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**Evangelical Visitor- February 7, 1910. Vol. XXIV. No. 3.**

George Detwiler

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
The men who are saving souls today are not they who tell men that the Bible is full of myth and allegory and incorrect statements; but they who have searched the Scriptures to learn what the Spirit of God has to say to men about their estate both here and hereafter. They are the men who have doubt; the fathers weighed them in the balances of God's thinking. Their range of knowledge about things in general is wider; but the knowledge of the fathers went deeper into man's thinking; the fathers weighed the Scriptures in the balances of man's thinking; the fathers weighed them in the balances of God's thinking. Their range of knowledge about the other world and eternal life. But have no uplifting message about the new things about this life and this world; but have no uplifting message about the other world and eternal life. And yet these are the themes around which the word of God revolves. They dissect the Scriptures; the fathers searched them. They seem more concerned to tell people what there is in the Bible that should be doubted; the fathers were intent to teach men what they must believe if they would be saved. They weigh the Scriptures in the balances of man's thinking; the fathers weighed them in the balances of God's thinking. Their range of knowledge about things in general is wider; but the knowledge of the fathers went deeper and touched the marrow of the Gospel so that it became the power of God unto salvation.

The truth is, there is an amount of loose thinking and teaching about the Bible to-day that is appalling. There is only one remedy against the doubt and uncertainty that is so common, and that is the prayer that the Gospel may become a living power within our souls. When we once grasp the truth, there is no power on earth or in hell that can take it from us. We prove the truth of God's Word as we prove that water quenches thirst or food satisfies hunger. We do not analyze it; but we drink it and grasp the truth, there is no power on earth or in hell that can take it from us. We prove the truth of God's Word as we prove that water quenches thirst or food satisfies hunger. We do not analyze it; but we drink it and feed on it until it becomes a veritable manna from heaven, or a well of water within us bubbling up into everlasting life. When the Bible becomes that to our souls, no power under the heavens will ever destroy it for us.—Christian Advocate.

**Bible Term.**

Beginning February 10, to February 20, 1910, in the home of S. R. Smith, 45 N. Twelfth St., Harrisburg, Pa.

**Daily Order of Exercises.**

Opening at 9 a.m., with 30 minutes devotional exercises.

9:30, special opening by leader.

Song service, scripture reading and prayer.

Lesson subject, Acts of the Apostles, 45 minutes.

Recess, 10 minutes.

Song.

Lesson, subject, Jeremiah, 45 minutes.

Song.

Special, General Questions, 20 minutes.

Prayer.

Dismiss for noon, 12.

Opening song, 1 p.m.

Prayer.

Remarks.

Lesson, subject, Ephesians, 1:20 p.m., 45 minutes.

Song.

Recess, 10 minutes.

Song.

Lesson, subject, gospel according to Luke, 2:25 p.m., 45 minutes.

Song.

Special subjects, general, 45 minutes.

Song.

Prayer.

Announcements.

Dismiss, 4:10 p.m.

Special arrangements have been made for meals at the Messiah Home at $1.50 per meal; accommodations for lodging will be arranged for those coming from a distance. A hearty invitation is extended to all. We close in the name of Him who authorized Malachi 3:16 and 17. The lessons will be in charge of different speakers.

**What He Could Not Forget.—**

Norman Duncan, in "Doctor Luke of the Labrador," tells us of the mother who was peering anxiously into the eyes of her boy, "looking for his heart." Then she made her son repeat after her, two or three words at a time, these words: "When I was a child my mother looked upon my heart and found it brave and sweet, willing for the day's work and harboring no shameful hope." Then she feared her boy would forget. "But," said the boy when he became a man, "I have not forgotten—I have not forgotten—I have never forgotten." — Sel.

Opposition often is the best aid.
and family of the Mtshabezi Mission, are spending a few months on a vacation trip to Johannesburg and Cape Town. We trust they may be much refreshed and encouraged during their season of rest.

It will be noticed from Bro. Frey's letter that the missionaries are perplexed to understand why no new supply of missionaries have been sent forth for so long. The brethren Engle and Sheets join with the missionaries in the same urgent appeal. The natives are anxious that teachers should come among them. Nothing seems quite so sad as when the native, now enlightened, says to the missionary: "Why did you not come sooner, when my parents were yet alive? They never heard." "How shall they believe on Him of whom they have not heard? How shall they hear without a preacher?"

A letter from Bro. Levi Doner, dated "The Highlands," Capetown, C. C., January 3, 1910, informs us that he and Sr. Doner are enjoying a season of rest at that place, being pleasantly entertained by Mrs. Lewis at her sanitarium, "her kind generosity being yet unabated and her heart unshrunk." He further says, "Many poor people find help here, not only spiritually but are fed and clothed—making faith complete." As will be seen in the special information given elsewhere by the officials of the F. M. B. Bro. and Sr. Steigerwald are to have a furlough and will return to the homeland for rest and recuperation. In connection with this it is also announced that Bro. and Sr. Doner will take charge of the work at the Matopo Mission during the absence of Bro. and Sr. Steigerwald. In consequence of this change, Bro. and Sr. Doner's address will be Matopo Mission, Bulawayo, South Africa, until further notice. This change goes into effect March 15.

Bible publishers notify us that on account of the increased cost of labor and material the former prices of Bibles and Testaments are withdrawn. In consequence of this we are not able to continue our Bible offer for the present. As soon as we know what changes in prices will be made we will again announce our offer.

An old German proverb says, "Es Bahier istgelduldig" (Paper is patient.) Another one is, "Wer weis ohs wahr ist?" (Who knows whether it is true?) The lesson of the first is that paper receives what is printed on it, and the second intimates that possibly what is printed is not true. During the past Summer glowing accounts of a "wonderful work" that God was doing in South Africa in connection with the Apostolic Faith Missions were published in a number of papers. Not only was it reported that people were being healed and saved and baptized with the mighty Pentecostal baptism by the hundreds and thousands, but it reached even the raising of the dead. It was reported that "four dead people were raised to life. Two of them were white, one of them had been dead two days."

The nearest that a missionary, who investigated, could find in any way confirming this was that a sick child that was prayed for was like one dead, but was completely healed. The first lot of missionaries of this society to South Africa were led by one John G. Lake. "Flaming statements of the mighty things being done were sent out to the world. Now the work is being disgraced by letters and circulars from the missionaries themselves (among the names of whom we notice that of J. O. Lehman) denouncing this would-be leader and his misdoings." A letter from E. T. Slabangaht printed in The Household of God, January, 1910, says, "This letter in the July number of your paper is one of the most deceptive schemes I ever ran up against in religious work. He dictated the letter to me a few days after I arrived at Johannesburg and at that time knowing nothing personally about the work here, I believed the things stated therein were true, but after the thing came back and was looked into, and I am sorry to say, that though it contains some truth, yet (to use plain terms) it is full of lies."

"No doubt some of our reports seemed tame along side of his, as to the large numbers of people being saved, healed and baptized with the Spirit, but when people get saved and healed by the ones and twos, we dare not say by the tens and twenties; and when they get saved by the tens and twenties, we dare not say by the hundreds and thousands. During my six months of association with him, I did not see one miraculous case of healing under his ministry. I have seen some get relief—but far from a miracle. He sent reports to California of people being saved and healed by the hundreds under his ministry, but when investigation was made we could not find them." So we have another instance of some men's treachery. It is also another instance of how prone we are to be
deceived by those who would make us believe them to be some "great one," as was the case with Simon, the sorcerer. To see no man save "Jesus only," is for us the safe way. He, alone, is the way, the truth and the life.

There are quite a number of subscribers so far in arrears with their renewal that, in obedience to the new postal ruling, we would have to drop their names. We feel sure that nearly all mean to renew and so we have not adhered strictly to the law, but if renewals are delayed longer, we will be under obligation to drop the names. Please look at your credit on the address label and if not in the future, kindly attend to it at once.

A goodly number of our Sunday-schools are using one or both of our Sunday-school papers, Words of Cheer and Beams of Light. Of Words of Cheer it becomes necessary to say that on account of it being partly edited by us and because of other changes made, the postal authorities list it as a new publication, and it cannot be mailed as before. It is therefore necessary to change its name and obtain the second class rate for it as a new publication. So we have decided to call it The Visitor, under which name it will be issued as soon as the arrangements for mailing rates have been secured. We recommend this little paper to all the families where the Visitor goes. The single subscription price is 40 cents per year, but in clubs of 10 it is 10 cents per quarter, 25 cents per year.

The management of the Messiah Orphanage school finds that its resources to meet the expenses of the school are running far behind of the needs. We are sure the church has sufficient interest in this good work to stir it up to rally to its support, and we hope it will only need a hint as notice to prompt many to come up to its support. The school is certainly doing a good work. Sr. Hoffman is proving herself a most efficient teacher, but possibly her chaste walk and conversation, her pious demeanor, and her Christian example generally, are more fruitful of good than is accomplished in an intellectual way. Several hundred dollars ought to be started on their way towards this institution forthwith.

A letter received for publication from Sr. C. A. Myers, of Texas was received a little too late to give it room in this number. She writes encouragingly of the Texas outlook, that they like both the country and the people. Bro. Myers had a severe spell of sickness. Being fourteen miles out in the country they could only have recourse to the Lord. He seemed to be near death's door, but in answer to prayer the sickness was turned and later the elders observed James 5: 14, 15, in his behalf, and he is now recovering.

Special meetings are in progress at the Hummelstown M. H., where Bro. J. W. Charleston, of Mechanicsburg, has labored for two weeks. The Lord was blessing the labors to the good of some as we are informed that souls are yielding to God. May many find their way to the feet of the Savior, and find pardon and peace in believing.

A week or two ago Eld. J. R. Zook was conducting revival services at Zion in North Dickinson county, Kans. We have not heard whether success attended the efforts, nor whether the meetings are still in progress. Later word informs us that the meetings continue and souls are being saved.

The brethren Engle and Sheets, writing from Fordsburg, under date of January 3, state that they count on sailing from Durban January 13, and expect to reach Bombay about February 2 or 3. Their next budget on news brings account of their visit in Johannesburg, Fordsburg and Mordenfontein.

Are you one of those whose credit is not in the future? A blue mark will remind you gently that your renewal should now be sent in. If you don't want to renew and are in arrears you ought to pay up honestly, and then have the paper stopped.

We would rather not receive any of the money subscribed for the Messiah Bible School and Missionary Training Home until such time as it may be needed. We will make the announcement in the Visitor when once it is needed.

Special meetings are in progress at the Chicago Mission. The Lord is graciously blessing the effort in that a few wanderers have returned to God and believers have been sanctified.

You can as soon cross the ocean on a chart as save the world by a creed.

Special Missionary Notice.

A suggestive suggestion to the Church in general by the Foreign Missionary Board's Chairman and Secretary.

Inasmuch as the Church has so nobly stood by the Foreign Missionary work in the past decade with her means and prayers; and,

Whereas, the missionaries in the field have proven themselves competent and faithful to the Church, we are confident that the brotherhood has no disposition to neglect anything that would tend to the preservation of the health and needed comfort of our dear, self-sacrificial and devoted missionaries.

And as it has become evident that some of them must have rest after being in the depressive climate a number of years, which fact also Eld. J. N. Engle and Bro. J. M. Sheets have recognized and confirmed to the Foreign Missionary Board, while on their visiting tour. (Those who contemplate retiring to some health resort in Africa are Sr. Davidson, Bro. and Sr. Frey, Bro. and Sr. Doner), and

Whereas, Eld and Sr. Steigerwald have been in the field seven years, should and must have a furlough to come home to America to rest and recuperate, we most humbly, and earnestly appeal to our dear brotherhood for special collections to swell our Foreign Missionary Fund in order to meet those extra expenses.

Yours in the hope of a cheerful and immediate response,

J. W. Zook,
Chairman.

Elia M. Engle,
Secretary.

We can make the clock strike before the hour by putting our own hands to it, but it will strike wrong. We can tear the rosebud open before the time when it would naturally open, but we destroy the beauty of the rose. So we spoil many a gift or blessing which God is preparing for us by our own eager haste. He would weave as he pleases. Stop meddling with the threads of life as they come from the Lord's hands. Every time you interfere you make a flaw. Keep your hands off and let God weave as he pleases.

There are too many trying to whiten the world by blackening others.

February 7, 1910.]
NEWS OF CHURCH ACTIVITY
IN THE
HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.
H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Mt. Hope Mission, Bulawayo, South Africa.
Myron and Ada Taylor, Choma, N. W. Rhodesia, South Africa.
H. Francis Davidson, Port Shepstone, Natal, S. Africa.
Harvey J. and Emma Frey, Elizabeth Braden, Ashoro Mission; Levi and Sarah Doner, Mapange Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B.:
Jesse R. and Malinda Eyster, Moderfontein, P. O. (Intokozo Training School), via Zarfentein, Transvaal, South Africa.
Isaac O. and A. Aloe Lehman, Box 116, Fordsburg, Transvaal, South Africa.

India.
A. L. and Mrs. A. L. Messer, Maggie Landis, Sen Villa, Madhupur, E. I. R., Bengal, India.

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

Our City Missions.
Chicago Mission, 6069 Halstead St. In charge of Sister Sarah Hert, Bro. B. L. Brubaker and Sister Nancy Shirk.

Our Traveling Preachers.
J. D. Kellogg, Hanover, Ohio, in charge of R. N. and Adella Engle, R. R. No. 3, Box 1, Lima.

Our Alumni.
A. H. Windham.

Clona, Pa.—Bro. Fred K. Bowers, of Souderton, Pa., conducted a series of meetings at the Fairland, M. H., Lebanon county, Pa., beginning on December 12, and closed on December 26, 1909. During these meetings the word of God was held forth to the people in simplicity and with power.

The brother was not afraid to denounce sin in all its phases, both to sinners and to professors. He preached one night on "Abraham Had Two Sons." The discourse on the above text was very instructive to God's children. Although there were no conversions yet we believe that eternity alone will reveal the good which resulted to both saint and sinner.

Theron M. Books.

A Philadelphia Letter.

Dear readers of the Visitor: I greet you with the precious name of Jesus. It is some time since I took the privilege of writing for the Visitor, but as God is so good to me I can't help but let everybody know what a wonderful Savior we have to help us in all things if we are obedient to Him, and that is my earnest desire to do what God wants me to do—to go out among the poor, lost sinners and help them to find my precious Jesus, who is so good and kind to me. He has healed my body and given me strength to seek the lost, praise His holy name forever. God is doing a wonderful work with us for which I praise Him.

Sometimes we don't understand what God has for us, but if we are willing to hold still a little while He will reveal it all to us. I am to-night more firmly on my knees than ever before. I can see that I must trust Jesus for all things, and without Him we can do nothing. I mean to trust Him to the end. God has shown me for some time that I should write for the Visitor, but I could not rightly become willing to do so, but I said, "Yes, Lord, anything you want me to do, dear Lord, only so I don't lose sight of Thee;" and if obey Him I am happy in Him, although I have gone through wonderful schooling, but, I praise Him for it all. It has drawn me nearer to my Jesus. O how we can be up and doing so we don't have to come empty-handed. We all have a share in that great harvest, and I want to bring some sheaves with me. I don't want to go empty for there is something for all of us to do. God's not want us to be idle, but do something that He can get honor out of it.

I am glad to-night I have victory over the evil and can praise His holy name forever. So I don't mean to be idle but do what God has for me to do; and A say there is so much to be done and we must be up and doing so we don't have to come before Him empty-handed. We all have a share in that great harvest, and I want to bring some sheaves with me. I don't want to go empty for there is something for all of us to do. God's not want us to be idle, but do something that He can get honor out of it.

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"O sweet will of God, thou hast girded me round.
Like the deep moving currents that girdle the sea;
With omnipotent love is my poor nature bound,
And this bondage to love sets me perfectly free."

I am glad I am free from bondage.

Your sister in Christ,

SARAH STOVER.
3511 American St., Philadelphia.

Tidings from Northwestern Canada.

Bro. J. W. Hoover gives account as follows of their trip to North-western Canada and of some activity since there. He writes, "We left Toronto, Ont., on September 10, 1909, for a trip to the west, calculated to be a one, or possibly a two-year's stay. A visit to our daughter was what was primarily in view for this trip, but in connection also to engage in mission work among the isolated settlers in that region. The trip was arr...
about forty miles north on the Old Klondike trail, where, during the time of the Klondike gold fever, so many gold seekers perished, starving to death. The trees show traces of how these starving men by peeling off the bark to get the inside for food sought to keep from starving.

On that day Sr. Hoover and our daughter went by team across the country, crossing both the Pembina river and the Peace river on the ice, where we met with a few in worship at 11 a.m. This place is seven miles from home and here they turned back again. I went nine miles farther to the afternoon appointment at 3 p.m. A chance ride gave me a lift of four miles, the five miles remaining, I reached the place in time.

The turnout of people was good considering the short time the announcement was made.

On Monday I visited among the settlers, in log houses, bachelor’s quarters, some new beginnings, all trying to secure their homesteads, and their settlement are in accord with the free homestead laws. A man files a claim for 160 acres, paying ten dollars. He is required to do a certain amount of work and make certain improvements, put up a $300 house, crop a quarter, and break up ten acres more. In three years he receives a clear deed for twenty acres and break up ten acres more. As I walked in the neighborhood. I called at a number of places, to cut loose and forsake the world on behalf of precious souls. A number started with me. I had twenty miles to make that day, and when I told them I was to have service, and found it was at a house, the home of a half-breed, for I asked for something to eat. I began to go to other kraals. One person with whom I talked and stayed with over night on this trip requested me to baptize him. I told him I had trine immersion and did not believe in sprinkling. I promised to see him again, and expect (D. V.) to have service at the place, sixteen miles distant, in four weeks.

I also have meetings every two weeks in our own neighborhood about two miles away. At this writing we are both well and enjoy the West. The Lord is using us in these parts too. All that wish to worship come to us, and Sr. W. Hoover, Lumsford, Alberta, Canada.

What the Lord Hath Wrought.

"The Lord hath done great things for us whereof we are glad." First, I praise God for His dealings with me. I am so glad, I enjoy this wonderful salvation. It is not because I have merited any good, but because of "His great love wherewith He has loved us." I feel like magnifying the name of the Lord for what He has done for me. Several years ago our band was divided and the enemy has been busy ever since. The Lord has brought about more love and unity among us of late and we realize His blessings upon us. During our meetings last fall the Lord wonderfully answered prayer in behalf of precious souls. A number started for the kingdom, but said to say, some turned back. But they seem determined to take the narrow way which is so much despised these days.

Some say it isn’t necessary to forsake the pride and foolishness of the world. God’s word says, "Love not the world, neither the things that are in the world; if any man love the world the love of the Father is not in him." We are made to realize more and more how necessary it is for us, as young people, to cut loose and forsake the world on every line. We know we will have to fill the places of the older ones some day. Hence let us yield our lives to God while we are young and fit Him for the work He will have us do.

The Lord is blessing our Sunday-school and we are encouraged in the work. The Primary class has been mine for the last three years, I realize that we are responsible for what we implant in these young hearts. We take our offering in the class every Sunday and save it together until the end of the quarter, for the mission. The first quarter’s offering last year was sent to the Chicago Mission. Second quarter’s offering to Bro. Isaac Lehman in Africa. Third quarter’s offering to Laura Steckley in India, who was well known by the children, having gone out on a short furlough less than a year ago. Fourth quarter’s offering was sent to the Jablok Orphanage at Thomas, Ohio.

The total offering for the year amounted to over thirteen dollars. Letters were received by the class from sisters Alice Lehman and Laura Steckley which they enjoyed hearing very much. A sister requested me to write about my class. In the latter part of the year we have often lifted up and made it to warm ourselves. Yours for souls,

EDITH HALDEMAN.

A Native Sister’s Experience.

(Concluded.)

At another time, the Lord gave me an experience. He raised me up above the congregation, as on wings, and there poured something over me that seemed like oil. He (Jesus) said, it was “life.” During this time I was very happy and wanted to remain, but Jesus let me down among the people again. Since that time, He has often lifted me up and made me to soar above around the people. Sometimes I see the people and the missionaries looking up at me, and hear them saying, “That must be very nice.”

Shortly after this experience the Lord spoke to me, and said, “I want you to give my word to your people.” It was in last May I was called of Him to testify of His word among my people. My heart was hard. I wondered at the Lord calling me. I feared the people, and said, “What shall I say?” Jesus said, “Do not fear, I will be with you.” Then I was not afraid and He helped me and gave me utterance to my people. I said, “Jesus has called me to preach to the people and to you also.” Then I rejoiced and wondered at the power of Jesus. He has helped me in all my speaking. It was by His power. Some tried hard to hinder, but Jesus was with me. I began to go to other kraals. One day I wanted to go to another kraal, but Satan hindered me. I wanted to go, so I went. Another time, on Saturday, I thought of going to the kraals, but it was so cold that I turned back. Then when I was ready to go there another time I began to get sick, and remained until Sunday, as I was very sick. I dreamed that I was going to die. I was sorrowful, and prayed. Sr. Doner was with me. I said, “Father, help me that I may not die before I have given the people thy word.” Sr. Doner also prayed for me. Then I awoke, and saw what I was afflicted for. On Monday morning I awoke, and said, “I am so weak. Can I go and arrive there?” I did not know, but was sure it was Jesus who spoke to me. My knees shook as I walked, so that I said, “I am ready to go over veld. I went slowly until I arrived, and then spoke just as the Lord will.” As I was weak I believed that the Lord did not want me to go, I felt tired walking and burnt by the sun in the way, I was very weak. I trusted in Jesus, and in the evening I was well.

I love to talk to the young people. Some of the old people do not listen at all; also some of the young do not want
Evil Thoughts, or Thoughts of Evil?

Looking This Way.

Over the river, faces I see,
Fair as a sunbeam, pure as the dew,
Brother and sister gone to that clime,
Safe with the angels, whiter than snow,
Looking for lost ones, beckoning, come;
Fair as the morning, looking for me;
Watching for dear ones, waiting below.

Out of the unregenerated heart proceed evil thoughts; but out of the regenerated heart proceed good thoughts.

How can we distinguish between evil thoughts, or thoughts of evil?

If we are born of the Spirit we apprehend spiritual things. However, the unrenewed heart can have the light of spiritual perceptions, to which the devil has access, so he has a permit, or rather a claim, to suggest thoughts of evil from the out side to either of those five senses.

A good man out of the good treasure of his heart brings forth that which is good, and it is utterly impossible for such a heart to have evil thoughts, and it also has no craving or appetite for evil, nor can it be tempted with evil, and much less respond to evil.

Mr. Bunyan saw in his dream that Christian's way lay through the Valley of the Shadow of Death. And in this valley there were thoughts of evil suggested to him in this manner, viz.: One of the evil ones stepped up to him, and in a soft tone spoke blasphemous to him, saying: "Curse him, curse him." Now in this way the evil one suggested thoughts of evil to Mr. Bunyan, and at length he thought he had cursed his dear Lord. So it may come to pass that many a poor soul may be deceived, thinking that those wicked thoughts come from the heart, whereas they were only thoughts of evil suggested by the devil from the outside to the sense (ear gate).

Out of his treasure things “new and old.”

“Jesus said, every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.”

Occasionally we are called upon to give a testimony, for the cause of Christ, and if we would be left to ourselves we would give our own testimony from the human standpoint, and it would imitate something nearly like the old Pharisee, who went up into the temple to pray, etc., and I presume it would be the same old story, of what we are so much inclined to do under the old covenant, i.e., telling of how we got straight with the law, and I became a good disciple of John, which is all right in its place. Peter also could tell of a time, when he left the ship and fishing net, and other things and then wanted to know what he should have in return for it. Peter, after pentecost, had the overflowing unbounded fullness in his heart and when he preached, this was the only theme: “Christ Crucified and Resurrected.” However, Peter and Paul would occasionally bring out of their treasure some of the old things that had occurred whilst they were yet in the “carnal mind,” and could not comprehend spiritual things. However, they said, that such things, which they had done in their ignorance, they but count them as dung; so they may win Christ.

Manheim, Pa.

“Uplifts.”

By A. McG.

(Jen. 20 and 21.)

There are many vital reasons why we should study the word of God; one of the principal reasons is that in it the mind of God is revealed to the sincere seeker. The revelation an honest soul gets by ascertaining in its pages the will of God, is an inspiration in seeking relief in our times of need.

Intercessory Prayer. King Abimelech having been deceived by both Abraham and Sarah, sent and took Sarah, but was warned by God in a dream to restore her to her husband, and in the event of his doing this Abraham would pray for him and he should live, “but if thou restore her not, know thou that thou shalt surely die, thou and all thing.” Here is an incident in which God Himself tells a sinful man, who has done wrong unintentionally, to turn away from his wrong doing and to repair the wrong he has done, and that on his doing so, the injured one will pray for him, and God will thus hear and answer. So Abimelech restored Sarah, and Abraham prayed to God; and “God healed Abimelech and his wife, and his maid servants.”

Restraining Grace. Beside this teaching on intercession in prayer, this lesson conveys many intensely interesting facts. Abimelech did not intend to come between man and wife, and God recognized this and says: “Yea, I know thou did’st this in the integrity of thy heart; for I also withheld thee from sinning against me; therefore suffered I thee not to touch her.” If God could thus prevent a heathen king from doing a wrong unintentionally, can He not do the same for His own people. What an encouragement to put ourselves in His hands unreservedly, that He may work out His perfect will in us, both in our conscious and unconscious acts.

Jealous Care. The watchful, uneasing care of God over His children, is here shown. Whilst all the interested parties are probably buried in slumber, the unslumbering God is working out Sarah’s deliverance. And even whilst Abraham and Sarah were almost foolishly devising plans in caring for themselves, yet God did not leave them to their efforts. No harmful thing can happen His children without His consent, and then it will be for our good if rightly acted on.

Open Eyes. Reading further we see God watching over Abraham’s offspring. Hagar in the wilderness, her boy perishing of thirst, is spoken to by God’s angel, and her eyes are opened to the well of water. God will open our eyes to see His deliverances, if we wait on Him.

If there is nothing heavenly here there is no heaven there.

The weeds of prejudice grow in an intellectual desert.
An Urgent Appeal for More Missionaries.

Mtshabei Mission,
Dec. 9, 1900.

Dear readers of the Visiour: At our last Council meeting, the writer was appointed to prepare an article for the Visitor, urgently appealing for new laborers to come forth into the ripened fields. He will therefore attempt to do it, though he cannot help but feel the lack of language at his command to do justice to such an important theme.

Those of us who were raised in a Christian land, and instructed in the principles of the gospel from infancy, can scarcely realize the utter darkness and degradation of those who have never heard of Jesus, of which there are still many millions. The Savior said, "Go ye, and teach all nations." None are left out. And it is the duty of His disciples to obey the Master's last command. But I should rather say privilege, for, indeed, it is a privilege. Who can tell the joy of a soul, even in this life, who is actively working in his appointed place. And when a sinner comes repenting, angels share in the expression of joy when new truth has been given to a soul. As one groping his way in the darkest night, so is an African heathen in his natural state. Books are absolutely unknown to him. Witchcraft is prevalent, and fearful superstition reigns. Moreover, the worship of the spirits of their ancestors brings no relief. Imagine a ray of light breaking in upon them. But they have been so long in darkness, many are afraid to look. Some however do look, and accept the light, and walk in it, and become light-bearers to others. Do you wonder that such, who have been delivered from bondage and darkness and death, are glad that the light has come? As we of lighter hue, rejoice when Jesus comes into our hearts, so these ebony-colored brethren rejoice when their darkness has been turned to day by a Savior's light. And we are not surprised to hear some ask, "Why did you not come sooner, when my parents were still here?" Will our hands be free from their blood? Can we who have been washed in the blood of Jesus, continue to be clothed in white if we do not do our utmost to forward the blessed news?

I wish you could have been with me about a month ago, among a people whose paths the foot of a missionary had never before trod. Though some of the natives were very indifferent and satisfied, apparently, to continue in darkness, yet there were many with hearts open to the gospel and a desire to learn. A number are very anxious that a teacher be sent to them.

Starting from our Mission one can go almost a hundred miles east and not come to a missionary. It was through part of this country that I traveled. The country is not thickly populated, but scattered here and there are still thousands of natives, and in some places thickly settled. Then, too, in this large tract, one would have the advantage of having no conflicting doctrine to contend against, but would have the parish all to himself. I have mentioned this place because of being somewhat acquainted with it. There are many other places just as needy, and perhaps a greater population which I must leave for others to describe. But this leads to another phase of the subject, which we will now consider.

All the Brethren's Missions in Africa are in the country, and to some extent, industrial. This has many advantages, as follows, The boys and girls staying at the Mission are thus instructed in industry and discipline, all of which are so painfully lacking in their homes. Then, too, these natives have better opportunities than others to become established in the faith. Also, by doing our own building, with the help of those staying at the mission, the cost is comparatively small, and with the produce of the farm, the Mission can become to a considerable extent, self-supporting.

But this kind of Mission work also has its disadvantages, in that it ties the missionary's hands down so closely to the work that he scarcely has time to attend to what may be called the more spiritual part of the work, and to get out among the people as he should, and also to make trips into and explore new fields, thus not only sowing the seed, but also preparing the way for new stations. Now this could be remedied by the coming of more missionaries. Not that we advocate having many permanent workers at a station. We believe in scattering out. But new workers coming from home are not qualified to open a new station at once. They should remain at least a year at one of the older stations. There they could learn the language, become acquainted with the customs of the people, and help both in the industrial and spiritual part of the work. Then too there would be more time for getting out into new fields and looking up new locations, thus removing some of the disadvantages referred to above.

When the proper time comes, the new workers should move out into their selected or appointed fields, and others should be coming to take their places, or perhaps to help in opening the new place. In this way our borders could be continually enlarged—our stakes driven farther out.

Can it be possible that it is almost four years since the brethren opened a new foreign Mission? Yet such is the case. And where is the prospect for another opening in the immediate future? True, the missionary interest is growing at home, especially in the line of giving, but what will the money help, if there are not sufficient laborers to use it? We agree that it is not wise to establish more missions than we can support well. But we can support more. Moreover, the enlargement of the work will give new impetus to giving. But should for any reason the means be slow in coming, I, for one, would rather live on short rations, and see two or three more beacon lights planted in dark places, than to live in plenty and the cause of Christ lag behind. In this I believe I am speaking the sentiment of every one of my brethren and sisters on the field.

We are rejoiced greatly, and do rejoice, because of the coming of the brethren from home to visit us, but how much greater would be our joy if they had come with a corps of strong, consecrated laborers to remain on the field. How many are praying the Lord of the harvest to send forth laborers into his harvest? Who will answer like Isaiah, "Here am I, send me?"

Yours in Jesus our risen Lord,
Written by Harvey J. Frey, Secretary.
Signed and approved by H. P. Steigerwald, Moderator.

The chief duty of a Christian lies in the quiet, unseen life of his own home, and if he does not learn there to practice that noble virtue of unselfishness—that highest type of charity which consists in daily and hourly consideration for the feelings of others—he will have lost one of the strongest resources and one of the most healing memories for all his future life.—F. W. Farrar.
It is bad enough to be unthankful toward one another; but it is far worse yet, to be unthankful towards God from whom come all the blessings of life—both temporal and eternal—and just go on living away all the days of our lives as though it were a matter-of-fact and as though we alone were the kings of God's great empire. We should not by any means forget the great blessings of God. No matter what our station in life may be, however dignified we may feel, we cannot soar away from God in the highest, as we can from man. We are to God as the fishes in the sea, or the beasts in the field, and it is in God's power to change the current of our life in the twinkling of an eye. We are walking on mortgaged land. God can foreclose at any time, and make us paupers at His will. Then why do we think we are so important, so unthankful to God?

We cannot even bear much prosperity. It will soon crop out on us. The very nature of things become so selfish in us, and so narrow, that we forget duty, and thankfulness, and almost everything else that is right in the face of fortune; and all because we are permitted to revel in God's bountiful luxuries on earth all the days of our lives, spending the time selfishly, absorbing it all, each passing day as we live on and on forgetting to be thankful to God. In the evening as the sun goes down under a clear sky, looking forward for another nice, clear day, to-morrow in order that we may get some more of those worldly goods, and never think once to thank God for that which we have gotten already.

Usually those who are not generous in their thankfulness to God, for what they have had already given to them in good health in days gone by, are the most unthankful and selfish of all mankind. They may not tell it so. But they show it in their daily living as they go on through life.

Everywhere is unthankfulness felt from such who never consider beyond a moment's time. God is everywhere, says one. Another comes out and says boldly—how can you prove the existence of God anyhow? So unbelief will creep into the heart of sinful and wicked men by degrees; so unbelief and unthankfulness walk together hand in hand, for they are twin-sisters. These two will help each other to harden the heart of man until ingratitude and unthankfulness to God, as well as to man, becomes criminal and is one of the darkest spots upon the heart of the human soul. Unthankfulness is very often the motive power that furnishes the material of a desperate wicked life in after years. Oh, let the true Christian carry a thankful heart in his bosom, and praise God for all the blessings of life, both for time and all eternity, and be thankful unto his neighbor as he would wish his neighbor be to him.

Louisville, Ohio.

Leaving Michigan.

It is reported that I am going to leave Michigan, and to all interested friends, I wish to say that the report is true. I will leave Michigan; we are now packing and preparing for our departure. Michigan is a good country, but we desire a better.

I have taken up a colonization agency, and I am now forming a colony to go with us. We would be delighted to have you join our colony. The King of the country to which we are going, writes, that although they greatly desire people to come and live in that country, yet none but a chosen and elect people will be permitted to enter.

The King owns and controls all affairs of the whole land. The conditions upon which He offers homes, are, that we must sign over to Him all we have, and ourselves, to be His willing servants. The homes He offers are mansions. They are not built of wood, brick, cement blocks, or even marble, but their walls are of jasper, transparent, like unto clear glass, and the streets are paved with pure gold, and it is always morning, for the sun never sets, and the sky, why that is always one grand, beautiful rainbow. And the flowers they too never fade, and the leaf never falls, and nothing grows old or weary. Why yes, the whole land, in its beauty, is like the sparkling dew drops in a morning sun, but constantly setting forth its beauty.

The King also writes me that I shall assure all colonists, that folks there never grow old. No gray hairs will ever be seen, and no one will die. They tell me, that in the great northwest apple orchards produce every month, and that their leaves heal all manner of diseases. There is such an abundance, that the people never get hungry, and the land is watered by rivers of living water. The folks of that country are all very musical, and much time is spent in singing. They will also be very joyful, as there is no sorrow there.

The King also writes that the folks there all dress alike. The King furnishes all clothing and it is not of cotton, wool or even silk; but holiness. Each person, however, has to pay for their suit; it costs the whole world, but my friend, it is wonderfully cheap at that. It is very plain, but very beautiful; it will shine brighter than the sun at noon day, it will never wear out, age makes it only the more beautiful. They do not have railroads, electric lines, automobiles, or even air ships to travel by. They will go by the wings of thought. Our modes of travel here, are entirely too slow and dangerous.

The King desires that I should secure a large colony, and to all who would go, let me say, that we will take the old celestial railroad, "The King's Highway." Each colonist must secure a ticket for himself, which you will secure at the gate of repentance, just at the end of rebel's Broadway. This road does not give reduced rates, you will have to pay full fare. Children go free. That the country is so large, and the population will be so great that the King has arranged that the first colonists who arrive He will crown kings and they will reign with Him for ever and ever.

Shall we meet in yonder land,
Where the towers of crystal shine,
Where the walls are all of Jasper Built by workmanship divine?

—Published by request.

More About the Traffic in Shame.

One of the most dishonoring things in the work of protecting innocent girls and restoring to useful lives those who have been betrayed from the path of right living is the blind incredulity of a very large part of the public. There are hundreds of thousands of women in the homes of this country who know as little of what is going on in the world, so far as the safety of their daughters is concerned, as so many children. They are almost marvelously ignorant of the terrible conditions all about them—and all about their children, too.

Of course, their blindness to these awful actualities makes them more comfortable, for the time being, than they could possibly be if awake to the perils which beset the feet of their daughters and the daughters of their friends and neighbors. But there is
no permanency to this sort of peace—and thousands of mothers of this class are annually brought to their senses and recalled to earth by discovering that their own daughters have made the fatal misstep and have passed under the brand of the pariah. The awakening of such parents comes too late, generally, to do much good. Not always, but in a majority of cases. Many, many times after I have related to a casual woman visitor the simple details of a typical "case" brought here to the State Home, the caller has exclaimed: "How terrible; I didn't dream that such things were going on in the world!"

Now, if you had something of great value which needed to be protected day and night, would you select for such a task a blind watchman? or one who was firmly possessed of the idea that there was really no danger, no occasion for watchfulness? Certainly not! There is nothing in the world of such priceless value to a father or a mother as the honor, the purity, the good character of a daughter. No parent will possibly question this statement. And still there are many thousands of parents entrusted by Providence with the safe-keeping of this priceless treasure who are themselves in the position of discharging this priceless treasure who are them­self—Montserrat! "I have been one of the agents in sending a dozen—perhaps more—persons to the peniten­tiary for participating in this traffic."

As one whose daily duty it is to deal with wayward and fallen girls, as one who has had to dig down into the sor­did and revolting details of thousands of these sad cases (for I have spent the best part of my life in this line of work) let me say to such mothers:

"In this day and age of the world no young girl is safe! and all young girls who are not surrounded by the alert, constant and intelligent protection of those who love them unselfish­ly are in imminent and deadly peril. And the more beautiful and attractive they are the greater is their peril!"

The first and most vital step for the protection of the girls who walk in this path of pitfalls is to arouse the sleeping watchmen who are, by reason of their parenthood, responsible for the safe-keeping of their daughters. This is why the "White Slave" articles by Hon. Edwin W. Sims and others, which have been published in the Woman's World, have done great good. They have stirred to a sense of alarm thousands of parents who were asleep in a false sense of security. If they accomplish nothing be­yond this they will fully have justi­fied their publication.

But it is evident that they will also result in the enactment of much need­ed legislation, of laws which will make it easier to convict and punish those who live from this foul traffic in the shame of girls whose natural protectors are asleep in this false sense of security. Of course, practically every state has some laws against that traffic—but I do not know of any state in which the laws now on the statute books are adequate to deal with the situation as it should be dealt with.

One of the things which comforta­ble and trusting parents seem to find especially hard to believe is the point upon which both United States Dis­trict Attorney Sims and his assistant, Mr. Parkin, have placed so much stress—the existence of an active and systematic traffic in girls. There is no safety for the daughter of any parent who is not awake and alive to the actuality of this fact!

It is one of the satisfactions of my life to reflect that I have been one of the agents in sending a dozen—per­haps more—persons to the penen­tiary for participating in this traffic.

The dragnets of the inhuman men and women who ply this terrible trade are spread day and night and are manipu­lated with a skill and precision which ought to strike terror to the heart of every careless or indifferent parent. The wonder is not that so many are caught in this net, but that they escape! I count the week—I might almost say the day—a happy and fortunate one which, does not bring to my attention as an officer of the state a deplorable case of this kind.

Just to show how tightly and broad­ly the nets of these fishers for girls are spread, let me tell of an instance which occurred to a girl from this in­sitution:

This girl, whom I will call Nellie, is a very ordinary looking girl and below the average of intelligence, but as tractable and obedient as she is inge­nious. She is wholly without the charms which would naturally attract the eye of the White Slave trader. Because of her quietness, her obedi­ence and her good disposition, she was in accordance with the rules of the in­sitution, permitted to go into the family of a substantial farmer out in the west and work as a housemaid, a "hired girl"—her wages to be deposit­ed to her credit against the time when she should reach the age of twenty-one and leave the Home.

She had been in her position for some time and was so quiet and satis­factory that one Sunday when the family were not going to church the mistress said:

"Nellie, if you wish to go to church alone you may do so. The milk wagon will be along shortly and you can ride on that to the village—and here is seventy-five cents. You may want to buy your dinner and perhaps some candy."

When Nellie reached town and was on her way past the railroad station to the church the train for Chicago came in, and the impulse seized her to get aboard, go to the city and look up her father, whom she had not seen for several months. She went to the city and had hardly stepped from the train into the big station when she heard a man's voice saying: "Why, hello, Mary."

Instantly—foolishly, of course—she answered him and replied:

"My name's not Mary; it's Nellie."

"You look the very picture," he re­sponded, "of a girl I know well whose name is Mary—and she's a fine girl, too! Are any of your folks here to meet you?"

"No," she answered. "My father's here in the city, somewhere, but he doesn't know I'm coming. I've been working out in the country for a long time and I didn't write him about coming back."

Her answers were so ingenuous and revealing that the man saw that he had an easy and simple victim to deal with. Therefore his tactics were very direct.

"It's about time to eat," he suggest­ed, "and I guess we're both hungry. You go to a restaurant and eat with me and perhaps I can help you to find your father quicker than you could do it alone."

She accepted and in the course of the meal he asked her if she would not like to find a place at which to work. "I know of a fine place in Blank City," he added. "The woman is looking for a good girl just like you."

"Yes, I'd be pleased to get the place, but I haven't any money to pay the fare with," was her answer.

"Oh, that's all right," he quickly replied. "I'll buy your ticket and give you a little money besides for a cab and other expenses. The woman told me to do that if I could find her a girl. She'll send me back a check for it all."
After he had bought the ticket and put her aboard the train going to Blank City he wrote the name of the woman to whom he was sending her, gave her about $2.00 extra and then delivered this fatherly advice to her:

"You're just a young girl and it's best for you not to talk to anybody on the train or after you get off. Don't show this paper to anybody or tell anybody where you're going. It isn't any of their business, anyway. And as soon as you get off the train you'll find plenty of cabs there. Hand your paper to the first cab driver in the line, get in and ride to Mrs. A.—'s home. Pay the driver and then walk in."

Believing that she was being furnished a position by a remarkably kind man, the poor girl followed his directions implicitly—and landed the next day in one of the most notorious houses of shame in the state of Illinois outside of Chicago. How she was found and rescued is a story quite apart from the purpose which has led me to tell this incident—that of indicating how tightly the slave traders have their nets spread for even the most ordinary and unattractive prey. They let no girl escape whom they dare to approach!

It may be well and to the point to add, however, that two other girls who had been in care of the State Home were found to be in the same house to which this girl had been lured, and they were also recovered. Almost at the beginning of my experience I received a penciled note which I have kept on my desk as a stimulus to my energies and my watchfulness along the line of checking the work of the White Slavers. It is very brief and terse—but what a story it tells! Here is a copy of it—

"Ellen Holmes has been sold for $50.00 to Madam Blank's house at ——Armour avenue."

The statement was true—and the man who sold her and the woman who bought her were both sent to the state penitentiary as a penalty for the transaction.

Another fact which the public finds hard to believe—especially the public of mothers—is that girls who are lured into the life of shame find it impossible to make the escape, and that they are prisoners and slaves in every sense of the word. I recall one instance of a girl from a good home who had fallen into the hands of a White Slave trader and been sold to a house in the red-light district. Her people were frantic over her disappearance and made every possible effort to locate her, but without success. Several months after the excitement and publicity aroused by her disappearance died away, a newsboy who had delivered papers at her home—which was in a very good residence district of the city—happened to be passing along a cross street of the red-light section—just on the fringes of it, in fact. Suddenly he heard a tap on the window, looked up and saw the anxious face of the lost girl. Then she disappeared.

Knowing the story of her strange disappearance, he hurried straight to her home and told of his experience. Instantly the father secured officers and the little newsboy led the posse back to the house, in the window of which he had caught a glimpse of her face. They raided the place and rescued the girl. The story of the terrible treatment which she had received cannot be told here. It is enough to say that she had been held as a captive, imprisoned as much as any inmate of a penitentiary is imprisoned, and that if the friendly newsboy had not happened to pass, as he did, the window from which she was looking out, she would undoubtedly be there to-day or in some other similar prison of shame through the process of exchange.

One other matter in this connection needs to come in for clear and decisive emphasis; the fact that the run-away marriage is the favorite device of the White Slaver for landing victims who could not otherwise be entrapped. Those alleged summer resorts and excursion centers which are well advertised as Gretna Greens, and as places where the usual and legal formalities preliminary to respectable marriage are reduced to a minimum, are star recruiting stations for the White Slave traffic. I have never seen this point brought out with any degree of clearness in any article, and I earnestly urge all mothers to give this statement the most serious consideration and never to allow a daughter to go to one of these places on an excursion, or under any pretext whatever, unless accompanied by some older member of the family. And even then there is something unwholesome and contaminating in the very atmosphere of such a place.

Do you think that I overstate the perils of places of this kind. Of these gay excursion centers, these American Gretna Greens? I hesitate to say how many girls I have had under my care who were enticed into a "run-away marriage" at these places—and then promptly sold into white slavery by the men whom they had married, the men who married them for no other purpose than to sell them to the houses of the red-light district and live in luxury from the proceeds of their shame.

Let every mother teach her daughter that the man who proposes an elopement, a run-away marriage, is not to be trusted for an instant, and puts himself under suspicion of being that most loathsome of all things in human form—a White Slave trader!

—Woman's World—Sel. by Sr. Sarah Wiebe.

Answer to Prayer.

In October, 1875, two ministers (one a local preacher assisting the pastor) were holding revival meetings in "The Union," Wayne county, Pa. God graciously blessed the work, and many souls were brought to Christ. An unusual awakening was manifest in the entire community for many miles around. In the neighborhood was one man who seemed utterly unaffected by this revival movement. He was a man well along in life, and one who was held in high esteem as a neighbor; but he belonged to that class of persons who seldom or never attend any kind of religious meeting, except it may be a funeral. He professed to believe in universal salvation, did not feel any personal need of a Saviour, and seemed to have no interest in the religious life and work of the community. Being a kind neighbor and highly respected by all, his case naturally commanded the interest of all Christians who knew him. Many were greatly concerned for the man. The godly neighbors had earnestly sought to convince him of his need of personal salvation, and to persuade him to come to the meetings. All in vain. He remained impassive and unmoved while all around him the whole neighborhood was stirred by the mighty power of God.

One evening, toward the close of the meeting, a class-leader, a plain man of faith and prayer, arose in the congregation, and with much emotion said he felt that the Lord wanted him to go and talk with this neighbor in whom the whole church was deeply interested, and he closed by saying, "I want you all to pray for me as I go on this mission." The next night the class-leader was at the meeting, but
neither prayed nor spoke; and he got away before the pastor could ask him as to the success or failure of his mission. But being present the following evening he arose and said, substan-
tially: "Y onremember that I said the night before last I felt the Lord wanted me to go and see a certain neighbor in whom we are all interested. I sup-
pose you wondered why I did not speak about the matter last evening; but the fact was I felt so sad and so discouraged over his case, I could not command my feelings to say a word. It seemed to me the man was lost beyond hope; for I had gone to him as directed by the Spirit, and although he treated me kindly he seemed utterly unaffected by anything I said. I left him with a sad and heavy heart, and last night at the meeting I could say nothing. But this morning, as I was going to my work, in passing by a re-
tired spot where I had at other times prayed, the Spirit said to me, 'Stop here and pray.' I obeyed the impres-
tion, and fell upon my knees; but for
some reason, and fell upon my knees; but for
a moment could not determine what
I should do. I could only say, 'Lord, I am
humbled, I am a sinner, and all my life
I have sinned against thee.' I cried and I
cried, and then the Lord gave me a vision
of this friend and neighbor. I
was
filled with the Holy Ghost, from this abun-
dance of the heart.
Hallelujah!

Dear young people, when a number of
you are assembled together probably after
church services on Sunday, as is often the
case, how do you spend the time, largely in
fellowship and light-minded conversa-
tion? And in reference to the con-
derence referred to in our text, would not James 3:10 justly say to you: "My brethren, these
things ought not so to be?" You might spend part of the time in singing the beautiful
Songs of Zion, but follow this by joking
and jesting, and thus destroy the good you
may have received from the exercises.
Would it not be more profitable as well as enjoyable to discuss some scriptural subject, or spring some practical questions
on the S. S. lesson just studied, or talk
about applying some blessed truths just
listened to in the sermon? And farther,
would it not be and is it not likely to
really bring relief to some souls, to follow
this by prayer? It may not always be wis-
dom to do this, but beloved, I believe the
Lord would lead us to thus do sometimes,
and thus you would be "an example of
those in whom we are all interested. I sup-
pose you wondered why I did not
make use of the opportunity. May we not hear from Upland, California?
Yours in interest of souls,
Clayton, Ohio.
Luth. Hrnk.

Dear readers: I will now endeavor, by
God's help, to write a few lines for the
Visitor. I praise God this morning for
Victory. I am glad that I ever started on
this way. I am not sorry for anything I
gave up for Jesus. I am glad that Jesus
came and grace is free. I am glad that I
know Jesus helps in every time of need.
Praise His Name. This song expresses the
desire of my heart:
"Lord Jesus, I long to be perfectly whole,
I want thee for ever to live in my soul.
Break down every idol, cast out every foe.
Now wash me and I shall be whiter than
snow."

As my leading seem to be different from
some young people, I ask a special interest
in your prayers, that I may not look to
other people, but to Jesus.
Your sister in Jesus,
Winnie Ballow.
Thomas, Ohio.

Ask a truthful man for his opinion and
the chances are that he will hand you
something you don't want.
REPORTS OF FUNDS.

Chicago Mission.


Balance on hand, .......................... $11 13

Donations Received.

Mary Bert, Abilene, Ks., $2; In His Name, Man, $2; Noah Zoel, Abilen, Ks.; $1; Sr. Shirk, Sedgwick, Ks., $3; J. Gayman, Coleta, Ill., $1; E. J. Ancott, Messiah Home, Pa.; $5; Pleasant Hill S. S. Hamlin, Ks., $10 50; Lizzie L. Lehnt, Abilen, Ks.; $2; W. P. Chicago, Ks.; $50; A. C. Tomlinson, Ks., $40 23 cts.; Fays Smith (Tithe), Chicago, $4; In His Name, 70 cts. Total, $57 58.

Expenditures.

Groceries, .................. $4 00
Gas and lights, .......... $1 68
Expressage, etc., ........ 5 00
Printing, .................. 8 70

Total, $16 48

CHRISTMAS OFFERING.

J. Leaman's S. S. Bible class, Upland, Cal.; $7; J. H. Bert, Abilen, Ks.; E. S. Snider, Abilen, Ks.; Mr. Snider, Abilen, Ks.; Mrs. Shirk, Abilen, Ks.; W. P. Chicago, Ks.; $1; Coleta, Ill.—Srs. Bast, Longnecker, Martin, Stoner, Zook, George and “Carmel Home,” 1 box which contained bread, cake, jellies and chicken; Miss Morrison, Ill.—Srs. McKee, Arelle, Elin, Ks., $1; Sr. Shirk, Sedgwick, Ks.; $3; J. Gayman, Coleta, Ill.; $5; E. J. Ancott, Messiah Home, Pa.; $5; Pleasant Hill S. S. Hamlin, Ks., $10 50; Lizzie L. Lehnt, Abilen, Ks.; $.2; W. P. Chicago, Ks.; $50; Miss Tomlinson, Ks., $40 23 cts.; Fays Smith (Tithe), Chicago, $4; In His Name, 70 cts. Total, $57 58.


REVIEWS.

Mrs. D. S. Gottshall, $2; J. H. Heisey, 25 cts.; Amos Kraybill, Fannie Brehm, $2; Phileaus Dambrag., $2; Annie Myers, 50 cts.; W. L. Keuster, 100 cts.; Eliz. Edelman, $.5; Sr. Mamma, $.5; Sr. Bruno, $.5; Miller, $.5; Stoner, $.5; C. O. Musser, $.5; Anna McFarland, $.5; Sr. Emma, $.5; S. G. Engler, $.50; Mrs. Bacchure, 25 cts.; Mrs. Isaac Wenger, $.5; Mary and Elizabeth Hoover, $.5; Mrs. Theberger, $.5; Mina Zebrak, $.5; Mrs. D. M. Eyer, $.5; Alice Shank, $.5; Annia Musser, $.5; Anna Bauchman, $.5; Lizzie Seitz, $.50; Elias Good, $.5; D. V. Heise, $.10; Donations box, $1; Str. Hoffman, $.50; A brother, Col., $.5; Mary Bert, Abilene, Ks., $5: In His Name, 70 cts. Total, $34 29.

Extra Donations Received.

A brother, $.5; J. H. Kincaide, $.5; A. Musser, $.5; E. L. Engle, $.2; Elias Good, $.2; Lizzie G. Lenhart, $.2; A brother, Col., $.5; Mrs. Baschore, Okla., $.25; Chas. Stover (board), $.20; contribution box, $.75; General Fund.

We thank all the friends who so kindly have donated their means in support of this work. God bless you all.

A. B. MUSser, Secretary and Treasury.

Philippine Mission.


Balance forward from last report, ... $48 44

Receipts.

A brother, $.5; J. H. Kincaide, $.5; A. Musser, $.5; E. L. Engle, $.2; Elias Good, $.2; Lizzie G. Lenhart, $.2; A brother, Col., $.5; Mrs. Baschore, Okla., $.25; Chas. Stover (board), $.20; contribution box, $.75; General Fund.

We thank all the friends who so kindly have donated their means in support of this work. God bless you all.

A. B. MUSser, Secretary and Treasury.

Messiah Orphanage.


Bro. Albert Miller, Millenburg, Pa., 25 cents; Bro. D. V. Heise, Corner Centre, N. Y., $.10; Bro. Elias Good, Manchester, Pa., $.1; Bro. Frank Long, Salona, Pa., $.5; Bro. Jacob Loutsmler, Salona, Pa., $.5; Bro. Abram Lauver, Millenburg, Pa., $.1; Junior Department, Messiah Home, Ks., Sunday-school, $.175; Bro. D. M. Book and wife, Hummelstown, Pa., school fund, $.12; Bro. Henry Penning, Hershey, Pa., $.12; D. M. Book, Treasurer.

HUMMELSTOWN, Pa.
EVANGELICAL VISITOR.

To Africa and India.

Warrenton, Cape Colony, Dec. 23, 1909.

To all the Visitors family: Who may be interested in us and our trip, but more especially to those interested in the last great commission of Jesus. Psalm 2:8 as a greeting: "Ask of me, and I shall give thee, even the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Our last writing was from Mshabezi Mission prior to the love feast at that place. December 11, 12. On Friday evening, the workers from Matopo arrived, as also a number of the native brethren and sisters, which latter all walked, a distance of about twenty-seven miles, by native footpath, while the distance by wagon road is forty-five miles. Brother Doner also came on Saturday morning. Quite a number of the Mpani members were also present at the feast.

This occasion seemed to be much enjoyed by all present. On Saturday evening the workers had a service in English which was well filled throughout the different sessions of the meeting.

There being a number of applicants for baptism, fifteen in all, the forenoon (Saturday) was taken up in the examination of the same. Eight were accepted, and were buried with their Lord in baptism in the afternoon. Among them was one aged sister about sixty years old. She is the oldest member of all that have been received at our different Missions. She cannot read, but her impressions seem very clear; and the Lord has graciously revealed Himself to her in a vision. In the Sunday service there were one hundred and seventy present. Seventy natives, forty sisters and thirty brethren participated in the communion service.

In one of the testimony seasons, fifty-two testified in about fifty minutes of which about twenty were for the first time. Nine of our believers have been sick and are well again. About twelve have left us and many have been added. In a word we seem to be making good progress.

On Monday morning we were able to enjoy a good mess at the Mission garden, which fruit has been in abundance.

The organisation of the Sunday school is now under a white missionary, and at the same time under cultivation, mostly in corn. It has a boarding-schoold, which numbers at present seventy-three, and all take part in the industrial work some part of the day, thus making it a self-sustaining. They have several schools at some distance from the Mission in connection with their work here. These schools are taught by native teachers. At the Mission some of the teaching is done by native teachers, and the supervision of the work is under a white teacher.

They have a brick church, also a school-house separate from the church building. A sad accident occurred here a few days before we came. The girls' house was struck by lightning, the bolt going through a window, and striking a girl who was seated on the floor inside the window. She fell to the floor unconscious. Her dress was set on fire, and a large open sore was left on her breast, shoulder and neck. They have hopes of her recovery.

Saturday being their Sabbath, we attended their services, and were accorded the privilege of holding forth the word, Bro. Sheets preaching in the forenoon and I at the afternoon service. We were kindly received by this people. May the Lord bless them for their labors of love. Their membership numbers between sixty and seventy.

On Monday morning we left this place early to go to Bulawayo, a distance of about thirty-five miles, arriving about one o'clock and arranged for our going South next morning, taking train for Fordsburg, where we expect to visit with Bros. Isaac Lehman and Jesse Eysters for about a week. We arrived here (Warrenton) at seven o'clock this morning and will have to lay over until after nine o'clock, which affords us good time to get after with our writing of which we have much to do.

We are always glad for the Visitors and letters from home which news are sometimes rather old. We are glad to see by the encouraging reports of the work throughout the different parts of the Brotherhood, and that some souls are turning from their evil ways and yielding their hearts to God. Our prayer is that in the efforts to be put forth in our home church souls may be born into the kingdom, even such who lie near to our own heart.

May your prayers continue to go up for us, and especially for the work in heathen lands so that as "Ethiopia shall stretch out her hands" (Ps. 60:11) to the Lord. May the Lord willin, may you hear from us again.

As ever, your unworthy servants,

JACOB N. ENGLE.

John M. Sheets.

You can always measure a man by the things that provoke him to meritment.

Every choice in life is an impact that determines the shape of character.
Dear readers, I come to you in Jesus’ precious name. Paul, in his letter to the Romans, chapter 10, says, “For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” John the Baptist in his ministry said, “Repent and believe the gospel.”

In a recent number of the Visitor, I invited members to donate what copies of the old edition of hymns they had no use for, to the Brethren’s colony in Saskatchewan. From the answers I received, from a brother resident there, but at present in Ont., I find I have made a mistake, that is, if his sentiments represented the feeling of the community.

I agree heartily with the brother that singing can be too lifeless, and “dragg’y,” and lack variety, but that is the fault of the singers and not the book. In the meantime let the matter drop, with apologies for my “meddling in other men’s matters,” even if the motive was good.

F. ELLIOTT.

A Communication of Committee Work.

In Art. 39, Conference 1909, a committee was appointed “to formulate a plan by which those attending Conference can avoid Sunday travel on steam and electric railways.”

As my name heads the list I suppose I am expected to make the primary move in the matter. I now do so by respectfully but decidedly declining to serve on the above committee.

My reasons for this are as follows:

First, almost complete ignorance on the subject in hand. Any person whose privileges of attending conferences and love feasts, etc., are as “few and far between” as mine have been, is possessed of very little information to start with. It is eight years since I attended a Conference from home. Back of that I attended one at Black Creek and one in Ohio, then an interval of sixteen years intervened, so I know very little of the amount of Sunday travelling that goes to Conference involving.

On my last trip we left Buffalo about 7 a.m. on Saturd. That was my first and only experience of Sunday travel on a train. In Canada electric cars do not run on Sundays, only in large cities like Toronto. Public sentiment has thus far frowned on unnecessary Sunday travel. Travellers from where opposite conditions obtain often call us “stupid and slow,” yet we feel to thank God both for the stupidity and limited speed.

Secondly, I have no faith in so much prohibitory legislation on such lines. Between the Atlantic and the Pacific there is such a variety of circumstances due to location, facilities, customs and a hundred and one other things, that any stringent or specific rule would be unworkable. It would be honored (like many more such rules) in the breach rather than the observance.

Therefore I decline to assist in any thing that removes it from the individual conscience of the parties concerned. Conference should during its session give general admonition on the matter and leave each one to work out the details. Everyone traveling should avoid patronising that which deprives his fellowman of Sunday rest and worship.

“Happy is he that commendeth not himself in that thing which he alloweth.”

F. ELLIOTT.

AHE HYMN BOOKS.

In a recent number of the Visitor I invited members to donate what copies of the old edition of hymns they had no use for, to the Brethren’s colony in Saskatchewan. From the contents of a letter received since, from a brother resident there, but at present in Ont., I find I have made a mistake, that is, if his sentiments represent the feeling of the community.

His impression is that there are too many of the old books there already, and that they should all be consigned to the limbo of obscurity. I agree heartily with the brother that singing can be too lifeless, and “dragg’y,” and lack variety, but that is the fault of the singers and not the book. In the meantime let the matter drop, with apologies for my “meddling in other men’s matters,” even if the motive was good.

F. ELLIOTT.

Dear readers, I come to you in Jesus’ precious name. Paul, in his letter to the Romans, chapter 10, says, “For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” John the Baptist in his message to the people, said, “Repent ye, for the kingdom of heaven is at hand.” He (John) was so filled with the Holy Spirit that the multitude could not help but believe him to be a prophet. Of course the stiff-necked Pharisees and Sadducees were full of deceit, but John knew their hearts for which reason he demanded of them to “Bring forth, therefore, fruits meet for repentance.”

Some may wonder what he means when he says, “Bring forth fruits.” Right here I am made to believe that many a hungry soul is misled. So many so-called Christians say, “Just stop sinning, turn over a new leaf and do better,” but don’t say much about repentance, and what is meant by repenting. I am sorry to see that too many take reformation for regeneration. We may and can, reform, in a measure and resolve to quit our bad habits, but we cannot hold out. Only by repenting of our sins and confessing to God and man, and then exercise faith in the Lord Jesus Christ to wash away our sins.

I am so glad when we become willing to face the record of our life and make our wrongs right God will bless us.

It may not be a big sin that is standing between us and God the only way through to salvation is to take the way with the Lord. Whatever He leads us to do, obey. I found that “obedience is better than sacrifice.” Praise His name.

We need not forge a check or steal a horse to become guilty before God; but it is little things that the most of us have to deal with. We may have driven sharp bargains or misrepresented things to get our ends accomplished. It is, as I heard, a minister say not long ago: Such things are between us and our God, and unless they are repented of and confessed before God and man they will stop right there. God will not hear nor answer our prayers.

Jesus saith (Matt. 9:16), “No man putteth a piece of new cloth on an old garment, else the rent is made worse.” And so it is, we need not try to cover up our sins by doing deeds of kindness. We must first get right with God and each other. Then God will pour the oil of gladness in our souls, and then we will have fellowship one with another.

Pray for me that I may prove faithful to God.

Yours for the lost earth.

L. O. S.

Many a preacher would be seldom at church but for the sermon.

A heavy heart does not prove that you have a burdened brain.
and knelt at the altar. The effect was electric, and many others crowded the altar and the aisles. It seemed as though not one would be left outside the fold.

Near the close of the meeting, Mr. Gifford arose and said, in substance: "You all wonder at seeing me here. I wonder myself, for up to two days ago such a possibility had not entered my mind. Many of you have talked with me about the need of a Saviour, but I must say in all candor that, while I appreciated your kind intentions and efforts, no one ever had the least effect upon me, until neighbor Hathaway came to talk with me the other morning; and I think he must have gone away disheartened, for I gave him no encouragement. But after he left, the thought came into my mind, if neighbor Hathaway is so interested in my salvation, it is time I was interested. I have never felt so before. I at once arose, put on my hat and went over to see neighbor Teeple; and we made up our minds we would seek the Lord, and here we are. I am sincere in this; and although I do not feel as yet that God has forgiven me, I mean to seek him until he does. I want you all to pray for me."

The next evening he gave a clear testimony to his conversion, joined the church, lived a consistent Christian life for about two years, and then died in peace and triumph. It may be added that class-leader Hathaway had neither seen nor had any communication with Mr. Gifford from the time when, at the Spirit's bidding, he had the discouraging talk with him, until he heard his testimony in the church; neither had anyone in the meantime spoken with him on the subject of religion.

Surely the Lord knows how to direct his servants. God is the inspirer and hearer of prayer. The Holy Spirit knows how to reach human hearts. When the Spirit directs, go at once; and no matter how the message seems to be received, do not despair of blessed results.—Selected.

With patience and fortitude, with forbearance and compassion, and with eyes opened to the needs of the other children of God around us, let us follow in the path of obedience, confident that there is hope for all, that we can rise above our temptations and repair our mistakes, and that we are needed in God's world.—Ellen S. Bulfinch.

Mothers.

Most men are what their mothers made them. The father is away from home all day, and has not half the influence over the children that the mother has. If a ragged colt makes a good horse, we know who it is that combed him. A mother is therefore a very responsible woman, even though she may be the poorest in the land, for much depends upon her. Just as she bends the twigs the trees will grow. As is the gardener such is the garden; as is the wife such is the family.

Little children give their mothers the headache, but if she lets them have their own way, when they grow up to be great children they will give her the heartache. Foolish fondness spoils many, and letting faults alone spoils more. A child may have too much of its mother's love, and in the long run it may turn out it had too little. Soft-hearted mothers rear soft-hearted children; they hurt them for life because they are young. A boy who is his mother's duck, generally grows up to be a great goose. You may sugar a child till everybody is sick of it. Boys' jackets need a little dusting every now and then, and girls' dresses are all the better for occasional trimming. Children without chastisement are fields without ploughing, and vines without pruning. The very best colts want breaking in.

Good mothers are very dear to their children. There's no mother in the world like our own mother. My friend Sander, from Glasgow, said: "The mother's breath is aye sweet." Every mother is a handsome woman to her own son. The man is not worth hanging who does not love his mother. When good women lead their little ones to the Savior, the Lord Jesus blesses not only the children but their mothers as well. Happy are they among women who see their sons and their daughters walking in the truth! He who thinks it easy to bring up a family, never had one of his own. A mother who trains her children rightly had need be wiser than Solomon, for his son turned out a fool. Some children are perversive from their infancy; none are born perfect, but some have a double share of imperfections; do what you will with them, they don't improve. Wash a dog, comb a dog; still a dog is but a dog; trouble seems to be thrown away on some children. Such cases are meant to drive us to God, for He can turn blackamoors white, and cleanse out the leopard's spots. It is clear that, whatever faults our children have, we are their parents, and we cannot find fault with the stock they came of. That which is born of a hen will be sure to scratch in the dust. The child of a cat will hunt for mice. Every creature follows its kind. If we are black, we cannot blame our offspring it they are dark too. Let us do our best with them, and pray the mighty God to put His hand to the work. Children of prayer will grow up to be children of praise; mothers who have wept before God for their sons will one day sing a new song over them. If boys are not born with a chivery bit in their mouths, and therefore run wild, the Lord can bring them back. Colts often break the halter, and yet become quiet in harness. God can make those anew whom we cannot mend, therefore let mothers never despair of their children as long as they live. Are they away from you across the sea? Remember the Lord is there as well as here. Prodigals may wander, but they are never out of sight of the great Father, even though they may be "A great way off."

Let mothers labor to make home the happiest place in the world. If they are always nagging and grumbling, they will lose their hold of their children, and the boys will be tempted to the public-house or the billiard-table, or some other dangerous ground. The smile of a mother's face has enticed many into the right path, and the fear of bringing a tear into her eye has called off a heart of iron, but his mother can hold him like a magnet. O woman, great is thy power! See to it that it be used for Him who thought of His mother even in the agonies of death.

It's of no use to try to bend a tree, we must begin with the saplings; so it is best to train the young ones before the down comes on their chins. If you want a bullfinch to pipe, begin with him when he's young; he will never catch the tune after he has learned the wild bird's notes. If you do not teach your son the ways of the Lord, the devil will teach him the ways of sin. Sow the wheat soon, for there are weeds in the soil already, and Satan is watching to sow his tares. Fathers and mothers, see to your children, or you will rue it when it is too late!—C. H. Spurgeon.

Corns on your hands will do more for the good of the world than crowns on your heads.

It takes some frost to ripen the best fruits of the heart.
Mbahasi Mission.


Dear readers of the Visitor:—May we give the Lord; for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

My heart responds in praise and adoration to God, this afternoon, as I meditate upon the immortal love He has shown me. I indeed thank Him for saving me, and for loving me so greatly. I know I may have our prayers answered if the fault is on our part. 

May have His way in their heart and life. Let us be earnestly engaged in prayer for the work at the different missions. So it may have His way in the heart and life. Let us be earnestly engaged in prayer for the work at the different missions. So it may have His way in the heart and life. Let us be earnestly engaged in prayer for the work at the different missions. So it may have His way in the heart and life. Let us be earnestly engaged in prayer for the work at the different missions. So it may have His way in the heart and life. Let us be earnestly engaged in prayer for the work at the different missions. So it may have His way in the heart and life. Let us be earnestly engaged in prayer for the work at the different missions. So it may have His way in the heart and life. Let us be earnestly engaged in prayer for the work at the different missions. So it may have His way in the heart and life. Let us be earnestly engaged in prayer for the work at the different missions. 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