold, indifferent, unconcerned. Oh, may God wake us all up to the full sense of our duty toward fallen humanity—drifting souls, the poor, the hungry, the homeless. Ah, how many professed followers are asleep to the fact that souls are perishing everywhere. How little they seem to know of the higher ground, the holier way, the King’s highway, the way of the redeemed, the way of holiness. They are truly asleep, being rocked to death (spiritual death) in the cradle of carnality.

When I think of the great love of God, how he plans for us, leads, guides and directs us along life’s journey, I am forced to acknowledge my nothingness and then his greatness; he is all in all to me. Praise his name.

Oh friends, let us be firm, fixed and rigid, immovable. So many make a bold start for the narrow way, but the way soon gets too narrow for them; they do not sink deep enough into God. This is why you so soon see them wabble from one side of this very narrow road to the other; soon they find this road so narrow that they can’t wabble very far without getting off the track. And the first time they bump up against some little command that in obeying would mean for them to give up some (pet) sin that they are trying to keep under cover, they are not willing for a complete surrender and the next thing they are clean off the narrow road, out on the broad road where there is plenty of room for them and their pet sins.

Oh how sad, how sad, when people trifle with their immortal souls! Oh how my heart aches for the backsliders. God help them to get tired like the prodigal son of old. He got so tired of feeding swine and eating husks when he thought of the good things on Father’s table. We notice too that when he did go back to father he didn’t as much as stop to take any of the pigs home with him. But not so nowadays. When some folks come back home to God from feeding swine (sin) they actually try to squeeze in the narrow way with a pig and some bring along two, one under each arm. Here are some of the pigs—some with their pig of tobacco, some with their pig of secret orders, some with their pig of selfishness. But not so with the prodigal of old, he came back with nothing but his tired self. He didn’t think enough of the pigs he had been serving to bring one along with him.

So if the prodigal of to-day wants to get back to Father’s house he will have to leave behind him (all) his pigs.

Now, in conclusion, dear ones, I will tell you of the condition of this place. Since there is so little of God in these people here there is little or no love for the poor and hungry, no feeling, no pity, no love. So, with a heart full of love and pity that God gave me for all conditions of mankind, black or white, poor and despised, I come pleading especially for three different families. I will try to tell you of one especially; a neighbor, an old fisherman, on his bed helpless, paralyzed. His old wife is also helpless, suffering from cancer of breast. They have some children who are not altogether bright, therefore are not much help to them. They are so very poor that they are facing a cold Winter without the bare necessities of life. No coal to keep their bodies warm. Sickness has brought them down to their last dollar. They live in nothing much more than a shanty. They are white folks. Years ago they came from Long Island. This morning for breakfast, I saw one of the children, the oldest, a boy, go past with an old second-hand bed spring under his arm. I called after him, “George, what are you going to do with that?” He said, “I am going to put it under father, he says his back hurts him so.” I questioned him as to where he got it. He said, “At the big store.” I said, “Did they give it to you?” “Oh no,” he said, “they asked seventy-five cents for it.”

Now the spring was old, broken and rusty. This man too is a professes Christian, but dear reader, do you think if he had a spark of God’s great love in his heart he would have taken that money? No, a thousand times, no! But, so it is here, a poor person is not respected.

The second is that of a woman and two little girls nine and twelve years old, both delicate. Oh so very, very poor; also white; and about to become...
a mother again with absolutely nothing in readiness for the coming event. The little girls and herself need shoes and clothing. They can scarcely get enough to eat to keep them from starving, and nobody cares here. The husband really can't get enough to do to keep the wolf from the door.

The third case is that of six little orphans, a six-months-old baby girl, the rest boys from four to thirteen. Their grandmother who has to wash or do anything for a living, is trying to keep them, as they are her only daughter's children. She loves them but oh, what a struggle. These children need clothes, and fuel to keep their little bodies warm.

Now, dear ones, I don't plead very often, only when I can hardly stand it any longer then I think of your kind hearts, your love and pity for the poor and oppressed. Now I ask you to earnestly pray over these three cases and God will surely tell you what to do. Think of what kind of a Christmas these poor souls, and thousands like them, will have; no warm fireplaces, no laden tables. Oh, I beg of you to do as he would have you do.

I am also glad to tell you that several souls have found their way to God lately here. To God be the glory. Amen.

Yours till he comes,

P. O. address, Wachapreague, Va. Freight Station, Keller, Va.

The Closed Door.

A tall, beautiful angel stood by the side of a winsome child; a number of little ones are being selected by a tender browed matron from an overflowing Orphans' Home, to take to her own, a Training Home for Missionaries. She said in loving tones to the child, "Will you come?" The angel pushed open a life-door, the door of Opportunity, and waited for her answer.

Her heart thrilled with strange yearnings she was about to answer, "Yes," but the voices of her daily playmates reaching her from an adjoining room, she answered, "No," and "the door was shut!"

A lovely young girl knelt at an altar for prayer in a meeting one afternoon. There was something noble about her brow, an expression of sweetness apart from her natural beauty that seemed to seal her for some heavenly calling, above the earthliness that claimed her young companions from whom she had broken to go to the altar.

Again the tall angel stood beside her. Her face was white as a divine hand rested upon her and a solemn question stirred her heart-depths: "Will you leave the alluring path on which you are entering and in which you are succeeding and take the lowly track with me, my child; will you strive for a heaven instead of an earthly crown? Will you go to that dark land of sorrow, superstition and death, and let your life-work be 'only for souls?'

The angel drew nearer and smiled and the door swung wide in his regal hand. Her lips parted, her eyes were rapt with a far-away vision that pierced the gate of pearl and saw beyond the white-robed company of harpers inside. She was looking at her own crown! It was radiant with stars and brighter than the sun in its glory.

But the thought of the earthly path returned; how could she give it up now? She was so young and its honors were just opening before her. Hers had been a life of hardship, and every step had been upward. Her snowy graduating dress already awaited her, and beside the knowledge attained, a career opened before her. Could she give this hard-earned renown away and live a life of obscurity? And again she said, "No!" The angel drew back with paling brow, and "the door was shut!"

The years passed away. A beautiful, mature woman sits in an elegant home. All the tokens of wealth and luxury surround her. She has succeeded in her "career," and now that the silver is crowning her brow, has exchanged public honors for private pleasures. This is home, and the two noble-looking young men in their college caps and gowns, who are bidding her a loving "good night," are her own sons; the tender husband who follows them is her heart's desire, and henceforth her career is restricted alone to household love and honor.

The brow is grave to-night. Rising up in the long-forgotten phantom of the past, comes the memory of what "might have been"—a beautiful, wide harvest-field once hers, whose sheaves were never reaped.

Suddenly the White Angel again stands by her chair. The divine voice, long silent, in this solemn midnight hour once more stirs her heart: "Will you turn aside from the world-current in which you are leading husband and children, and point out to them a holier, lowlier way, one that not many wise or mighty choose? They will listen to you, you are queen of this realm, you are Mother. Will you light the holy fires of the family altar, and even here shine for Me and these souls given you? You have yet a little garden you can till."

The angel's gaze was loving and enthrating. He threw the door wide open. But—"my boys! Life is just beginning for them; shall I dash the cup of pleasure from their lips so soon; shall I impose this hard way, this way that none but the unlearned and the lowly take, on my household?"

It was easy to say "No" now. There was a hard place in the woman's heart that constantly grew harder. Again she said it, "No!" and "the door was shut!"

An old woman, withered and worn, lay on her death-bed. The fire burned low, the shadows settled around her heartstone and around her heart. The angel stood, beautiful and deathless, but with saddened eyes, by the bedside. She saw it all, the lost youth, the lost souls, the lost crown! She saw the vanished womanhood, the hardened mother-heart that turned from God to the world. She saw the Christless graves of husband and sons, who had stood high among men, and had gone out into eternity without God—had gone to ruin! She gave "a great and exceeding bitter cry."

The angel drew near. The divine voice awoke once more. It was the last call! Her Savior spoke: "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in." "If we confess our sins, he is faithful and just to forgive." The angel drew the door—the last door—slowly, deeply, wide open. Would she enter? "Oh, my heart is so hard; oh, I cannot call on the Lord; I cannot break out to praying all those old sins and failures here. Why, the trained nurse and the neighbors—" but the voice broke, stopped, the breath fluttered, the gaze became startled, the lips whitened, the heart ceased to beat. "The door was shut!"

—Sel. by Iva C. Herr.

Love remembers promises. Is kind and grateful. Returns good for evil.

EDITORIAL NOTE.

We learn that at a continued meeting at the Lancaster City Mission, in which Brother and Sister J. H. Myers labored, one mother was converted and six of the Sunday-school scholars asked for prayer. May they be led to step out into the full liberty of the gospel.
THE SUNDAY-SCHOOL.

LESSON 1.—Jan. 3.—The Ascension of Our Lord. Acts 1:1-14. (Commit verses 8, 9.)

Gospel Text: It came to pass, while he blessed them, he was parted from them, and carried up into heaven.—Luke 24:51.

Central Truth: The baptism of the Holy Spirit is an essential qualification for successful Christian work.

Introductory.—The lessons for the year are taken from the book of Acts and from the Gospel of Luke. With this quarter we begin the study of the book of Acts. It is a continuation of the Gospel of Luke, and written by the same evangelist. In the Gospel of Luke the record of all that Jesus began to do and to teach is given. In the Acts record of the same. The Acts is a continuation of the teachings after his ascension to heaven.

In Luke, the Lord is on his way to ascend into heaven, and goes up from them while speaking to them, blessing them with a heavenly blessing; and the commission is given to the first disciples. In the Acts of the Apostles, the commission is first recorded in the Acts. This Book of the Acts constitutes not merely the most forms, at the same time, a most interesting and teaching after his ascension to heaven. The book of Acts therefore appropriately speaks to them, blessing them with a heavenly blessing; and the commission is given to the first disciples. In the Acts of the Apostles, the commission is first recorded in the Acts. This Book of the Acts constitutes not merely the most important part of the New Testament, but also the most important part of the Christian Church history in existence, for it is a history of the spread of the Gospel and the instructive link between the Gospels and Epistles.

The ascension of Jesus to heaven according to the usual reckoning was A.D. 30, 40 days after the Resurrection.

WHERE? In Jerusalem, in an upper room, where the disciples met for prayer. Who? The one hundred and twenty disciples (chap. 1:14, 15), including apostles and laymen, and women, and the multitude.

Explanations and Word Studies.

(V. 1) The former treatise: Literally the first narrative, that is, the Gospel of Luke. Nothing is known; but from the title applied to him in Luke's Gospel we infer that he was the author. Luke 1:1-17. (Of all that Jesus began, &c.) The gospel relates to what Jesus began to do and to teach. This Gospel is written that you may believe. (V. 2) Taken up: Better, " receive." The point of view is " in Luke's own words."—(V. 3) The promise: This is history, not by infallible proof. Admitting not a shadow of doubt. The resurrection of Jesus is the best attested fact in history. (V. 4) Baptized with power: In water. Correct rendering, "in water." The promise: Not many days hence: The promise of the Holy Ghost. (V. 5) To be a personal and visible return of the Lord from heaven. 8. Christians should live in expectation of Christ's return.


Gospel Text: I will pray the Father, and he will give you another Comforter, that he may abide with you forever.—John 14:16, 17.

Central Truth: For every waiting heart there is a Pentecost.


Introductory.—The subject of our last lesson was Jesus' Ascension and the Commission of our Lord.
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Special Notice.

Since I have failed to secure someone to take charge of the work at this place, Des Moines, la., it will be impossible for me to respond to the many official calls that I have looked for evangelistic meetings this Winter. I was unable to be at some future time D. V. For the benefit to all concerned. Submissively yours,

J. R. Zook.

EVDANGELICAL VISITOR.

NEWS OF CHURCH ACTIVITY.
(Continued.)

(Concluded from page 5.)

religious work, including Bro. Ndhlalambi (David) and ——, from Mjiabezi Mission, were also present. Nearly all arrived on Friday evening.

Saturday was mostly spent in Christian fellowship which was edifying to all present. On Sunday morning meeting opened with social exercises followed by preaching on various subjects, and baptismal service. Three young men, seven girls and two married couples, were received into church fellowship and baptized by Elder Steigerwald. A number of old women were sitting on the opposite bank, some watching their daughters being baptized. (These, who were baptized, still have need of teaching, and though we believe they are sincere in their professions, we rejoice only with trembling when we finally consider their environments; for almost unconsciously they may be drawn away to old matters. Pray especially for them.)

The commemorating of Christ's broken body and shed blood followed. Fifty-six native communicants participated. (Feast washing was omitted as with some discomfort on account of close quarters, as the little building was well filled.) Truly this was a feast to our souls, and these meetings are always looked forward to with joy. On Sunday evening an English service was held for the workers only, while Bro. Mahlenhle, of Matopo Mission, conducted services for the natives. Our English service was an inspiration and uplift to our souls as the main feature of the meeting was the love and unity manifest. Truly it was sung with full hearts of one accord, "Blest be the tie that binds," and, etc., and mutuality prevailed in every heart.

The Matopo party left early on Monday, while the Mjiabezi workers returned on Tuesday, giving us a pleasant visit on Tuesday and Bro. Hemming until Wednesday.

The work in general is about as usual. Here and there we are cheering for God and others are loving the world and the lusts thereof, which so quickly fades and passes away.

Three weeks ago a request for a meeting came from a kraal about nine miles south. As this was a repetition I went to hold a meeting. I found about sixty people, old and young, gathered. They were very attentive, so we gave them a generous portion of the gospel. After service I asked them to have a special prayer meeting of the gospel. After service I asked the sisters to have a special prayer meeting of the gospel. After service I asked the sisters to have a special prayer meeting of the gospel. After service I asked them to have a special prayer meeting. I found about sixty people, old and young, gathered. They were very attentive, so we gave them a generous portion of the gospel. After service I asked them to have a special prayer meeting.

We are happy to say that we have been enjoying good health. Jesus is our keeper. Continue to pray for us all.

In Christian love,
L. DONER.

October 29, 1908.
Gwanda, Rhodesia, South Africa.

Experience.

Dear readers: Grace and peace be multiplied to all those that love our Lord and Saviour Jesus Christ.

I am very thankful to God for his goodness to me. I feel so unworthy. I am surely the most unworthy one in God's fold.

Since being in India my experience has increased very much on different lines, which I realize was good for my poor soul.

The practical personal acquaintance with many matters has awakened my soul more to the sense of my duty which I owe to my heavenly Father.

We are now almost four years in India, and very little results can be seen of the hard labor and the sacrifice we have put forth for Jesus' sake. We can rejoice of one thing: that Jesus will not forget the least labor we did for him and we will be rewarded at that day and shall be brought before the tribunal bar of our just, loving and merciful Father to give to every man his wages whether good or bad, much or little.

The first two years were hopes of prosperity and an increase in God's church, but the last two years were dark, dreary and gloomy ones. I was many times placed in a dark position that I could not see my way out and caused me much trouble so that it made me cry for help. The wave of dreariness swept over me and almost removed me from the foundation. A stone of great weight has many times rolled on my heart and almost crushed out all hope. I often was lying on my bed with those troubles upon me and the mind was not willing, still, went on. I sympathetized with them, so caused much confusion in my soul, I was led several times by the Spirit to take a walk out away from our house at night to be tempted by the devil of those troubles. My fighting with the devil was severe, he wanted me to believe everything he said. I replied to him, that I will follow Jesus in every step and am not ashamed to be called fool, dumb, or ignorant and caused me much trouble. I may get the victory over the adversary of my soul.

We all have realized of the same troubles but have all suffered more or less. We all fasted and prayed that God should re-
lese us from our troubles. He has promised to do it if we do not yield to any temptations. God is good. I praise Him for delivering us out of many troubles.

Secondly, remembering that resisting the devil does not consist in grinding one's teeth and saying, "Satan, I resist you," but in taking a definite, unyielding position against him. It is letting him know that we will not be his prey in any single point under any circumstances. When we met him in battle, deal out a deadly blow and show no mercy. When we resist him in this way, he will flee from us. He is not afraid of what we say, but when he sees us holding up the name of Christ as a shield, he will flee like a coward. Pray for us that we may keep humble at the feet of our Lord and Savior Jesus Christ.

Yours in his name,

AMOS AND KATIE MUSSER.
Nov. 22, 1908.

Thanksgiving Echoes.

As expressed by the Messiah Home Orphanage Children. Collected for the Visitor by the undersigned.   
These are only a few of the many different expressions of praises offered in words and written on paper by each one, expressing their thankfulness for God's goodness to them in allowing them to enjoy the many blessings He gave to them through the instrumentality of such people as believe the Saviour.   
Thanksgiving Day, Nov. 25, 1908.

Thanksgiving Echoes.

The things that I am thankful for. I am thankful for every thing. For my home, that I am saved, for all things that are given to me, and that I can go to school. I am thankful that I can hear, talk, see, walk, smell, and have the use of my hands. I am thankful for the food, nice clothing, and health and strength the Lord has given me.

Thanksgiving Day, Nov. 25, 1908.

I am thankful for my health, for my home. I am thankful that I have a home to live in, and food to eat, and clothing to wear. And that God puts it into the hearts of people to give us the things we need. I am thankful for every thing.

Thanksgiving Day, Nov. 25, 1908.

I am thankful for the good that the people have done to-day. I am thankful that Jesus puts it in the hearts of the people to provide the good things that we resist that rings of Jesus for us that we may be saved.

Thanksgiving Day, Nov. 25, 1908.

We all should be thankful for what we have and take what is set before us. We are given to me, and that I can go to school. I can praise His name for the many good things. I am thankful that I have a home to live in, and food to eat, and clothing to wear. And I am thankful for the fine home he has given me.

Thanksgiving Day, Nov. 25, 1908.

I am thankful for the many blessings and tender mercies the Lord has bestowed upon us. And I can praise Him for forgiving me my sins and giving me peace.

Thanksgiving Day, Nov. 25, 1908.

I am thankful for the fine home he has given us. We can all thank Him this day for the food and clothing He gives us.

Thanksgiving Day, Nov. 25, 1908.

I am thankful for the gift of salvation, for the blessings that we have in our daily life, food, clothing and many other blessings. I am thankful that the people send us such good things, and also that I have a good home and enjoy health and strength.

REPORTS OF FUNDS.

The Brethren's Fire Aid (United States).

Report of losses for the year 1908.

April 5, Sr. Susie Lenhart, Abilene, Kans., house burned, $1,004.00.  
July 27, S. Y. Baun, Ohio, house damaged by lightning, 10.00.  
July 27, Sr. Mary Long, Bedford Co., Pa., barn and contents destroyed by lightning, 725.00.  
Aug. 8, Messiah Home, Harrisburg, Pa., damage by lightning, 3.70.  
Aug. 21, Barbara Blais, Gettysburg, Pa., house damaged by lightning, 4.50.  
Nov. 5, Brother P. F. Beekin, Herrington, Kans., house damaged by fire by the burning of an adjoining house as well as his own, 20.00.  
Secretary's yearly salary, 35.00.  
Total amount paid out, $1,862.20

B. O. MUSSEK, Secretary.
H. B. MUSSEK, Treasurer.
W. S. SEACHRIST, BEN. H. NIESEY, E. H. ZERCHER, Committee.

Messiah Home Orphanage.

Report of donations received during November, 1908.

Mrs. Amos Drace, Elizabethtown, Pa., $5; Bro. John Keefer, Millerburg, Pa., $5; Sr. Anna Mary Byers, $4; Sr. Ellen Hiney, Rowenna, Pa., $4; Eyers, Rowenna, Pa., $1; Sr. Susie Musser, 75; Ira Capo, the W. Stephens, Mt. Joy, Pa., $5; Bro. Fred Bowers, Canton, Ohio, Pa., $1; Sr. Emma Winger, Kohler, Ont., $1; Mrs. Susan Stoop, Marysville, Pa., $1. Donation box. $12.58; Srs. Mary and Elizabeth Hoover, Mowersville, Pa., $8; A. S. Meyer, Mt. Joy, Pa., free; A. Canada sister, $1; Annie Myers, Harrisburg, Pa., $6; Sr. John M. Angle, Cambon, Pa., $5; Orphanage meeting at Hummelstown, Pa., $11; J. R. Kuhns, Mt. Joy, Pa., $5; Hummelstown Sunday-school, $3; Sr. Martha Witmer, Elizabethtown, Pa., School fund, $3.

The Orphanage thanks all the givers heartily.

D. M. BOOK, Sect. and Tres.
Hummelstown, Pa.

Des Moines Mission.

Report for the month of November, 1908.

Sister's Aid Society, Auburn, Ind., $7.20  
B. S. Herr, Cambridge City, Ind., $5.00.

EXPENSES.

Gas and fuel, $17.70  
For rent, $13.85.

For incidentals, 4.75.

Total, $37.95.

Receipts for November, $12.16.

Bal. due Mission November 1, $44.22
Bal. due Mission December 1, $90.97
J. R. and ANNA ZOOK.

Buffalo Mission.

Report from November, 1908.

Balance on hand, $10.50.

Donations Received.

Abilene, Kans., S. S., $8; Sand, Galley, $2; Geo. Galloway, $1; Fanny Heise, $5; Phares Wolepleml, $2; Jemima Kissley, $1; I. H. S., $5; Valley,apel, Ohio, S., $3; Joseph, Philip Sour, S., B. S. Herr, S., $1; Sr. Christian Bitner, S.

EXPENSES.

Light and fuel, $4.50

Balance on hand, $36.15.

Provisions Donated.

Bro. Josiah Boder and Canton, O., brethren, 5 lbs. provisions including potatoes, vegetables, fruit, etc.; Sr. Mary Blake, Thanksgiving dinner; D. V. Heise, fruit, vegetables, butter, etc.

Geo. and Effie Whisler.

Philadelphia Mission.

Report for November, 1908.

Balance on hand, $109.70

Rosebank, Kans., S. S., $17.95; Abilene, Kans., $3; Gormley, Ont., $5; Union, O., $10; Harrisburg, $5; a brother, $2; In His Name, $4; Mount Joy, Pa., $5; Philadelphia, Pa., $4; Palmyra, Pa., $2; Waynesboro, Pa., $5; Rowenna, Pa., $5.

Total, $174.64.

Chambersburg, Pa., 1 bundle stockings; Elizabethtown, Pa., 1 box corn meal and peas; Mansfield, O., 1 box clothing, 2 bags flour; Fayetteville, Pa., 1 barrel apples, 112 pounds corn meal, 1 barrel potatoes.

EXPENSES.

Funeral, $4.40; Report, $14.40; poor, $24.42.

Total, $28.22.

PETER STOVER and WIFE.
547 N. Second street.
For the Evangelical Visitor:

Field Notes.

J. B. LEAMAN.

According to previous arrangements, I left my home and family October 20, in company with Sister J. D. Haldeman and boy for Abilene, Kans., arriving there at noon, October 23, and found entertainment with the brethren. Arrangements were made for me to preach in the Brethren's meeting-house on the 24th, morning and evening. The Lord met us and honored the preaching of the word, and I felt it was blessed to be with those once again with whom I met in by-gone days. Some were not here any more; since my visit here two years ago they had passed away and this shows us how fast we are passing to our long home. Soon the place that knows us now will know us no more forever. The Brethren here all gave me a hearty welcome, and we could feel in our hearts that there is a tie that has kept up joined in heart, although our fields of labor are far apart. Here, also, I was made glad to meet a number of the dear young people who yielded their hearts to God in the meetings several years ago during my labors at this place. I was glad to see their faces still shining for God, and to hear their testimonies of victory and of advanced steps they have taken in the divine life. This is as it should be, not, as in so many cases, as the apostle says, "Ye did run well, but who did hinder you?" There is a going on, and in order to win the crown we must push ahead. May God grant us the grace and courage we need to overcome every difficulty in the way.

On Monday morning, October 25, I came to Ramona, where a meeting was commenced in the evening in the Rosebank M. H. The weather throughout was fine and the attendance good. At this place the work has, perhaps, suffered more than at any place in the Brotherhood because of the division that came in some ten years ago. Some were led out into other places, amid the heart-breaking cries of those once again with whom I met in by-gone days, when I was startled by the cries of one of the daughters in a room downstairs. I knew not what had happened. I listened for a moment, when Brother Bert came to my room bidding me to come down quickly, that mother was apparently choking. I at once hurried to the bedside where only a few brief moments before she had gone with her Lord, and another on the heart, and she was

weeks, it was my privilege to visit in all of these homes, and the love and kindness shown to me will never be forgotten. They all joined in with the brethren in the series of meetings and with their presence and prayers helped the meeting. All seemed to be intensely concerned about the salvation of their own children and the children of their neighbors. God helped me to preach the word—and here to the line, and soon there was felt the melting power of the Holy Spirit. Some freely made acknowledgment of mistakes they had made under the existing circumstances, not having had experience or wisdom, having a zeal that was not according to knowledge, and now see their mistake. As these statements were made, I was made to feel the love which is referred to in I. Cor. 13, very forcibly manifested, and a spirit of worship that had not been felt for sometime. God manifested his approval in a marked way. One soul yielded herself to God.

The love feast held here during this time was well attended, and was a season of refreshing to many, while others did not participate. God speed the day when these feasts may be enjoyed by all!

The meeting closed November 8, with a crowded house. November 9, I spent in rest and Christian fellowship at the home of our brother, J. N. Engle, who has been a real spiritual father to me. I came to Abilene and then to Bethel, where we had services on the 11th and 12th of November. Here I was glad to meet with many with whom I formerly worshiped. On the 11th, Brother S. Bert took me to his home for the night. After a pleasant season of conversation about the things of God, Brother Bert showed me to my room and bade me good-night, wishing me a good night's rest. I had just retired to a very short time—perhaps twenty-five minutes, when I was startled by the cries of one of the daughters in a room downstairs. I knew not what had happened. I listened for a moment, when Brother Bert came to my room bidding me to come down quickly, that mother was apparently choking. I at once hurried to the bedside where only a few brief moments before she had gone with her companion seemingly in usual health to find her at the river's edge. She passed peacefully away in twenty minutes, amid the heart-breaking cries of her two daughters and husband. We could do nothing. The Pale Horse with his Rider had stopped and come in; one tap, as it were, on the shoulder, and another on the heart, and she was
it would make you ask the Lord
“What wilt Thou have me to do?” In
the past several years this work has
passed through some very severe tests
for the reason that no brother has had
the work in charge as a minister and
different ones have gone there and
only proven themselves unfit for the
place and because of their actions and
so-called leadings caused the work to
suffer, and the workers feel that this
cannot go on any longer in this way.

As I was thinking over this work I
wondered why all this should be so.
Is there not some one who is duly
qualified to do this work? Has God
been speaking to some brother who
has refused to make the sacrifice that
would be needed to do this work? Dear
brethren, if this is the case, think of
the awful judgment that is coming
when you and I will have to give an
account of these things. I am sure
that God is talking to some one with
regard to this work. The need is so
great and God is in the work. Surely
He does not want His work to suffer
because you or I are not willing to go
out into the field. May God help us
to realize the weight of this matter
and say in the language of the disci
ples on that memorable night, “Lord,
is it I?” These were some of my im
pressions while here.

I was glad here to meet our dear
brother Vernon Stump, and wife
whom God had graciousiy saved and
sanctified in a meeting that I held in
the Highland meeting house in Ohio
several years ago. They are now ap
licants before the Foreign Mission
Board for the African field. This will
make a total of five who will go to the
mission field from the effect of this
one meeting held there two years ago.
Surely, it pays to obey God, and how
it makes us feel our nothingness and
our dependence in the Living God,
when we see the responsibility of the
work that God has called us to do.
As we go out and obey Him we can
see how God puts His seal upon the
work, sets souls free and sends them
out into all the world to preach the
everlasting Gospel, thus hastening
His coming. To Him be all the glory
and praise forever.

“Eidergeist,” of one of the German
coastwise lines, was thrown on to
rocks in the North Sea during a se
vere storm.

Including the crew and passengers
there were one hundred and twenty
seven passengers on board. A panic
followed as soon as the steamer
struck. Captain Deiderich jumped
among the frightened people and
members of the crew with a revolver
in his hands and threatened to kill
those who did not calm themselves.
However, he was overcome, and a
mad rush made for the boats.

It was quite evident if these boats
were launched in the sea that was
sweeping by they would be over
turned, but the passengers did not stop
to think of this. Suddenly, above the
bowl of the wind and the roar of the
waves, a voice rang out from the cap
tain’s bridge.

It was that of a little cabin boy, Al
bert Manderfeldt, fifteen years old,
singing in German, “Nearer, My God
to Thee.”

“If,” said an eye witness of this
scene “the good God himself had ap
peared, I do not believe a greater
calm could have come upon the
people. I was one of the few trying to
quiet them, but my efforts were use
less, and the captain had been
knocked senseless

“The people and the crew swarmed
about the bridge. Men, women and
children joined in the song. When
the last verse was ended, the boy
dropped to his knees and began to
pray in German. Everyone went to
his knees, even many whom I doubt
had ever prayed before. The boy said
simply in his prayer that all these
lives were in the hands of God, and
that if he willed they should perish
they would die like brave men and
women with their eyes and hearts up
lifted to him. If he willed that they
should be saved they would do all

December 15, 1908]
they could to stay by the ship until rescue came.

"Never again in my life do I expect to witness such a scene as when that prayer and song ended. Everybody immediately began to work to find out what condition the "Eldergisit" was in. Warm places were found for the women and children.

It was discovered that the boat would not sink, and if the storm abated within twenty-four hours she would not break to pieces.

The little cabin boy went about his duties as vigorously as anybody.

The following day everyone on the ship was rescued by life savers. The admiral ordered an inquiry into the cause of the wreck and the manner of the rescue. This brought out the story of young Manderfeldt.

When he was placed on the stand he was asked:

"Why did you sing and pray?"

He lifted his eyes in wonderment to the questioner and replied:

"I am a Christian. I always sing and pray."

"Then you do not pray only when you are in danger?"

"No, sir; I pray in my work; I pray when I am off ship."

The last question asked him was:

"Why do you pray?"

To this he replied:

"That is the way I know my God. I can talk to him and he can talk to me. You know, sir, it is a great help in anything you do to always have somebody with you."

"Oh, yes, I have my father and my mother, but I have God also, and my prayers help me nearer to him."

The boy refused reward for any thing that he had done while on board the wrecked ship, but his action and simple story have sent out a message more or less upon each other. The violets that grow at the foot of the lonely prairie, with two little children, in a frail shack twelve feet square, and her husband at his shop, eight miles away, from Monday morning till Saturday night, she endured the trials of pioneer life. After years of grasshoppers, cinch bugs, droughts and other drawbacks, the tide turned and prosperity came their way. A gentle, refined and quiet woman, she never complained under the most trying circumstances. She was a member of the Anglican Church all her life, and dearly loved its services. Without stout shoes, her pain was not simply worn out with the toils of a long and eventful life, she peacefully passed on to her home above. Funeral November 4, 1908.

Bible Text for Thursday, December 31.

This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. (Phil. 3:13, 14.)

This one thing let us do: Henceforth with one heart and mind—Forgetting all that lies behind,

And reaching forth into the things before, let us press on Until our glorious prize is won.

Headless of toil and pain and strife, A thirst for more abundant life, Desiring that our souls may grow Into his likeness, and to know As we are known, so let us press On in the path of holiness —Edith Hickman Dewall. Record of Christian Work.