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## Evangelical Visitor- December 27, 1909. Vol. XXIII. No. 26.

George Detwiler

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# 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. XXIII.

HARRISBURG, PA., DECEMBER 27, 1909.

NO. 26.

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### The Crowned Year.

"Thou crownest the year with thy goodness." (Psa. lxxv. 11.)

Our years are few and fleeting, but the years of God are throughout all generations. Centuries come and go; generations are born and die; but God rules all the ages, and pervades and quickens all the generations of men. His providence and his power bring to us all the brightness that comes to our lives. It is to his covenant that we owe Summer and Winter, seed time and harvest, and all the blessings that mark the passing year.

Each year has its evils, its sorrows, its burdens and its calamities. Sufficient to the day is the evil thereof—sufficient to teach us that man is mortal, that earth is not our home, that our treasures should be in heaven, and that our souls can never find rest or contentment in this vale of tears.

But men are prone to dwell upon things which are unusual; the startling, the calamitous, and the criminal. A murder or a fight is heralded over the land, while the blessings of peace

in a thousand happy circles are unnoticed and unknown. A press conducted by men who know not God, and who neglect his Word, fills its columns with tales of brutal fights and bloody crimes, but has little to say upon such subjects as truth and righteousness, love and joy and peace. But we must not allow our minds to be warped and misled by such misrepresentations. For one fighter there are ten peaceable people; for one rogue there are ten honest men; for one vicious person there are many who are virtuous; just as for one who is sick and suffering there are many who can rejoice in health and strength and comfort.

God crowns the year with plenty. There is bread enough and to spare. If men lack bread it is usually because they have spent their money for whisky and beer and tobacco, or other useless things,—because their wasted time, or squandered earnings, or neglected privileges have left them in poverty, when sobriety and diligence would have insured them comfort and wealth.

God crowns the year with health. No pestilence walking in darkness, no destruction wasting at noonday, no dread scourge sweeping over the land, has consigned its millions to the tomb. Men have health, unless by vice, or gluttony, or intemperance, or imprudence, or uncleanness and neglect of sanitary laws, they bring upon themselves evils which the Lord never desired that they should endure.

God crowns the year with prosperity. He gives seed to the sower, bread to the eater, work to the toiler, and to the faithful laborer he sends prosperity. The idlers, the vicious, those who reject the labor and the frugality which the Lord appoints to men, and who, misled by other guides, seek artificial and expensive modes of existence, and wear out their lives in the chase after the excitement, frivolity, and dissipation of city life, may find toil and poverty and struggle. But those who are content with the lowliness, economy, and quiet of an honest toiler's life, find peace and blessing, comfort and prosperity, such

as a pleasure-seeking world can hardly hope to enjoy.

God crowns the year with peace. It is not always so. Wars and fightings come of human lusts. The roll of war-drums, the thunder of cannon, the rush of cavalry, and the tramp of armed men, carry sorrow to ten thousand homes, and grief to multitudes of stricken hearts. How much should we thank God for years of peace; and how earnestly should we pray for kings and all that are in authority, that we may lead quiet and peaceable lives, in all godliness and honesty.

God crowns the year with great progress in his own work. His word runneth swiftly. His gospel goes in to all the world. Doors fly open; dark continents yield up their secrets; herald angels fly swiftly, and beautiful upon the mountains tops are the feet of them that publish peace and proclaim salvation to the lost.

All the goodness which crowns our years comes from God. Our health, prosperity and peace, our exemption from wars, famines and pestilence, is the direct result of knowing God and his word. Wherever nations know not God, poverty, wretchedness, misery, war, bloodshed and strife prevail. There is no peace or permanent prosperity to the wicked. The famines that sweep off thousands, are all in heathen lands, and are impossible in lands where Christianity has produced intelligence, fostered progress, and led to the invention of modern means of transportation, which are known only to those nations which share the knowledge of God.

The diseases which scourge nations are of heathen origin. The Asiatic cholera springs from the great festival of Juggernaut, where thousands of wretched pilgrims die and pollute the air with their decaying bodies. Heathenism has no medical science; and in Christendom wherever nations are rotting down into decay it is because of intemperance, or luxury, or lust, and vice, and other sins against God.

God crowns our years with good-

(Continued on page 10.)

# Evangelical Visitor

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## EDITORIAL.

### A New Year Meditation.

The present number of the VISITOR marks the close of volume 23, and is the last number of 1909. We are again reminded that

*"Time is winging us away  
 To our eternal home;"*

that the moments, the hours, the days, the weeks, the months, the years, are fleeting and

*"Eternity is drawing near."*

The hymn-writer seems to take a gloomy view when he writes

*"Life is but a Winter's day,  
 A journey to the tomb."*

This estimate of life seems to be hardly fair, because another poet writes

*"Life is real, life is earnest  
 And the grave is not its goal;  
 Dust thou art, to dust returnest  
 Was not spoken of the soul."*

*Lives of true men all remind us,  
 We can make our lives sublime;  
 And departing, leave behind us  
 Footprints on the sands of time.*

*Footprints which perhaps another,  
 Sailing o'er life's solemn main,*

*Some forlorn and ship-wrecked  
 brother,  
 Seeing, shall take heart again."*

Thus there are two views of life and we rather take the view of the one who sees more in life than only a Winter's day journey to the tomb. It is true that life has its dark side, its burdens, its trials, its difficulties. It is true that sorrow and bereavement are the common heritage of humanity. Again there are possibly many of the VISITOR family to whose home there came the messenger of death and the family circle was broken into and there is a vacant chair. Possibly a father, a mother, a child, does not gather in the circle any more. The place is vacant and life seems a burden in consequence. The bereft widow has to take up the burdens which in the past days were shared by the beloved companion; the lonely husband is bereft of her who had brought sunshine and joy to the home as the days were passing. Children have been left orphans; homes were bereft of the laughter and the song of happy childhood. All these things seem to countenance the Wintry day estimate, but when we remember that God still lives, that He is doing the best possible for His great human family, that through all these varied experiences His love is sure and cannot fail, and that those who are "in Christ" are in the place where "All things work together for good."

Recently there died a man who through bereavement, being bereft of a little daughter at the age of four years, four months and four days, learned that there is something else besides merchandise and making money. For seven months he was in rebellion against God for taking his child, but through it he was led to the experience of salvation, and then into a service that stands unique in the world. He was rich and could devote his time to the work of the Lord which he did in this and other lands, preaching in many places. But his lasting monument is in the many rescue homes he established in the larger cities of this and also foreign countries, for fallen girls. These homes are named after his daughter, Florence, of whom he was bereft. So it is true that

*"Out of my stony griefs,  
 Bethel I'll raise."*

But amid all the varied experiences we, as God's children are permitted to realize that God's goodness has followed us in many ways and He has blessed us hitherto. There has

been the hitherto of mercy and the hitherto of blessing, and may we not, "come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need?" The supply of grace is not exhausted—it "flows as fresh as ever from the Savior's wounded side."

So we desire to encourage all of God's little ones to keep looking to Jesus and as the year door of 1909 closes, may it shut out all that might work as a hindering cause in our progress and growth in the Christian life. Paul said, "I press towards the mark," and in the end he could also say, "I have finished," and "henceforth . . . the crown."

### Fads, Fashions, Customs, Laws.

A fad is a hobby, freak, or whim expressed in some peculiar mode of dress, way of living, or doing things. A fad when adopted by a sufficient number of individuals, circles or classes becomes the fashion. When a fashion becomes the prevailing mode of dress, way of living, or doing things, we have a custom, and custom long enough continued becomes a law—not the law of God, but the law of man.

For the faddist there is generally a certain amount of censure or ridicule, especially in conservative classes, communities or countries. For the law breaker there awaits a certain penalty from the power that instituted the law, it may be the law of society, community or nation.

Fads. In progressive, fast living America the changes in dress are so numerous that the fad of to-day becomes the fashion of to-morrow. Peculiarities in mode of dress are more generally spoken of as fashions than as fads. But from the point of view of Oriental peoples whose general mode of dress has not changed in centuries we are a nation of faddists on the dress question. The sleeve of the dress of women has been subject to many changes within my own recollection. There are many who are spending all their living and more to keep abreast of the fashions. The plain dressed people are often censured for having too much religion in their clothes. In some instances we doubt not that such a state obtains. But there never was a time when a standing protest and rebuke was needed against the wonderful extravagance in dress as now. I believe in a measure the modest garb worn by the brethren and others serves as such protest and rebuke.

Fads in the way of living are not

so open to public gaze, but when one reads the various articles on health in the daily and religious journals we get an abundance of the faddist's views. We have the breakfast food fad at present. New ones and old ones under new names, are constantly appearing on the shelves of our grocers. One family of which I have knowledge lived almost exclusively on puffed rice for several weeks. There is good sound sense in some of the present day eating fads and it might be well for many of us to break away from some of the old established customs of a large variety of highly seasoned foods at each meal, topped off with pie or cake. We are not likely to overdo the fad of thorough mastication of all food eaten. There has been a fad or fashion to have the walls of our houses papered but now we are told that we had better go back to white-wash again. The furnishings of the home are influenced greatly by fads and fashions. The open fire-place was used by our grandparents. Now the open fire-place is again finding its way into the most stylish homes. The post card fad is a good money maker for the government and seems to have gotten into the fashion stage of its existence.

We would scarcely look for fads in methods of doing things, but in this sphere we believe we see their greatest usefulness. It was a whim of fancy for Robert Fulton to think that a water-voyaging vessel could be propelled by steam, but his fad has developed into a law of great usefulness to the world. In reference to him and others who bring in new methods of doing things the expression is true that "we worship those whom our fathers persecuted." No American farmer would think of plowing without the use of an iron plow; yet the verdict, of a committee sent by the Royal Agricultural Society of England, to see the first one work, was, that "the iron plow poisons the soil and makes the weeds grow." The first introducer of clover in Virginia, was told by his neighbors that he could grow it on his own farm, but would have to take every precaution from having it spread to their fields.

To put in motion some new mechanical appliance is not really new, but only discovering or applying some law which God has placed in His great universe for the use of mankind. Since the discovery of coal oil we have developed many uses of the wonderful fluid. If it is not wrong for a farmer to use gasoline in pro-

PELLING his farm machinery it should not be wrong to have him use it in propelling a vehicle to carry him over the public highway. However, in this we see a fine distinction which it would be well for us as non-conforming Christians to observe.

When the bicycle first came out it was a fad to have and ride a wheel. Now men get wheels mostly because they have real need for them in their legitimate business. People used to, and I fear even yet, get automobiles because it is fashionable. If we as non-conformed Christians want to be consistent we had better wait until the use of the automobile has become the custom. In the present fast-moving age we are more likely to err on the side of being too fast than too slow in God's sight at least. Let your moderation be known in all things.

H.

#### Bible School Subscriptions.

We have been requested to report from time to time the amount of funds subscribed for the Bible School and Missionary Training Home. The amount actually reported to this office is \$2,719.35. We understand there is \$500 in sight in a district that has not sent in its report, and also a certain sum by an individual in the West who has not yet reported to us. We wrote to the party for a statement of the amount, but have not heard from him. It would be more satisfactory if all would report to this office.

Necessity drives the East Michigan brethren to make another earnest appeal to the whole Brotherhood for assistance in meeting the indebtedness incurred by building the parsonage at More Town Center. The appeal is made under sanction of General Conference. Elder Lyons reports that so far only \$153.42 have been received from outside of Michigan. A brother has \$267.80 in cash in, and work that would make the amount to exceed three hundred dollars, and he feels that the money is due him and should be quickly forthcoming. It will be noticed in Reports of Funds as they appear in the VISITOR, that the Michigan church is not behind in its contributions for the different mission funds and also the City Missions. They have given up the building of a church in Custer, as the money is not forthcoming, but the indebtedness on the parsonage should receive attention at once. Will not all the bishops make a special effort in their own districts, and have a

generous free-will offering sent on to Bro. J. S. Witmer, Brown City, Mich.?

Our budget of news from Africa in this number is especially interesting. Possibly that which will be of peculiar interest to our readers is the news of the marriage of two of the workers, and we join with the many others in sincere congratulations. May the union thus formed be recognized, sanctioned and blessed of the Lord. May their usefulness in the work to which the Lord has called them be increased two-fold, and may they enjoy much happiness during life's journey. But of equal interest, only in a different way is Bro. Engle's account of the evident progress of the work among the natives, and may the work continue to advance under the blessing of God. Sr. Davidson has gone south for a much needed change and rest. Her address is Port Shepstone, Natal, South, Africa, until further notice.

A promise which we made some time ago made it necessary for us to be absent from our office during the greater part of the week following December 11. During that week we assisted in a series of meetings held at the Conoy, M. H., Lancaster county, Pa. We assisted in five meetings at that place, and attended one meeting at the home of Bro. S. Groff near Bainbridge, and one meeting in the church of God Bethel at Bainbridge. There was a fair attendance at the meetings and the members stood by the work with testimony as opportunity offered. We enjoyed the fellowship of the saints, and there was evidence of some conviction, the time seemingly was too short to secure any visible results of success in the saving of souls. It was however a time of seed-sowing and we hope it may be watered by God's grace and become fruitful in future days.

It will be seen by Sister Stover's letter that the good work at the Messiah Orphanage is still going on. Forty-nine children and three workers is quite a family. We often rejoice that this work was started and kept up, and with evidence of God's approval and blessing. The school-room is an interesting, a busy and a full place during school hours. It is a necessary part of the institution, and Sr. Hoffman is doing a good work in her capacity as teacher. But there is need of assistance in carry-

(Concluded on page 16.)

## NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

### Addresses of Missionaries.

#### Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Jesse and Dorcia Wenger, Matoppo Mission, Bulawayo, South Africa.

H. Frances Davidson, Adda G. Engle, Myron Taylor, Choma, N. W. Rhodesia, South Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Mtshabezi 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, Modersfontein 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. 6 Sudder Bazaar, Dilkushi, Lucknow, India.

The following are not under the F. M. B.:

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.

#### Central America.

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

### Our City Missions.

Philadelphia, 3423 N. Second street, in charge of Bro. Henry B., and Sr. Lydia Burkholder.

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

Chicago Mission, 6039 Halstead St. In charge of Sister Sarah Bert, Bro. B. L. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 1225 W. 11th street. In charge of Eld. J. R. and Sister Anna Zook.

Toronto, Ont., Mission in charge of Webster and Martha Burtch, 740 Lansdowne ave.

Jabbok Orphanage, Thomas, Okla., in charge of A. L. and Anna Eisenhower.

SOUDERTON, PA.—According to arrangements, Bro. Jacob S. Heisey, of the Manor district, Lancaster county, started a series of meetings at the Silverdale M. H., on Saturday evening, November 20, and were continued up to the following Saturday evening, the 27th, when the meetings were changed to the Souderton M. H., on Sunday evening, and closed the following Sunday evening. The brother's wife also came to his assistance part of the second week, and was a great help in the work of the Lord. The meetings at both places were fairly well attended and the brother did not shun to declare unto us the whole counsel of God, both to saint and sinner, and we must believe that some were under heavy convictions, but were not willing to yield. On the last evening of our meeting one penitent soul requested special prayer: she was in real earnest about the matter, and no doubt the blessings will come as she obeys. The Psalmist says, "So teach us to number our days that we may apply our hearts unto wisdom." Let us not get

weary in well doing for in due season we shall reap if we faint not.

In Christian love,  
HENRY F. ROSENBERGER.

CHAMBERSBURG, PA.—On November 6, special meetings were commenced at the Mount Rock M. H. and continued up to the evening of the 20th. Elder J. H. Smith, of Ohio, labored in this meeting, preaching the word with power clearing himself, although there were no visible results in any being saved, the believers were greatly encouraged.

One evening during the duration of this meeting the meeting was lifted on account of the communion meeting at Air Hill, held November 13. The attendance at this service was quite large. The Elder of the district, M. H. Oberholser, was not able to be present on account of being called from home on some special business. In his absence, Elders J. D. Wingert, of South Franklin district, and J. H. Smith, of Ohio, officiated at the services.

There also was a two weeks' meeting held at the Zion Mission, Chambersburg, Pa., closing on December 5. Four persons stood for prayer during this meeting. May the Lord bless and encourage them on the way. Elder Smith had charge of this meeting also. We have learned to love the brother during his stay with us. May God continue to bless him.

A. H. WINGERT.

OWOSSO, MICH., November 21, we the brethren and sisters of Carland, having with us Bro. Peter Steckley of the Markham, Ont., dist., commenced meetings. On November 24, Bro. T. S. Doner also of Markham joined us in the work. The meetings were continued up to the present date, December 14. But on account of very stormy weather the attendance has been small for the last week. Bro. Steckley, after being with us a little over a week, was called home on account of sickness in his family.

The brethren came filled with the Spirit and have been faithful in preaching the word, which has been edifying to the saints and solemn warning to the unsaved. The meetings have been of a very solemn nature. Parents plead for their unsaved children amid sobs and tears, and yet the awful foe of humanity holds them bound by the chains of sin.

Five of the Sunday-school children have made a start, and we pray God may keep them true, and give us older ones wisdom to care for the lambs.

May the dear Lord bless our dear brethren for their faithful labors.

JONATHAN LYONS.

Owosso, Mich. R. F. D. No. 8.

NEWBURN, KANS.—Our meeting commenced November 22, Elder Eyster of Oklahoma having charge of same. On account of much rain the attendance was rather small. In the beginning of our meeting quite a few of the members were to the altar seeking sanctification.

If the purpose was as pure and firm as a Jacob of old no doubt it will tell in their future lives.

There were four who gave their hearts to God and claimed they had found peace, and several others who were on back ground renewed their covenant, confessing that the reason of their failure was because

they were not willing to face the past record of their life. May God bless these honest confessions and may God have His will enthroned in their lives.

Bro. Eyster held forth the word of God without respect of person. May God bless him for his labors. On account of much rain and snow Elder Eyster started for home December 3.

B. F. JURY.

### An Orphanage Letter.

"What hath God wrought?" (Numbers 23:23.) These words were very forcibly impressed on my mind some years ago when I heard a certain minister use it for a text and the words proved a benefit to me. Dear reader, to get the connections please read Numbers, chapters 22 and 23, how we with Baalim will stand for God and as we read in chap. 22:35, only speak the words God would have us speak. When God has control of our heart we will go at His bidding if our life has become a life of victory if we have found the liberty in Christ Jesus. Galatians 5:1. Ah, we say without a doubt, "What hath God wrought?" In looking over my past life I can say with hymn No. 85 in the spiritual hymnal, 2nd verse. "He has wrought in me a sweet and perfect rest." Glory to God for the satisfaction we find in Jesus Christ. How marvelously He brings it about! Here of late we cannot help but say, "What hath God wrought?" Since I am at the Orphanage how wonderful the dear ones have helped to bear the burden; how our hearts are gladdened by the liberal donations we received. "What hath God wrought?" On Thanksgiving we were so doubly remembered; we wish for all those who have had share in this work that God may bless them abundantly. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." (Ps. 41:1.) We are all well, three workers and forty-nine children. "What hath God wrought?"

Your Sister,

MARY K. STOVER.

Messiah Orphanage.

### A Sister's Letter.

"I will say of the Lord, He is my refuge, and my fortress, my God, in Him will I trust." As we were permitted to feast and drink of the precious food from God's word, I felt to tell others. The word says, "Let the redeemed of the Lord say so." "Let them that love His name be joyful." My song is "Praising my Savior all the day long." I am so glad when old things pass away and all things become new, that we have a new song in our mouth: and O, I praise God that I was ever willing to take the narrow way. I can say with David of old, "Surely, I have behaved and quieted myself as a child that is weaned of his mother. My soul is as a weaned child." After I have been weaned from the world I would be ashamed to look like the world, even as a child that is weaned would not take the nourishment any more. I once loved the pride of this world, with my whole heart, but; praise God, when I gave my heart to Jesus I was completely turned. I could no more walk in the vanity of my mind. I would be ashamed of God to take one step in pride. I can not express my joy and happiness in serving the Lord.

It is beyond expression. Humility, that low, sweet root from which all heavenly virtues shoot.

We have had brother Jacob Heisey with us and he certainly did not shun to give the whole Gospel. We could feel his hands are free from the blood of all men. We also had the pleasure of having his dear wife with us a few evenings. We praise God for the power that the brother had to preach the word. It brought conviction, but O, Satan has the people chained so tight at Souderton that they think it impossible to break the chain. But we are glad to say that one soul came forth and said she would not leave the house till prayer was made for her. She confessed she was a sinner, and would like to walk in the narrow way. She was a professor, but we found by her talk, not a possessor. Praise God, we can say, "I have purchased the Pearl of great price." It is for every one who is willing to lose all for it. Pray for us and our brethren that labor so faithfully with us teaching us to keep in the narrow way that leads to heaven.

My prayer is that God will bless the beloved brother and sister on their way through life's journey, and that they will be kept at the feet of Jesus. Pray for the dear one that she will obey God. My prayer is that sinners will come flocking home: that would be joyful.

Your unworthy sister saved and kept by the power of God.

LAURA ZENDT.

Souderton, Pa., Dec. 9, 1909.

#### A Generous Donation.

We, the Brethren in Christ, of Cumberland district, do hereby very gratefully acknowledge the free-will offering, the sum of fifty dollars, given by Charles Otto, of Boiling Springs, Pa., for the support and further advancement of our people in the spreading of the gospel in the foreign fields: Our prayer is that God may be glorified thereby, and that the giver may be richly rewarded and blessed, both temporally and spiritually, and that many souls may be placed upon his crown. "Inasmuch as ye have done it unto the least, ye have done it unto me."

#### A Trip North.

(Continued.)

Early in the morning we were ready to start on, having arranged with Mr. Smith the night previous for a guide to show us on to the ford where we were to cross the Rafui river. We had only gone a short distance when Bro. D., going down to the river's edge, saw a crocodile on the sand. A few shots turned him on his back, but in the struggle he got off into the deep water and sank; later on our carriers asked us why we did not tell them as they would have eaten the meat.

About mid-day we reached a small kraal on the banks of the river; here we stopped for lunch and found out that we could cross at this place. The native at the kraal had a boat, but said he could not take us over that afternoon on account of the high wind, but said if we would wait until morning he would take us over, which we concluded to do, because it was eight or ten miles to the next ford and we did not feel inclined to walk farther than necessary. We spent the afternoon in rest-

ing and fishing; next morning we were up early, had breakfast and were soon ready to cross. We called the boatman, and told him we were ready to cross. He wanted to see what we would give him to take us over. He wanted limbo (calico). We showed him what we would give; he was satisfied and was soon dipping the water out of the boat, closing the leaks with mud and preparing for the task.

Let us have a look at the boat before we start across and see if we care to cross in it. It is hewn out of a tree; this one was a very crooked one, resembling a snake crawling along on the ground. It had three bends in it. It was about twenty feet long and eighteen or twenty inches wide in the middle. There was just room enough for a man to sit down in it, if he was a large person he would find it a close fit. As for myself, I felt safest not to get wedged in, in case we had a spill it would be more difficult to get into a position to swim. I must say it was extremely tilty; one could scarcely move without it feeling as if you were turning over into the water. We had a very clever boatman who was equal to his task and with good skill manipulated the little craft loaded to its full capacity across and back again. It required a number of trips to take all of our party and parcels over. The stream was both wide and deep. It was just as well we had a clever man at the oar, otherwise we might have been a good feed for crocodiles, as the river abounds in great numbers, but we did not come in contact with any. It was all over in about an hour and we felt relieved to think that we were across.

We now had a long, hard tramp before us across swamps, through high grass, without a path. This lasted for several miles when we struck a path leading to a kraal. We now left the river, not to see it for some days as it afterward proved. It was now after mid-day and the sun was very hot, so we concluded to stop at this place for the remainder of the day and night.

Our carriers were getting tired and foot-sore, so we concluded to get two more men as carriers and a guide to help along. These we got after much talking and bargaining, but we had only gone a short distance the next morning when one of the three men deserted and went back home. This was also a large settlement of needy people—hundreds who have never heard of Christ and was only one of the many we had passed along the way. We pitched camp at four in the evening and went to look for meat as our supply was running very low. We were successful in bagging three buck so we were once more well supplied with meat. After a good night we were off again. Our point was now to reach a large kraal at Nalabanda; the path was now in many places more difficult, leading through swamps and over rough roads (native foot path). Every now and again we were compelled to take off our boots to wade mud and water; this caused our feet to be tender and sore. Our carriers too, were becoming more foot-sore all the time so that it was most difficult for them to get along with heavy loads to carry, so that our progress was slow. We got more help and got on better as far as Nalabanda. We were now on the Kapui flats, where no wood grows to speak of.

We had to buy wood for cooking and many places we could not get sufficient of that. Weeds is used instead of wood and these we bought from the natives. This is a most unfortunate thing for our traveling, especially in a lion country where one depends on fire to keep them away at night time.

We reached Nalabanda late one evening, tired and worn; they received us well, brought plenty of wood and meal in exchange for meat. This is a large kraal of several hundred people. There is soon to be a teacher placed here by the Methodist Mission. Here we saw the large cone-shaped head-dress worn by this tribe years ago, but now are not much worn; not the large ones. Small ones are worn by all. There were three men who had large ones; one we measured that was four feet long. They are made of hair, some of their own and some of that they get from other people when they cut their hair. Their hair is woven together in such a way that it forms a cone. It is about four inches at the head, standing straight up from the head. At the top it comes to a point. When asked what they do at night to lie down they informed us that they tie a string to the end of the cone and the other end of the string is fastened to the rafters of the hut, so that when they lie down the string keeps the cone lifted up from under the head. Some one made the remark that if the women in America were to see this way of putting up their hair they would all take to it and it would be the style. I am rather inclined to agree with the thought, having been away from America for eight years, perhaps I am in no position to know, but if we may judge from the display we see in magazines and papers we think it quite possible that it would take rather well because it looks ridiculous. This style would be in especial demand because by this method the scalp is drawn upward so hard that it takes all wrinkles out of the face. This is the most successful method to prevent wrinkles that we have yet seen. We find old people here who practice this method as free from wrinkles as young people. We do not believe in styles, but if people will have them why not adopt such that have at least one point to recommend them.

(To be continued.)

H. P. STEIGERWALD.

#### The New Year.

Another New Year's day has come;  
Another year has quickly flown;  
And some of us yet here remain  
To hail the year of Nineteen-ten.

How many of us will remain  
On earth, when New Year comes again?  
Is quite a problem, yet 'tis true  
Some will have died, shall I? shall you?

And if 'twere I, or if 'twere you,  
Would we be ready then to go  
And dwell with Christ above the sky  
Where we shall live, and "never die?"

O blessed thought, and shall it be  
That we shall live eternally?  
Yes! yes! 'tis true, on that blest shore  
We'll live! and live! to die no more.

—Sel. by Lydia Sider.

Stevensville, Ont.

"Go in and do your best. It will be the key to something better."

"It is hard for the leek to see why people prefer the lily."

## OUR CONTRIBUTORS.

## The Bright Forever.

Breaking through the clouds that gather  
O'er the Christian's natal skies,  
Distant beams, like floods of glory,  
Fills the soul with glad surprise.

And we almost hear the echo  
Of the pure and holy throng,  
In the bright, the bright forever,  
In the Summer-land of song.

Yet a little while we linger,  
Ere we reach our journey's end;  
Yet a little while to labor,  
Ere the evening shades descend.

Then we'll lay us down to slumber,  
But the night will soon be o'er;  
In the bright, the bright forever,  
We shall wake, to sleep no more.

O the bliss of life eternal!  
O the long unbroken rest!  
In the golden fields of pleasure,  
In the regions of the blest.

But, to see our dear Redeemer,  
And before His throne to fall:  
There to hear His gracious welcome,  
Will be sweeter far than all.

—FANNY CROSBY.

Christian Walk Carefully.—II.  
Peter 3:14.

The article entitled, "Preach the Word," on page 6, November 15, VISITOR, has drawn mild criticism from some of its readers, which may call for further explanation. The writer is called in question in regard to the statement, "Our Lord has given His church and people a beautiful, plain, easily provided sanitary order." "Why will our brethren evangelists not stand up boldly in defence of such a high heaven-born order?"

The writer did not then, neither does he now think, that he exceeded the limitations of Scripture, or the ruling of General Conference in those expressions. He probably should have given more scripture references upon which those statements were based. The Holy Bible, both old and New Testaments, contain many expressions, the spirit of which plainly teaches the principle of non-conformity to the world in all of their unholy and worldly associations. Wear holy garments (Ex. 28:2-4). "Be born again" (Jno. 3:3-6) means a new creature in Christ Jesus (I. Peter 1:22-25; Tit. 2:11-15; Ex. 19:5-6; Deut. 14:2, and 26:16-19.)

Jehovah has always had a people who walked in all His statutes, commandments and ordinances, though sometimes few in number they were unlike the nations around them. They were an humble people, strictly forbidden to form alliances with other nations (Ex. 23:31-33; Deut. 7:2-11); not to dress promiscuously (Deut. 22:5); to be cleanly and pure

in their habits. Aaron and his sons to be clothed in garments unlike other people (Ex. 28:36-43). Uniformity in dress not wholly confined to the priesthood (Numb. 15:37-40). This mark of distinction in dress between Israel and the nations was simple and easily complied with. Too plain and simple for the proud and haughty Gentiles who enjoyed so many "fat things and changeable suits of apparel" (Isa. 3:22). And why did God demand this non-conformity to the heathen world in dress? (Zep. 1-8.) "That ye may remember and do all my commandments and be holy unto your God—I am the Lord your God."

As long as Israel walked humbly with God and obeyed His law, they were blessed and prosperous. (Deut. 28:1-10.) "But if thou wilt not hearken," then (Deut. 28:15-20). Israel's prosperity and contact with idolatrous people tended to increase their thirst and longing after the abominations of the heathen, in which her sons and daughters indulged to their heart's content. So severely reprov'd by the prophet (Isa. 3d chap). We notice that Israel enjoyed God's favor and blessing when they obeyed Him in all things. So are we if we, from the heart, observe His sacred word, given by inspiration of the Holy Spirit. Jesus Christ chose His disciples from the common unlearned people (Acts 4:13.) He taught them principles of self-sacrifice and self-denial (Matt. 16:24; Mark 8:34, and 10:21; Luke 9:23). He also warned them to beware of the leaven of the Pharisees and of the Sadducees, against pride and self-exaltation. (Matt. 18:1-6, 20, 25, 28; 23:1-33.) Do not the popular churches of our day fairly represent that condition? Their pride, and extravagant display of fine and fashionable clothing may even excel those whom our Lord so severely reprov'd. I am glad He has something better for His people—"Ye are the light of the world—Let your light so shine." (Matt. 5:14-16.) The Church of Jesus Christ is a visible representative body—"Ye have not chosen me but I have chosen you." (Jno. 15:16-19; I. Jno. 4:1-5.) How could one consistently declare, "Ye are not of the world," if those to whom He referred would, in their general deportment be worldly—follow the world in all their extravagance, pride and ungodliness! Jesus promised to send the Comforter, the Holy Spirit, "To reprove the world of sin" (Jno. 16:7-8), to abide with them and "teach you all

things." (Jno. 14:17-26; and 16:13-15.)

The founders of the Brethren in Christ church were Spirit-filled men, directed by the word of God, the Holy Spirit being their guide. When they declared the fundamental principles upon which the church stands as a beacon of light to the world, including "a beautiful, plain, easily provided, sanitary order," who dare say that it was not from the Lord? That "which the Holy Spirit teacheth" (I. Cor. 2:11-14), not a crude invention but a well-becoming Christian order given by revelation of the Holy Spirit based on the word of Divine inspiration, taught by the apostles and practiced by those who were true and faithful in the Christian church. (Rom. 12:1, 2; I. Cor. 11:1-16; II. Cor. 6:14-18; Gal. 1:11-12; I. Tim. 2:8-10; I. Peter 3:3-5, and 5:5.)

These scriptures all bear out the true Christian principle of non-conformity to the world in dress, both in their literal and spiritual signification. In the face of these scriptures, does it not appear as "a high, heaven-born order," high as the heavens above the ever changing fashions of the world, the inventions of lewd men and women, so corrupting in their influence?

Dare we say that the Brethren who teach these Bible principles are "teaching as doctrines the commandments of men?"

The decisions of conference on these questions are not mandatory but advisory, the Bible being our text book. Those who are true and faithful to their calling and the leading of the Holy Spirit willingly and readily comply with the order without compulsion. There is one order for city and rural districts, all who have complied with the order have done so by choice, not by compulsion. Much love and forbearance with those who are not subject to the order, is the only definite policy by our

BRO. D. V. HEISE.

Clarence Center, N. Y.

One day a pastor in calling at the business place of one of his wealthy parishoners noticed the letters "M. P." on the front of a drawer in his office. He asked what it meant. The man explained that when he became a Christian he took God into partnership, and that "M. P." stood for "My Partner." They had but one pocket-book between them and that was kept in the Partner's drawer. If the pocket-books of all Christians had an "M. P." monogram upon them, how long do you suppose we would be giving

less than ten cents a week for both home and foreign missions? How to get the Church of God to take God into partnership is the question of the hour. There is no other question more worthy of consideration, no one that so vitally affects the happiness and prosperity of the Christian.—*Selected.*

FOR THE EVANGELICAL VISITOR.  
Homeward Bound.

BY W. R. SMITH.

Paul was going up to Jerusalem for the last time. In an important sense Jerusalem was his home. In all of his travels through the various countries that he had visited he had seen many of the great world renowned and famous cities, but to him there was no place like Jerusalem.

The careful reader of the life of Paul will see that in all of his wanderings the heart of the great Apostle ever turned with longing to the historic city of his people, and there was a sort of homesickness for the city of his early joys and triumphs.

On his homeward journey, Paul made use of every opportunity to help and cheer those he came in contact with. Because he would never again see his fellow disciples in the various places he passed through, was no reason why he should not give them a word of hope and comfort to strengthen them in their Christian life. How the talks and prayers of the apostle must have revived the spirits of these wayside brethren, as he recounted to them the glorious triumphs of the gospel among the once heathen idolaters. In fact, part of his great work while traveling alone down the pathway of life was to brighten the way for others.

With what tender affection the elders of Ephesus cling to him, sorrowing that they shall see his well-loved face no more. What blessed fellowship they had as their spirit-filled heart love went out to each other. Truly as a Christian poet sung long years ago, "The fellowship of kindred minds is like to that above." And to think they shall never see the grand old man any more. While the moaning waves as they rippled along the sandy shore seemed to murmur a sad refrain, nevermore.

No wonder they wept at parting from this faithful old hero of the cross, for no man since has fully measured up to his standard of power and influence, which has become world-wide.

Every true believer in Christ is a pilgrim journeying over the desert plains, and stormy seas of life to the New Jerusalem above. Each pass along this life's pathway but once, the first, last and only time. How are we improving the golden hours along the way? Are we like Paul, helping to comfort and strengthen our fellow companions by word and song and deed, that they may safely reach the home of the blessed at last?

The storms and waves may dash around our frail and shattered barks, but they cannot beat us back, for as the steamer's fires under the boilers burn more brightly when facing the gale, so these trials are blessings in disguise, when patiently endured, and only further us on our way. Improve the present hours along the way home in some labor of love for Jesus. Soon the voyage will be ended, and with songs of victory, we shall anchor in the haven of eternal rest.

*Fredonia, Kans., R. R. No. 2.*

FOR THE EVANGELICAL VISITOR.  
Servant or Friend, Which?

BY J. S. LEHMAN.

It is a noted fact that a friend occupies a higher relation in the family than a servant. However, the servant may be faithful in all the relation of a servant, yet he does not know the particular things his lord doeth. He is one who serves or labors for another; to render obedience; to be a servant; to wait; to discharge the requirements of an employment, etc, etc.

A true friend has large respect for his lord, and would under no condition violate his commands. Jesus said, "Ye are my friends, if ye do whatsoever I command you." "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends: for all things that I have heard of my Father, I have made known unto you."

*How can we reach the highest apprehension of distinction between servant or friends?*

"And a certain woman, named Martha received Jesus into her house." "And she had a sister called Mary, which also sat at Jesus' feet, and heard his word." "But Martha was cumbered about much serving, and came to Jesus, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." "And Jesus answered, and said unto her, Martha, Martha, thou art careful, and trou-

bled about many things: But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." (Luke 10:38-42.)

The words, "Lord, dost thou not care that my sister hath left me to serve alone?" give rise to a higher apprehension of the distinctness between a servant or friend. There comes a time in our lives, sooner or later (i. e., if we go every step with Jesus) that will bring us to Heb. 4:10. "For he that is entered into his rest, he also hath ceased from his own works."

Now Jesus loved Martha, Lazarus and Mary, for He and His disciples oftentimes met with them at their home, and they made Him a supper, and Martha served, but Mary brought an alabaster box of very precious ointment, and poured it on His head, as He sat at meat. Even the disciples of Jesus had indignation in their hearts, saying, To what purpose is this waste? Dear ones, we can very readily see that Mary was a type of the gospel, and Martha a type of the Mosaic dispensation. Now let us see what Jesus further says, with regard to Mary's choice of the better way (i. e., the "Gospel way"): "Where-soever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." (Matt. 26:13.)

We have not a few Marthas in this section of country; they are a very industrious people. I presume if Jesus would pass this way, not a little number would just be ready to make Him a grand supper, and comparatively few Marys to sit at Jesus' feet, and hear the gracious words which would proceed out of His mouth.

When Jesus was demanded of the Pharisees when the kingdom of God should come, He said, "The kingdom of God cometh not by observation." The Marthas try to receive the kingdom of God by observation; but the Marys, "Lo. . . . within them."

*Manheim, Pa.*

DRINKING A FARM.—"I figured out, years ago," said a prosperous farmer, "that with very moderate drinking I drank an acre of good land every year. So I quit." Here is a temperance lecture done up in a small parcel convenient for handling.—*The Youth's Companion. Selected by Katie Winger.*

Sin is poison to every faculty of man.



For the EVANGELICAL VISITOR.  
Charity.

BY ARCHIE CARMICHAEL.

Paul tells us that there "abide:th faith, hope and charity....but the greatest of these is charity." We must all have some degree of faith, for without faith it is impossible to please God. And, we should ever be able to give a reason for the hope that is within us; which shows that we ever have a hope or expectation of attaining to some stage of bliss as a result of our being united with Christ. But, important as faith and hope are in the Christian life, far more so is charity; for Paul says, "the greatest of these is charity." If a person has true charity, faith and hope will be shown as a result.

What is charity? It is a supreme love towards God along with a universal good will towards our fellowmen.

We may state that we love God with all our heart and with all our soul and with all our mind, but if such statement is not supported by an exemplified good feeling towards our fellowmen it does not carry much weight with it. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And again, "thou shalt love thy neighbor as thyself." Neighbor means any person—black, white, red, brown or yellow—that may need our help.

There is a pleasing story related of Abon Ben Adhem, who had a vision, in which he saw an angel writing in a book of gold the names of those that loved the Lord. Abon was anxious to know if his name was on the list. Not receiving a satisfactory answer, he wished then to have his name put down as one that loved his fellowmen. Afterwards the list of those that loved the Lord was shown to him, and Abon saw that his name led all the rest. This may or may not be fiction; but the lesson that it teaches is applicable to each of us. Ben Adhem wasn't positive that he loved the Lord, but he was sure that he loved his fellowmen; and this love towards his fellowmen entitled him to be placed on the list of those that loved the Lord.

Paul, feeling the importance of charity, devoted a whole chapter to the praises of that special gift. I. Cor. 13. Read it prayerfully! How do our individual experiences measure up to the standard it requires of us? We are told that charity thinketh no evil; how is it then that we not

only sometimes "think" but also "speak" all manner of evil about our fellowmen, the most of which has its source in our vain imaginings?

We have but to look to Christ as an example of true charity. He was oppressed, and he was afflicted, yet he opened not his mouth. He had not where to lay his head during his ministry and yet He didn't complain about that. He did good to all afflicted mankind while the self-righteous Scribes and Pharisees sought after His life. Even for them that crucified Him, He prayed 'Father forgive them, they know not what they do.'

So will we be able to suffer long and be kind and to bear all things and endure all things without thinking evil if we but follow after charity.

*Creekfield, Sask., Nov. 28, 1909.*

**What Kind of a Church Would We  
Have If All of Its Members  
Were Like Myself?**

BY MAZY DOHNER.

Not long since a messenger from God Himself, who was earnestly expostulating from the Scripture asked his audience the following question, to be answered individually: "What kind of a church would we have if all of its members were like myself?"

Having been impressed with the thought because of its depth of meaning to myself, believing too, that it is one with which multitudes of minds have never been exercised, so out of the pure heart love that the Father has recently given me to help "bring the prodigal world back to God." I felt like following the impression with expression and "pass it on."

There is not an individual of whom this simple, practical question should not be asked, and if we were living in accordance with the Word, then might the answer be, if all the members of the visible body of Christ were like Himself, we would have a glorious church.

But Jesus teaches us that the way that leadeth to eternal life is very narrow and few there be that find it, and that not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. A mere profession cannot suffice.

The backslider, who has been professing without possessing, knows, deep down in his heart that if all the members were like himself, we would have no real church of God at all, and that since the first time he dis-

obeyed his Father's commandments, that blessed Spirit took its leave, and the healing balm which years ago had often soothed his soul, he no longer enjoys. But the saints in Christ are made to rejoice because of the ample provision that has been made through the blood for the restoration of this soul. The Holy Spirit comes to him again and says, "Prepare to meet thy God." Almost he is persuaded when the evil one darts at him, saying: "You have tried it once and failed." "Do you now mean to announce to the world that you have been in the church a hypocrite, all these years? The thing for you to do is to continue your sinful life. I am sure you have been giving more to the cause than your neighbor and think of all those prayers you have offered in behalf of your minister! Now, come along, Mr. Backslider, and cover up your misery and distress; surely you had ought to bear it a few more years and even be lost, rather than publicly announce to the community your hypocrisy." Again, for the last time, God's Spirit visits him and says, "Son, son, give me thine heart. I will heal you of all your backsliding." Then with a mighty tearing away from the hosts of Satan, and calling upon God for freedom, as a response, the Prince of Glory fills his soul with that "Light Divine."

Glory be to Him who sitteth upon the throne, be the dominion tones of my soul, for such a matchless High Priest as Jesus Christ.

Were we to picture before your minds the life of a man or woman in the church, who is most detrimental to the cause in various ways, we would need only to retain the one just presented, that of the false pretender. But we must cry aloud, "Father, have mercy! God save the backslider! Holy Spirit deliver us from hypocrisy!" "He that is often reproved, but stiffeneth his neck and hardeneth his heart shall suddenly be cut off and that without remedy." To prove to you that the sentence pronounced in these words is true, recall how that God visited the early church with judgment. Ananias and Sapphira keep back part of the money received after selling their possessions and fearlessly tell Peter that they have laid it all at the apostle's feet. Suddenly death to both is the result. "Yes," we are made to exclaim, "if sin must abound let it reign without instead of within the church."

We have been dealing exclusively with that character who has no fel-

lowship whatever with Christ, the righteous. But let every Christian honestly ask and answer for himself this question, "If every church member were like myself, what kind of a church would we have?"

It is true that not all are called to preach from the pulpit, neither does the Holy Spirit bestow upon each of us the gift of healing. But He does single out each of us from among the world to be beacon fires, always ready to give a reason for the hope we have within.

S. D. Gordon, in his "Quiet Talks on Prayer," tells us that there are five outlets of power.

First: "Through the life, what we are just simply what we are. If we be right, the power of God will be constantly flowing out through us though we be not conscious of it."

The second outlet of power he says is through the lips, what we say. "It may be said stammeringly and falteringly. But if we are in touch with God, His fire burns whether the tongue stammers or has good control of its powers."

Third: "Through our service, what we do. Your best may not be the best but if it be your best it will bring a harvest."

Fourth: "Through our money what we do not keep but loosen out for God."

And for the fifth, he gives as the greatest outlet of power, prayer.

Can we not stop and take an invoice of ourselves to see what kind of stock we have on hand, whether the petitions and intercessions that go up to the Father are believing ones, and if our prayers are sometimes accompanied with passions and groanings for the lost of earth which sometimes end in "soul travail." Have we tarried at Jerusalem after we received remission for sins, until we were endowed with power from on high?

Let each of us truthfully ask ourselves one more question: Am I having power with God? If so, will there not be times in our lives that we are constrained to speak to the one who is sitting by our side in the car, concerning our salvation? If I am full of the Holy Ghost, surely I try to be punctual at the services. When the liberty is extended for public prayers will I never obey the promptings of the Holy Spirit? Do I go to the weekly prayer-meeting with a glowing testimony ready to be among the first if opportunity presents itself, or am I always about the last one to

praise the King or give a word of exhortation.

Perchance some dear, honest soul has involuntarily made a mistake, openly confesses it and expresses that he has given away somewhat to discouragement. Will we never help him along the way by singing some cheering, inspiring song? If you never have, the next time the opportunity comes into your life be ready to sing the following words and I will assure you of a blessing also.

*"O do not be discouraged,  
For Jesus is your friend,  
And if you lack for knowledge  
He'll not refuse to lend.  
Neither will he upbraid you,  
Though often you request,  
He'll give you grace to conquer,  
And take you home to rest."*

With these thoughts before us let us allow God to have a chance to mold and shape our characters. Then when the shades of evening steal o'er us and we are asked to take in exchange for our mortal bodies, bodies of glorification, we can leave behind us examples worthy of imitation.

1155 West 9th St., Des Moines, Ia.

#### Two Extremes.

By H. L. STUMP.

Humanity is subject to two extreme experiences. There are two objectionable positions to be avoided. There are two poles toward which it is easy to drift, the one is thickheadedness and stiffnecked, the other scatter-brain and instability. If there is any difference toward which one we are more apt to drift it is the former. Some folks have a perpetual tendency to be thoroughly set in their opinions and conclusions while others are subject to be blown about like chaff and tumble weed.

Some imagine they possess all the truth worth knowing and especially about religion and the Bible, others are like a cork on the ocean, tossed here and there and everywhere. As a consequence we have people who like the Pharisees won't believe even when the evidence is overwhelming against them and can be easily seen and grasped by an open, honest minded person. Then on the other hand there are those who are drawn into every eddy of fanaticism, superficial theory and worthless organization.

Neither of these characters are ideal or even very helpful to society. The one is bigotted, prejudiced and disgusting, the other fickle, unstable and unreliant.

But to find the medium is the happy fortune. Some one has said, "Be not the first to take up the new nor the last to lay the old aside." Meaning presumably that we should "prove all things and hold fast to that which is good," "to be transformed by the renewing of our minds." To be very sensibly open to truth, to frankly admit our ignorance on a multitude of points and then welcome every ray of light and truth whatever its nature or source, and more than that be looking for truth.

It may, and usually does, hurt to make room for new, well established facts. One may be compelled to grit his teeth and smile at the same moment. But who does not wish to be such an admirable person? How detesting not to be so. Not to be open for truth is to say I am equal with God, who is all truth. What a haughty position for one to assume! How clearly one betrays his ignorance! Jesus said: "I will send the Comforter, who shall lead and guide you into all truth," recognizing that we are always in the process of coming more and more into truth. Paul said, "now we look through a glass darkly, but then we shall know as we are known." In similar language all great Christian thinkers and heroes have expressed themselves about their limited knowledge of truth and what is.

On the other hand such characters have been least tossed about by every new doctrine, theory, notion and upstart conclusion, which came floating along. Paul didn't pretend to understand everything but he did believe that "Jesus died and rose again." And only when one gets hold of some fundamental proposition as Jesus Christ and his teachings can he, without fear of going astray or becoming superficial, be open to every sign of truth, for He (Jesus) is truth and all data must, to establish its claims, swing into harmony with Christ and His purposes. Then we can by His help make everything, that claims our loyalty, show its credentials. And by its credentials determine its value and worth in our lives. To be willing to learn and yet be established, to be honest in the face of facts and to believe that others are honest, whose experiences and conclusions are different than ours: to always welcome a better understanding of things and yet charitably cling to the old truths learned at mother's arm-chair is the hopeful sign of a living Christian.

## Aunt Huldah's Recipe Book.

"Class meeting," on this particular Sunday morning, had resolved itself into a season of "Testimony." One and another had told the story of his conversion, related especial incidents of temptation, or other experience of his religious career, when a middle-aged man, a stranger to most of those present, who had entered some time after the beginning of the session, rose quickly in his place.

"The story of the change from darkness to light, from death to life, in human experience is always one of intense interest to me," said the stranger; "And I have been especially interested in the testimonies of conversion that I have listened to this morning, as to-day is the anniversary of that never-to-be-forgotten morning on which I 'First saw the light.' It is just two decades back to that milestone on my earthly pathway—a waymark of the most vital significance, glowing ever brighter with the lapse of years.

"In my old home in Virginia we had a faithful old negress. She was born in slavery and refused to leave us on being freed by Abraham Lincoln's emancipation proclamation, preferring a home where she had always been well treated to the uncertainties of a life of which she had no knowledge.

"Aunt Huldah, as we called her, had been taught to read by us children, in violation of the slave education law, and most of her leisure time was occupied in poring over a much-worn copy of the Bible. How much she prized the old Book is indicated by the care that she bestowed upon it. Carefully wrapped in an old bandana when not in actual use, it was carried in a specially made pocket of her linsey gown, from which receptacle it was reverently withdrawn and consulted very many times in the interims of her work, while its snug resting place at night was beneath Aunt Huldah's pillow.

"Aunt Huldah's recipe book,' we children used to call it, in good-natured though thoughtless raillery.

"Dat's right chillen,' she would respond; 'De recipes in dat bressed book'll mek de meanes', no-count pusson ez sweet's honey; an' dey'll mek de ha'dest kin' o'work ez easy's singin', and her ebon face would shine with a wondrous light.

"But, Aunt Huldah,' we would ask, 'Do you believe them?'

"Duz I b'leeve 'em, chile! Duz I b'leeve 'em! Lan' o' massy, chillen!

Duz I b'leeve de bright sun's a shinin', or dat de win's a blowin'? Don't be askin' yer ole aunty sech fool questions.'

"There came a day following my college graduation when I reached home after a long absence. None welcomed me with more sincere cordiality than Aunt Huldah. 'I 'spect yer runnin' over full o' wisdom now, Mas' Henry,' and she chuckled good naturedly as she looked me over. I doubt not that my demeanor conveyed such an impression, though I thought at the time that I wore my honors modestly.

"Strolling into the kitchen after luncheon, I found Aunt Huldah oblivious to all temporal surroundings, poring earnestly over her 'Recipe book.' With a half deprecatory, half patronizing manner, in a tone meant to be judicial, I said: 'Aunty, I have been for four years in the greatest school of knowledge in this country, associating and talking every day with men who know a thousand times more than you do, and who have studied the Bible carefully in the language in which it was first written; now these men after all their study, have come to the conclusion that the Bible is nothing more than a well-written history and a collection of quaint epigrams, a good deal of which, like the story of Jonah and the whale, cannot possibly be true,' and I squared my shoulders in a self-important manner as I concluded—'And I agree with them myself.'

"The eyes that Aunt Huldah turned on me snapped portentously as she responded in tones whose assurance lent a dignity that commanded respect: 'Mas' Henry, I dunno nothin' 'bout what *you've* l'arned, nor 'bout de men dat l'arned ye; but I find prom'ses in dis yer book dat are firm as de eberlastin' hills, an' dey lif's me up, dey s'port me, an' bress de Lord, dey SAVES me, an' ten thousan' milyon college folks kaint shake me a single attum.'

"Never had I witnessed such unmistakably positive conviction as characterized every word of Aunt Huldah's utterance; nor had anything ever impressed me as did her declaration regarding the promises. 'There must be more than human meaning to that which can so transform a wholly illiterate and unschooled mind,' was my thought.

"I hastened to my room and proceeded to unpack my trunks. By one of those coincidences that are not offshoots of a chance, at the very outset of my task I came across the Bible

which my sister had given me four years previously. Mechanically and half listlessly I opened the book for the first time since it had belonged to me. Turning the pages casually, my attention suddenly was arrested by the cry of the Philippian jailor, 'Sirs, what must I do to be saved?' Hitherto my life had been one of self-satisfied complacency; but in that moment, even as I read that heart-breaking cry which has re-echoed down the ages, there entered my soul with the poignancy of a two-edged sword the conviction that I was a lost man. Eagerly, in fear and trembling, I read on and the response of Paul and Silas seemed to stand out as a clear revelation: 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Locking my door, I fell on my knees and, then and there, I did 'Believe' to the salvation of my soul."

The stranger went his way and we saw him no more, but I doubt if any of that little company has forgotten the facts of his conversion or the part that "Aunt Huldah" played therein.—*Selected.*

"Store your mind with God's own truth. This supplies the vital sap of the soul."

Friendship lasts the longer when not abused by selfish motives.

## The Crowned Year.

(Continued from page 1.)

ness, and the goodness of God should lead us to repentance. His great goodness gives us great opportunities, and lays upon us great responsibilities, which should be met by boundless gratitude, deep devotion, and great diligence in the 'Master's work.

The world is open for the word of God. He bids his people declare it. He desires that every redeemed man shall be a tree of righteousness, and a bearer of fruit to his glory. How sadly we have failed to do this. The great husbandman once more makes his rounds. His eye falls upon the fruitless tree. How many years he has come, seeking fruit and finding none. "Cut it down! why cumbereth it the ground?"

But mercy pleads, "Let it alone another year!" Let us improve the respite granted thus far, and let our lives be filled with fruitful devotion to the cause and work of Him who crowneth our years with His goodness, and who hath bought us by His own precious blood.—*Common people.*

## OUR YOUNG PEOPLE.

## "Thumbs."

"Sorry, my lad, but you won't suit!"

Philip Dalton, with an air of reluctance, left the desk of the venerable merchant to make way for the next of a number of applicants, all of whom were eager for the coveted position.

"Won't suit!" he echoed, as, in passing out through the general office, he was confronted by a large mirror. "A bit of farce, too," he muttered, as he recollected one clause of the advertisement: "Applicants must be of respectable appearance."

The bump of self-esteem was by no means undeveloped in Phil Dalton, and he drew himself up to his full height, as he chuckled: "'Respectable appearance,' eh?" at the same time taking in a full survey of his dignified form, which, from the carefully-parted hair to the highly-polished footwear, proclaimed him every inch a gentleman.

"My appearance is not at fault, certainly. What's the trouble, then? Mr. McKinnon complimented my fine penmanship, so that I passed muster in that line."

Just then he heard the word, "You'll suit!" and gave a quick glance in the direction of the private office. "Humph! Old Mac's evidently easily pleased, after all. That chap looks about as green as they grow—there's country stamped all over him. He'd be better employed, seems to me, in a cabbage-patch than as invoice clerk here," and with a sullen expression and dejected air he walked out of the office.

Philip Dalton had set his heart upon the situation in question, and his disappointment did not in any way mellow his temper. In fact, his good humor diminished to such a degree that his friends scarcely recognized him as he strolled homeward, so curt were his replies to their greetings.

He was half way home when Doctor Seymour's buggy drew up, and a cheerful voice said: "That you, Phil? Jump in my lad! I'm just bound in your direction." Phil reluctantly accepted the offer, then regretted it when he perceived that the doctor was making a careful diagnosis of his mental state.

"Phil, my boy, what's up? You've evidently been in Dumpsland to-day."

Phil tried in vain to bluff the question, but, noticing the doctor's face wore an expression of the kindest interest and sympathy, he told his trouble. Then he looked the doctor full in the face:

"See here, Doc, do you see anything wrong with me that would prejudice that old fellow against me? I want the truth, mind—pointblank."

"And won't be offended to hear it?" asked the doctor, earnestly.

"Not a bit! He's a sort of old woman with lots of whims, I fancy."

Doctor Seymour paid no attention to the last utterance of his companion, but said, abstractedly, as if to himself: "Thumbs."

"Thumbs?" repeated Phil in a bewildered tone.

"Yes, thumbs. See here," and the doctor took Phil's right hand as an illustration of the little sermon he was about to deliver.

"Do you think, Phil, that Mr. McKinnon, or any other man of common sense, would prefer to employ a young man who is ad-

dicted to the cigarette habit? All the polished manner and good clothes in the world would not make up for lack of moral force. See that thumb? It's positively brown! The left is not quite so bad, but bad enough. That's what nicotine does, my dear fellow, and if you don't stop the habit, it will stop you. I know what I am talking about. You know that a watch that is not properly cared for wears out before one that is treated well. No man, if he has a grain of sense, wants a clerk whose brains are clouded with cigarette smoking. Only last week I was called to see a young man about your age, who was a victim to the habit, in the last stages. I could do nothing for him—he died from the poison. That's what you are coming to. It's plain speaking, but I am in duty bound to tell you."

"What!" gasped Philip. "Is that the brilliant future you predict for me?"

"It certainly is, if you keep on at this rate, young man. Better make a right-about turn now, before it is too late."

Doctor Seymour's concern was so great for his young friend that he drove fully a mile further than necessary in order for time to administer this ample dose of advice, and to secure Phil's promise to make a start in the right direction.

It was a very different Philip Dalton who entered Mr. McKinnon's office a year later, and expressed a wish to see that gentleman. He was soon ushered into his presence.

"It seems to me I recollect your face," said Mr. McKinnon, rising.

"You certainly should do so," replied Philip, pleasantly; "you gave me a start in life."

"Gave you a start in life?"

"Yes, sir, when you sent me about my business a year ago."

"How's that? I have no recollection."

"Don't you remember? I'm the first young fellow you refused when you were receiving applications for an invoice clerk."

"Well, to be sure! But I fail to see why you are indebted to me, since I didn't employ you."

"If you had employed me," remonstrated Philip, "I might not be here now. I would probably have kept along in the same old way, and succumbed to bad habits. Tell me, sir, did my thumbs prejudice you against me?"

"Why?" asked the merchant in a tone of agreeable surprise.

Then Philip related the whole story of his disappointment, his chat with the doctor, and his resolution.—*Christian Guardian*.

You can never know people unless you love them; you can never even know things unless you love them. The flowers in your garden grow in response to the love you bestow on them, and the hearts of the people round you open on the same principle.

Life is like an ocean. Some souls, like the great waves, bear heavy burdens and carry treasures to far-off lands; others, like the foam, sparkle for a moment in the sunlight, and then are cast upon the rocks or dissolved in empty air.

Some years ago Sir Wilfred Lawson told, in the British Parliament, of a little girl who prayed that God would protect the little birds and keep them from entering the trap her brother set. "Do you think God will answer that prayer?" she was asked. "I am sure he will," she confidently replied. "What makes you so sure?" "I smashed the trap." How many of Satan's traps have you destroyed?

O wondrous scheme, O happy thought,  
That I by Christ's dear blood was bought.  
For now I'm His, and He is mine,  
O praise Him for His love divine.  
O refuge grand! O comfort sweet!  
With promise that we there shall meet.  
O wondrous love! O matchless grace!  
That made for us a hiding place!  
Hail! everlasting love divine,  
That I can be a child of thine.  
And with the grand celestial throng,  
Thy everlasting praise prolong.  
—Rev. 7:9, etc.

Nothing but love brought Jesus down,  
Nothing but love will carry us above.  
O patience, that I but knew thee in thy full  
strength:

Fix in all our hearts thy home,  
With thy blessed presence cheer us,  
Let thy sacred kingdom come.

A. S. M.

O trust thyself in Jesus,  
And love Him more and more;  
For all His loving kindness,  
He showed in days of yore.  
O trust thyself in Jesus,  
When darksome seems thy way,  
And canst not feel the comfort nigh,  
Nor ought the light of day.  
Then is the time for trusting,  
Thy dear Redeemer's power,  
Then is the time for saying,  
Thy grace is for this hour.  
O trust thyself in Jesus,  
And love Him still the more,  
For all His loving kindness,  
In passing days of yore.  
Then is the time for saying,  
As days and years pass on,  
My all, to Thee my Savior.  
Thy will, "thy will be done."  
O trust thyself in Jesus,  
When loved ones pass away,  
When very lonely seems thy life,  
And very dark thy way.  
Then is the hour for yielding,  
Your all unto His will,  
Then is the time for singing,  
I have my Savior still.  
O trust thyself in Jesus,  
When daily cares perplex,  
And trifles seem to gain a power,  
Thy inward soul to vex.  
Then is the time for grasping,  
His hand,—who walked the sea.  
Then is the time for calling,  
"O Lord, help me, help me."

O trust thyself in Jesus,  
Alone in Him confide,  
He will thy cares and sorrows share,  
Whatever may betide.  
He will not leave thee comfortless,  
Though dark thy path appear,  
Remember thou His promises,  
For thou to Him art dear.  
O trust thyself in Jesus,  
Through life's tempestuous seas,  
In all thy conflicts, pains and toils,  
He can thy burden ease.  
And when life's cares and toils shall end,  
And thou hast stood the test,  
Lo! angels then shall bear thee home,  
To His eternal rest.

Kansas.

A. M. E.

The above was sent to me. God bless the brother and his companion. Selected by Anna S. Myers, Harrisburg, Pa. My God Thy boundless love I praise, how bright on high its glories blaze, How sweetly bloom below it streams from thy eternal throne, Through heav'n its joys forever run, and o'er the earth they flow, Never did angels taste above redeeming grace and dying love. A. S. M.

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## Harrisburg, Pa. December 27, 1909.

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### To Africa and India.

MACHA MISSION,  
CHOMA, N. W. RHODESIA,  
Nov. 3, 1909.

Again we direct our pen towards the readers of the VISITOR, greeting you in Jesus' name with His own words, "Pray ye the Lord of the harvest, that he send forth laborers into His harvest."

Our trip from Choma (the nearest railroad station to this Mission) was made by an ox team of six yoke, and it took us over two days, and three nights to make the trip, the distance being at least thirty-five miles. Travel in Africa is not quite as rapid as we have been accustomed to in America. Much of the trekking was done at night while it was cool and nice moonlight; as oxen do not travel well in the heat of the day, they are then left to rest and feed. All along the trip we did not see a white person or a team and only a few natives, and very few kraals, as they generally settle near the streams. The country is mostly rolling and pretty well timbered, but not as many rocks as further south.

Bro. Taylor, with several of their native boys met us at Choma and conveyed us to the Mission, arriving on Saturday morning at about half past seven. All were ready to meet and welcome us; Sisters Davidson and Engle coming out to the wagon, and the boys seated on the veranda of one of the huts, welcoming us in native custom by the clapping of their hands.

We were pleased to see the substantial improvements here for the short time since this Mission was started. They have a nice commodious brick house to live in which was only finished about two months ago. It has three rooms with a wing for a cooking room and pantry. Then there are three nice brick huts with thatched, grass roofs and six pole and mud huts and the church and school-house also of poles and mud.

On Sunday we attended the services and spoke to the people through an interpreter from John 1:9-14. After the preaching service they had the Sunday-school; each teacher taking his or her class to separate places, and seated closely together on the ground or the different verandas, they taught them from the book of Genesis, the lesson of Adam and Eve. They take the same lesson for a month and repeat, and review it so that at least some of it may become clear in their minds.

In the evening we had an English service with only the workers present, having a precious little service, with the 12th chapter of Hebrews for our lesson. There were about eighty-five present in the day service. There are no baptized members here yet, but they are expecting a number of their boys to be baptized in connection with their love feast over the coming Sunday, November 6-7. The school is encouraging, having some sixty on the roll, among them some twelve girls which for the first few years were hard to reach, and hard to get interested in school; but the workers feel that the ice is broken on this score.

On Sunday the announcement was made of the marriage of Bro. Myron Taylor and Sister Adda G. Engle, both of this Mission to take place to-morrow, Thursday, Nov-

ember 4. We expect, the Lord willing, for Bro. Steigerwald and I to go about 170 miles north to Lusaka, and from there walk about fifteen miles to look after a proposed site for a new mission station, as the brethren here feel that if this place is encouraging, it should be secured for future opening and working, as seemingly there is a large field unoccupied.

As the mail is going out to-morrow morning I will not write a lengthy letter this time. We are keeping reasonably well. The African climate is a little depressing to one not accustomed to it. Sister Davidson expects to go south for some months for a much needed rest. Bro. Sheets will not go with us north but expects to go back to Bulawayo while we are north. May your prayers continue to follow us as we go forth.

JACOB N. ENGLE AND JNO. M. SHEETS.

### SECOND LETTER.

CHOMA, NORTHWEST RHODESIA,  
MACHA MISSION,  
Nov. 10, 1909.

"May the peace of God which passeth all understanding keep your hearts and minds through Christ Jesus our Lord," as a greeting to all the readers of the VISITOR.

Thursday, November 4, 1909 was a notable day at Macha Mission in that it witnessed the marriage of Bro. Taylor and Sister Adda Engle. Preparations for the occasion were being made in the few days previous: an ox was slaughtered and other supplies prepared for a feast for the natives. The Sunday previous the announcement was made of the intended occasion. On the day appointed the natives of all ages, sizes and descriptions, arrayed in their Sunday best, began to gather in good time, and by 12 o'clock, the hour appointed for the ceremony, there were over three hundred present. The service was held on the veranda of the new dwelling house as the church was much too small. A large canvass was put up in front of the veranda to help shade the congregation, Under this and on the veranda the crowd was seated, not on chairs and benches but on the ground. Sister Davidson with the school boys sang a hymn after which we had prayer. Bro. Steigerwald then spoke to the people through an interpreter on the subject of marriage and pointed out the difference between their customs and that of the Christians; also upon the duties of husband and wife toward each other, giving the bible for our authority, not knowing from whence they get theirs.

Several portions of Scripture were then read with some comments, after which the ceremony was solemnized in the presence of about three hundred and sixty all told. After the congratulations of the workers, the boys staying at the Mission, all passed by in single file, shaking hands with the newly married pair, during which time they sang a few verses in English which Sister Davidson had taught them for the occasion. Then followed the greeting of the crowd by a harmonious clapping of the hands.

Soon the congregation dispersed, and the crowd was gathered in groups under the shade of the trees and around the huts seated on the ground to be served with the wedding dinner. The serving was conducted by Nahalanbi and Gomo, assisted by the boys of the Mission. When

everything was ready order was called and a short prayer offered by the first named who is the teacher of the school and is originally one of the Matoppa Mission boys.

After the meal was eaten (which was not with knife, fork and spoon, but with native appliance, the hand) arrangements were made to have the head men, of the kraals represented, gather under the canvass to have Bro. Steigerwald give them a talk, which he did especially pointing out to them their responsibilities towards the missionaries who have come to them, sent of God, with nothing else in view but to do them good. He also pointed out to them their duties with reference to their children being sent to school, showing clearly that a Christian education was for their uplifting; not only as individuals but also as a people. They mostly all seemed to listen very attentively, and we believe good impressions were made. After the address to them was over Bro. Taylor presented each of them (thirty in all) with a cup of salt. While this talk was going on the Mission boys were served with their dinner, and aside from their regular meal each was given a cup of tea, some bread, and a piece of cake.

At about 3 o'clock the dinner for the workers and the bridal pair was ready, which was much more after home custom than the one just described. Lest we become too lengthy with this history for some of the readers of the VISITOR, we will end the page, wishing the rich blessings of God upon the labours and impressions of the day; and especially heaven's smiling approval upon the bridal pair, that their lives as missionaries may prove a blessing, not only to each other, but also to this people among whom they labor, who so much need the Gospel and its refining and uplifting influence.

May I be permitted to state, that as it was the wish of those married, that I should officiate on the occasion, it was legally arranged for, and so carried out.

They expect D. V. to take us to Choma. the railroad station, next week, a distance of thirty-five miles, and will take them about five days to make the round trip, with the ox team. This, I suppose will constitute their wedding trip.

The love feast at Macha, November 7, is now an event of the past. On Saturday afternoon a meeting was held for the examination of a number of applicants for baptism, ten in all, who were baptized on Sunday. This was an impressive scene, and one of encouragement for the workers, as it was the first baptismal service at this Mission, and the first witnessed by the natives in these parts. All passed through the ordeal very nicely. May the blessings prayed upon them, be theirs in living reality all along the path of life. Bro. Steigerwald administered in the ordinance of baptism. We doubt not some good impressions were made upon the people who were seated on the high bank looking down upon the scene. Among the boys baptized was the son of a chief, who was the first boy to come to school when it was first opened; his father bringing him, saying he wanted his boy to learn. It was much appreciated by the workers (when the boy came out of the water) to see his mother, grandmother, and sister, come down from the bank and receive him with a welcoming hand shake.

The place for the baptism was about a half mile from the Mission, with a nice approach and nice clean bottom. After this service was done with, we again gathered in the church (a structure of poles, and mud with a grass thatched roof) for the observance of the ordinances of God's house; the washing of the saint's feet, and the partaking of the emblems of the broken body and shed blood of the Lord Jesus Christ.

At the close of the services Sister Davidson, who expects to go south for some months for a much needed rest and change, gave a farewell address to the boys and the people among whom she has been spending her untiring energies and labours ever since the work was started here in the latter part of the year 1906. Many of the natives were affected under her address to them, and are wishing for her return to this place. We trust the Lord will direct and overrule in this matter for the best, and in accord with His righteous will.

By the kind care of our heavenly Father we are enjoying very good health, and enjoying ourselves in this far-off land, and are made to feel at home with our mission workers, who seldom see white people and less Americans. The weather the past days has been very warm and there is not much in evidence of the rainy season getting in yet, more than it continues to be getting later in the season. We are very busy writing, and getting ready to leave this place to-morrow morning. Bro. Sheets and Sister Davidson are going South, while Bro. Steigerwald and I expect to go North about 170 miles on a little prospecting tour, not for gold and diamonds, but in the interests of the great mission field of the world.

We expect to leave here early with the ox team and will take us two days to get to the railroad station, thirty-five miles from the Mission. We are quite a while without mail and will be nearly two weeks more before we get back to Bulawayo where we expect there will be mail waiting for us. We have only had two letters from home since in Africa. We expect to be at the love feast at Bro. Freys, December 12, and expect soon after that to go to Johannesburg and on toward Durban and will probably sail for Bombay sometime in January.

November 11, 2 p. m. While stopping out on the veldt for about four hours during the heat of the day, I will write these few lines to finish this letter to be ready to be taken by a carrier early to-morrow morning to reach Choma in time for the mail as we may not get to Choma before Saturday forenoon. We get somewhat used to slow travel as we go from place to place. It is again very warm to-day although we are having a good breeze. There are six of us on the trek besides six native boys, or drivers, herd boys and assistant cooks. While time seems long from home we can sing and rejoice in the Lord as we go.

JACOB N. ENGLE AND JNO. M. SHEETS.

"You are not bound to hit your mark; you are bound to take a high aim."

"A good life is no small contribution to any man's logic."

## REPORTS OF FUNDS.

### Report of Amount Received on the Building Fund, Michigan

December 14, 1909.

Amount reported in November 29th.	
Visitor, .....	\$118 50
Amount received since last report:	
Rose Bank S. S. Hope, Kans., ....	\$12 27
D. W. Heise, Markham, Ont., ..	5 00
Pleasant Hill S. S., Hamlin, Kans.,	12 15
Two sisters, Clarence Ctr., .....	3 00
In His name, .....	5 00
Upland, Cal., .....	22 50
W. F. Kern, .....	10 00
A. L. Eshelmen, Kans., .....	10 00
By Sister O. M. Foote, from Sisters' Aid Society, .....	5 00
Amount sent to J. S. Witmer, ....	21 00

Amt. in full up to present date, \$224 42

All donations in the future to be sent to J. S. Witmer, Brown City, Mich.

### Chicago Mission.

Report for month ending December 15th, 1909.

#### DONATIONS.

Balance on hand, .....	\$18 42
S. S. Valley, chapel, Ohio, \$3.22; Mary McNeal, Chambersburg, Pa., \$2; J. R. Charlston, Mechanicsburg, Pa., \$1; Bro. Fisher, Ind., \$1; In His name, Ohio, \$3; Sr. Bucher, Ind., \$1.50; In His Name, \$3; Offering box, 50c; In His Name, \$1; Y. P., \$1; Ina Nevetgeral, Stevensville, Ont., \$1.	
Total, \$41.64.	

#### EXPENDITURES.

Groceries, .....	\$18 20
Ex, .....	5 50
Gas for lighting, .....	6 81
Total, .....	\$30 50

From the saints of Indiana, 90 quarts canned fruit, vegetables, etc., all told 1,500 lbs. Walter Taylor, Brownville, Mich., 10 bu. potatoes. Henry Trump, Polo, Ill., corn meal.

Morrison, Ill., Sr. McCulloh, 6 qt. fruit. Sr. Stoner, 6 qts. Sr. Longnecker, 6 qts. Sr. Garwick, 4 qts. Sr. Gayman, 6 qts. Sr. Zook, 8 qts. Mt. Carmel Home, 2 qts.

We pray that God may bless the dear ones who thus help in his work in this place as well as other places. While we thank God daily for these means we are not unmindful of those through whom they come. May every child be so enriched with His grace and love that shall tell through all the world, is our prayer.

We wish to call attention to a few mistakes in our last report. In the report of contributions to the general work it should read, 3 bbls. potatoes, instead of 3 bu. In the report money received for heating plant we notice Zion Dis., Kans., has credited for \$50; it should be \$50.50. Page 14. We had set apart one day for thanksgiving unto the Lord (not boarding).

In Him,

SARAH BERT AND WORKERS.

6039 Halsted St., Englewood, Ill.

We must not too much disturb ourselves when our comforts seem to be withdrawn, and we to be left to our own weariness. It were wrong to fret, though we can not help being pained; because these are matters which our Lord keeps in his own hands, we must leave it to him; he only knows when and how we need to be comforted, when and how to be left desolate, and for how long. Keble.

### A Virginia Letter.

Dear readers: Greeting to all in the precious, all worthy name of Jesus, the one who made us free. This morning finds me still saved and kept by the power of God, with a strong determination to press on in the narrow way which leads to life everlasting. While we are going through the fire we are still rejoicing in the God of our salvation and expect by His help to come out more than conquerors with not as much as the smell of smoke on our garments. Praise His holy name.

We wish to thank one and all who so kindly remembered us in our dark times. We believe we have written to all; if not, we would like to be corrected. Dear brethren, truly we are thankful and do praise God for the real love shown us, and we do desire your prayers, for truly we are in alarming financial difficulties. Husband is working hard to meet needs. Since my last writing I have been down half the time in bed, sick, and our eldest boy was also sick, and you all know what sickness calls for. So he has not been able to make ends meet. If it had not been for the kindness shown us by you all, I know we would have suffered hunger. I look back to the time when Sister Eichleberger was here; one Sunday night she or I, I forget which, had set the table and then she looked at me and I at her, for there was nothing on the table but dishes. She said to me, "Bertha, what is for supper?" I said, "dishes," for truly that is about all we did have, and we have had several just such meals since, but not of late. I always do have some bread now, but when a man works hard all day, and there are growing children, I tell you bread alone does not quite fill the vacancy. We often hear that bread is the staff of life, but we have found out while it keeps one from starving it, however, is a weak staff to lean upon. Yet we bless God we have it. Every penny that I could spare that was sent me by the dear brethren and sisters we used to build up our business. Husband has started again in a very small way by what was sent us by different ones, and a loan of \$250 by some Lancaster county brethren, through Bro. Eli M. Eshleman, and the same brethren gave Bro. Boulter \$65 (sixty-five dollars), but if it were not for two boxes of groceries and nine bags of potatoes sent also by Lancaster county friends and a box from some Philadelphia mission folks through Sister Eichle-

berger, and Bro. Keely's help along the grocery line, we never could have made out at all.

Brother Keely also sent us slag roofing material enough to cover the little building in which Brother Boulter works. We praise the Lord for all this. I wish I could tell it as our hearts feel it. Somehow that is impossible, but God will reward you.

Now we wish to tell you what God has done for us spiritually. He has been very near to us in our trouble and has taught us many precious lessons. Since He has done so much for us we feel we must be up and doing for Him. We have quite a large home here and everything in it to make life comfortable. We were once very prosperous and it was during these times when we looked out for the comforts of home and indeed, I am glad we did, for our lot would have been far worse if we had not these things. But when we were so badly off and we had scarcely anything to eat in the Fall, I used to look around me at these things and my surroundings and wish they were bread. The house more than once has been a burden to me and I often wondered why we bought a big house. It is an old-fashioned house and roomy and God has shown forth to us how we could use it to His honor and glory. We just emptied one of our northwest rooms out which was formerly our parlor, and fixed it up ourselves like a little mission room. The room is small. On Sunday nights we have a good attendance; we both feel as though God does not want us to stay here, but until He moves us out we intend to use this house to His honor and glory, giving out the truths through His word and expect the Lord to direct our steps and map out for us our future. We feel it our duty toward God and the Brotherhood that as long as we are here we do this and God is surely blessing our efforts. My love for the poor is stronger than ever and I want to be at my post helping when I can. These trying times are the times when evil spirits speak to our minds and suggest all kinds of evil thoughts and prompting to measures that are not right—such as, you have enough to do to look out for yourselves. You make nice workers for the poor when you are down and out yourselves—your work for the poor was done when your God deprived you of your plenty. But bless God, this is not so, for I know on'y those who have passed through dark times and been in this position can really

enter into and sympathize with others when going through hard places. I know God has wonderfully used me in the past in helping the poor and needy. I know this is my work, and I mean to stand true through every test, and be loyal to the Brotherhood. This is our aim and ambition. We desire your prayer for these meetings that souls might find Jesus precious and believe and be strengthened. If some English-speaking spirit filled ministering brother feels led to come for a short season to preach for us, let him come. We thought if a minister would come once in a while to hand out the truth it would help our meeting. We say English speaking because these people know nothing about foreign languages. There are no foreign people here at all. They would not understand a broken English either. We say spirit filled, because we firmly believe only such can be used with success here. Now brethren, this home is open to you all; any passing this way will find a welcome here. We would be glad for a visit from any one who feels led to call on us at any time. The station to get off at is Keller, Va. Anyone there can direct or better still, if anyone feels to come, let us know and we will meet you at the station which is six miles away.

Now, we close, trusting you will remember us in your prayers, and don't forget our poor here. We will be glad for any help along these lines. And pray that God will bless the meetings here, and if He sees fit for us to remain here and this is our place for the future, I am sure He will manifest it and His will not ours, be done, we say amen and amen. Again we most heartily thank you one and all and may God's richest blessing rest upon you is my prayer. Your unworthy sister under the Blood,

BERTHA BOULTER.

*Wachapreague, Freight Station,  
Keller, Pa.*

TAKING THINGS TO GOD.—A Christian man was sued for a bill of ten dollars, which he had previously paid. After he lost the suit a friend said to him. "Did you take the matter to the Lord?" His reply was, "The matter was so trifling that I never thought of troubling the Lord with it."—*Sel. by Katie Winger.*

More dear in the sight of God and his angels than any other conquest is the conquest of self, which each man with the help of heaven can secure for himself.—A. P. Stanley.

### The Deadly Cigarette.

One of the devil's worst devices is the cigarette curse. A man smokes a cigar, but a boy tackles a cigarette. The cigar is bad enough to debase, injure and finally kill the man, or perhaps start a cancer growing in his mouth to finish him up; but the cigarette is worse, and makes short work of the boy, who grows pale, feeble, nervous, sickly, and before he is aware of his danger, is beyond deliverance.

Says Prof. Laffin, "To be healthy the cigarette must be thrown away. It is very injurious, and sure death to those who smoke them habitually. Tobacco in any form is bad. In a cigarette there are five poisons, in a good cigar only one. In a cigarette there is the oil in the paper, the oil of nicotine, saltpetre to preserve the tobacco, and opium to make it mild, and the oil in the flavoring. The trouble with the cigarette is the inhaling of the smoke. If you blow a mouthful of smoke through a handkerchief you will find it leaves a brown stain. Inhale the smoke or blow it through the nostril, and all this stain will disappear. The oil and poison remains in the head or body. Cigarettes create a thirst for rum. There should be anti-cigarette societies. Teachers ought to watch and see that their pupils do not smoke. In 1879, 900,000 cigarettes were manufactured. A quarter of a century later, in spite of laws passed to limit their sale, the number manufactured had increased a thousandfold.—*Sel.*

### Deceived and Deceiving Bible Expositors.

This is a time prolific of fads, theories and isms. Even in this day of intelligence, and aggressive knowledge, there are persons to be found here and there—but they are very few indeed, who still advance the long ago exploded view, that Christ's resurrection was no bodily resurrection. Such vaporings remind one of Ingersoll's mistakes of Moses, they are a rehash of effete teaching of many decades ago. No one who denies the bodily resurrection of Christ can consistently believe in His Incarnation and in His Crucifixion. Denying the one, he must, logically deny the others, for they stand or fall together. And as a result of such a denial, Christianity must be a farce. We confess it takes no grace to declare such a denial, but an immense amount of brass! It is not strange, that such persons who would be wise interpreters of the sac-

red Scriptures, are brazen-faced enough to set up their own private opinion against the accumulated Christian scholarship and Christian experience of past centuries.

Denying the corporal resurrection of Christ, paves the way for the rejection of His divinity, the Deity of the Holy Spirit, experimental salvation, and in their place they offer to a heedful world what? Anything better? Anything more substantial? Anything more comforting? Anything more reasonable? Nevermore. All they offer is their opinion! And that is antiquated, hashed and warmed over, and dished up as the spiritual or mental or nonsensical menu. Some of these would be philosophers, would not need much encouragement in order to deny the existence of a Supreme Being. They would rather believe in spirit rapping, communications with the dead, than in the Divine inspiration of the Scriptures, that holy men of old spake and wrote, as they were moved by the Holy Ghost. Some such are ready to deny their own conversion through the power of the Holy Spirit. Having cut loose from their spiritual moorings, they are ready to fall in with any sort of man-made scheme and theory of Christianity, no matter how often the fraudulent practices such as mediums, etc., have been exposed. They say they believe in spiritualism, which is ten thousand times harder to believe than Biblical Christianity. And of all absurd things that we know of, and which are practiced under the garb of religion, spiritualism is the greatest humbug of the ages. There is nothing in it that appeals to reason, to sound judgment and to intelligence. It is a fraud from beginning to end. And yet such persons want to interpret the well-established and immovable doctrines of Christianity in the light of spiritualism?

What has spiritualism ever given to the world of mankind in making it better, purer, nobler? Such people are wise in their own conceits only, wise above what is written. We recall a young man of talent and intelligence embracing an erroneous belief. His mother was a devout Christian of the M. E. Church. We knew them both. The son often made fun of his mother's testimony for Christ and experimental religion. He caused her much sorrow in consequence of it. We heard him sneer at his mother on one occasion after she had given a glowing and impressive testimony in favor of salvation. He was rebuked even by a wicked man for such disre-

spect shown towards his mother. The mother's end finally was approaching, she lay on her bed in her son's home, and about an hour before her exit to the life beyond, she took her son by the hand and looked him squarely in the face, and said: "My son, you have often ridiculed me because of my religious belief. I am about to die. The Christian religion which I embraced and enjoyed long before you were born, and ever since has been, and is now, my stay and support, my comfort and victory. My son, shall I abandon this faith now, and embrace and die in your belief? Answer me honestly and conscientiously?" He hesitated a few minutes, finally replied: "Mother, stick to your belief, it was the best for you to live by, and it must be the best to die by." She replied, "Will you not accept it now, and have a good hope of heaven?" A few moments later, her eyes closed in death.

"Then he forsook God which made him, and lightly esteemed the Rock of his salvation." (Deut. 32:15).—*Evangelical Messenger.*

### Telling Experiences.

"Don't tell your experience. We don't want to hear experiences. We want the word of God." Such is the counsel which is given by some, while undertaking to direct the testimonies of their Christian brethren. In a sense their counsel is judicious. There is a sense however in which it may be otherwise. There is certainly one class who cannot relate any acceptable Christian experience, namely, those who have never had any. They may talk about faith, and find fault with feelings, but they are equally strangers to both. It is not desirable under ordinary circumstances that persons should occupy the time or attention of others with constant statements regarding their own "feelings" or emotions, and the mental storms and calms through which they have passed; but sometimes a statement even of these may be of great use to others who are perplexed while passing through similar phases of Christian life. But telling experience means more than this. David said: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." The triumphant songs of Israel of old were largely devoted to the rehearsal of the experience of God's ancient people, and of "his wonderful works to the children of men." When the apostle Paul was called in question by Jews or Gentiles, it was his usual practice to tell his ex-



perience, or in other words to relate the circumstances by which he was led to Christ. And the people of God in every age have found it their duty and their joy to speak of the "wonderful works of God;" and this is relating experience; and such relations are often blessed and sanctioned of the Lord. Sometimes the very persons who object to the telling of experiences will proceed to tell of things which they themselves have heard, or said, or done, and this is simply telling experience. That which a man has experienced he is supposed to know; knowing it he may be called upon as a witness to declare to the glory of God and the honor of his cause, what great things the Lord has done for him.—*Selected by a sister.*

#### EDITORIAL NOTES.

(Continued from page 3.)

ing on this work. The School Fund is not receiving the encouragement as it deserves. We suppose the brethren and sisters forget and we feel it our privilege to remind them. Come and visit the school if you can; you will be pleased. But don't forget to consider the needs of the school and in dispensing your gifts send a portion to this worthy cause.

#### Pointless Preaching.

There is a great deal of pointless preaching at the present time. After sitting under the ministry of the Word, a person is often led to inquire, "What is all this for? What is the preacher's object? What end has he in view?" so aimless and pointless is the discourse. It cannot be intended to convert sinners, for there is nothing in it to alarm their fears, arouse them to repentance. It cannot be the spiritual edification of believers, for there is nothing in it to quicken them into newness of spiritual life, to encourage them amid trial, or to stimulate them to greater Christian activity. It is a sort of abstract, ethical theorizing, with scarcely any reference to the soul. No wonder that a person sometimes longs to hear one of the old-time trumpet blasts, when some son of thunder reasoned of temperance, righteousness and judgment to come, and sinners, like Felix, trembled beneath the power of divine truth. A man seldom accomplishes more than he aims to effect. A minister who does not aim in the pulpit and out of it to save souls, will have a barren ministry, and many fruitless regrets at last.—*Methodist Recorder.*

What is the great evil in the world? It is not the tariff, not the trusts, not intemperance, nor any one thing you can put your finger on except it be that which is the source of all these and all other evils, namely, selfishness on my part and yours—just pure, common, sinful selfishness.—*Reformed Church Messenger.*

"There are three things to do after we have done wrong: Repent, say so, and do right. Or it might be put in this way: Be sorry, say you're sorry, and show you're sorry by doing right. Repentance that goes back and repeats the repented sin doesn't amount to much."

Believe always that every other life has been more tempted, more tried than your own; believe that the lives higher and better than your own are so not through more ease, but more effort; that the lives lower than yours are so through less opportunity, more trial.—*Mary R. S. Andrews.*

The best way to establish the value of the Christian religion is to practice the precepts and follow the example of Jesus every day.

As to the prospects of the Sunday-school literature reaching the schools in time for the first Sunday in 1910, we can only say that we have urged the Mennonite Pub. House to be sure to have it mailed in plenty of time to make it sure that there would be no disappointment. We were expecting to have definite assurances that there would be no delay but have not had the information we looked for on going to press. We are confident however that the supplies will be on hand by January 2.

A letter received from Bro. Isaac O. Lehman, of Johannesburg, S. Africa, informs us that unfortunately one week's American mail was destroyed by fire before reaching its destination, and undoubtedly some mail addressed to them was burned. If any who have written them fail to get an answer this will explain the reason why.

Word received from the publishers of Sunday-school supplies just as we are printing this number, informs us that the supplies were mailed on the 24th, and most all will have reached its destination in time for being distributed on the 26th. This firm issues no Lesson Leaves.

All who are sending any supplies of mission goods to J. B. Mitchell are

requested to note that he has moved his headquarters from Cleveland, Tenn., to Harriman, Tenn., and send all goods to that address.

#### MARRIAGES.

MYERS—JONES.—John L. Myers and Miss Emma Y. Jones, both of Franklin county, Pa., were united in marriage on November 25, 1909, at the home of the officiating minister, Elder M. H. Oberholser.

BENEDICT—WINGERT.—On December 15, 1909, at the residence of the bride's parents, Bro. A. B. Wingert, near Duffield, Pa., Bishop John D. Wingert officiating, there occurred the marriage of Mr. David G. Benedict and Miss Emma G. Wingert.

TAYLOR—ENGLE.—On November 4, 1909, at the Macha Mission, Choma, N. W. Rhodesia, South Africa, Bishop J. N. Engle officiating, there occurred the marriage of Bro. Myron Taylor, formerly of Michigan, U. S. A., and Sister Adda Engle, formerly of Lancaster county, Pa., and both at present workers at the Macha Mission, South Africa.

#### OBITUARIES.

SNYDER.—Fannie K., daughter of Bro. John and Sr. Mary Snyder, was born February 5, 1908, and died December 5, 1909, near Mt. Joy, Pa., aged 1 year and 10 months. Funeral services were held at the Mt. Pleasant church where interment was made. Eld. Henry B. Hoffer, Bro. Daniel Wolgemuth and Daniel Eshleman officiated. Text, I. Peter 1:24, 25.

ZERN.—Esaias C. Zern died of consumption, December 3, 1909, aged 55 years, 10 months and 15 days. He is survived by his wife, two daughters, one son, one sister and two brothers. He was converted when quite young, and for many years served as a deacon in the Lutheran church. He died in the hope of a glorious resurrection. Funeral services were conducted at the house by Dr. Van Omer, pastor of the Lutheran church, and Elder M. H. Oberholser, December 7, 1909. Interment in Spring Hill cemetery, near Shippensburg, Pa.

HOFFMAN—Sr. Harriet Caroline Hoffman was born June 18, 1833, and died of apoplexy at Milton Grove, Lancaster county, Pa., December 9, 1909, aged 76 years, 5 months and 21 days. Deceased was the widow of the late Samuel K. Hoffman. She was a long-time member of the Brethren in Christ church. For some years she was afflicted with deafness. She leaves to mourn her departure, one daughter, with whom she had her home, and one son. The funeral was held at the Green Tree church, where interment was also made. Eld. H. B. Hoffer, Bro. H. O. Musser, and Hiram Kaylor, of the church of the Brethren, officiated. Text, John 14: 1-3.

LEHMAN.—Bro. John S. Lehman, formerly of Franklin county, Pa., but residing in Kansas for twenty-one years, twenty years of which he was afflicted with blindness, died peacefully near Detroit, Kans., on November, 1909, aged 74 years. He bore his afflictions patiently and passed away in the precious hope of the saints, even Jesus. He was first married to Annie Neisley of Lancaster county, Pa. Of this union there survive the following children: Benjamin N., of Christiana, Lancaster county, Pa.; Henry N., and Annie, of Chambersburg, Pa.; John N., of Up'and, Cal. He married Mrs. Sarah Whittle, of Chambersburg, Pa., as his second wife, of which union there survive: Samuel Z., of Detroit, Kans., and Joseph Z., of Solomon, Kans. Elder J. R. Zook conducted the funeral service.