2-21-1910


George Detwiler
Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord And 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. XXIV. HARRISBURG, PA., FEBRUARY 21, 1910. No. 4.

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"They Were All Filled With the Holy Spirit."

My purpose to-night is to give expression to several leading thoughts on the revival in China; and as many have asked me how I came to be led into this work will you pardon me if, first of all, I refer briefly to that. From the beginning of my work in China I have seen results of blessing, but have always been ashamed of their paucity. It seemed to me what I saw was far short of the limit of the almighty Spirit's power—that there must be hindrances somewhere, otherwise the Spirit would produce still more wonderful fruits. Reflecting thus, I was led to look into the lives and the works of men like Finney, Moody, Spurgeon, Fletcher and others, as well as more carefully to read the word of God. At that time I was a busy missionary preaching to the heathen thirty or forty addresses a week. I just dotted down in my Chinese Bible, for illustration and so on, the thoughts suggested by my reading, and gradually they became part of myself. Finally I was led to the point of absolute willingness to give up everything—wife, children, all that I possessed—if so be God's power might work through me.

A DEFINITE POINT.

Now when I came to the point of definite and complete self-surrender, I felt that I could expect the Lord to do for me all that He was able to do, and by faith I received. I had no wonderful manifestation such as Finney had, or Fletcher or Moody. Indeed, I had no more consciousness of extraordinary power—though I had always coveted such—when I went to Manchuria, than I have at this moment. I thank God for that. It seems to be God's plan for me at any rate, and perhaps it may be so for you, not to wait for any definite consciousness of anything, but rather to obey God. "Whatsoever He saith unto you, do it." Fulfil all the conditions, and God will not fail to manifest His power.

I am convinced that He will that Pentecostal conditions should always prevail. Remember the whole company of disciples assembled in the upper room at Jerusalem, were "filled with the Holy Ghost." That is just what the Lord intended His Church to be—each member of it—a channel of the almighty Spirit; so that the mother in her home, the teacher in the school, the man at his business, the farmer in his fields, and the preacher in the pulpit, all might live, and work, just as the almighty Spirit would lead them.

This fulness of the Holy Ghost is what we all need; and everyone of us may, if we will, receive it. Do not wait for some extraordinary experience, but obey God, and—by faith receive.

Another thought is this. There is a great deal of unbelief. I meet it even among foreign missionaries. It would be natural to expect it among the Chinese but for foreign missionaries—though I had always coveted such—when I went to Manchuria, than I have at this moment. I thank God for that. It seems to be God's plan for me at any rate, and perhaps it may be so for you, not to wait for any definite consciousness of anything, but rather to obey God. "Whatsoever He saith unto you, do it." Fulfil all the conditions, and God will not fail to manifest His power.

We have said much about it—and so on. If you will agree to this plan I will go into the meetings; otherwise I cannot.

QUENCH NOT THE SPIRIT.

"We had no prayer meeting. In that church, just a week before I visited the place, there had been a big fight. One of the deacons was pitched down the embankment. But the missionary brother did not see the devil was inside of the church eating up the sheep. Poor fellow, he was a believer in the "New Theology."

However the work started there. The brother to whom I refer did not come on the third night. His colleague—no one could accuse him of trying to work up any feelings whatever, such a quiet, easy-going man—was leading the boys in the school—fifty odd boys, from ten to twenty-two years of age. Suddenly one boy got up and confessed sin and immediately broke down. Then the whole school was moved. The leader tried to sing. The boys paid no heed to him, and after about an hour he came in to me. He was preparing an address for the next day, on "Quench Not the Spirit." I went to the school room. Those boys were in agony. Their hands were pounding the desks; they were all trembling and crying at the top of their voices. And this had been going on for about an hour. I saw one boy get up and go to his house to arrange about the prayer meeting. He said: "Let me make my position clear, and say if you will fall in with my plan. My method is this: To-morrow morning you will not preach at all. We three pastors will meet together and pray and map out a plan of action. We will think of subjects such as, 'The Kingdom of God: (a) the glory of the kingdom; (b) how best to extend the kingdom,' etc. We will get the people in and will ask one man to state what he thinks the kingdom of God means, and another to pray about it—and so on. If you will agree to this plan I will go into the meetings; otherwise I cannot."

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Another thought is this. There is a great deal of unbelief. I meet it even among foreign missionaries. It would be natural to expect it among the Chinese but for foreign missionaries—not to believe seems so strange.

On one occasion, at the invitation of the Chinese pastor, I went to a station to hold special meetings. One
There are many who follow the fashions in dress with a consciousness of slavery. Were they to live out their truest self their costume would be materially modified. But Saul-like, they fear the people and obey their voice. "Happy is he that condemneth not himself in that thing which he alloweth." There are three principles that should govern our attire. Comfort or healthfulness, modesty and economy. In winter the body needs be clothed to protect it from the cold, yet many a fashion slave has gone out with a low-necked and almost sleeveless dress and thereby contracted a cold which resulted in death. In Summer or in warm climates the dress should be modest, but as light and comfortable as possible. To wear a waist coat and coat because it happens to be the fashion or custom is slavery. With respect to economy the lowest-priced suit is not always the cheapest and when we add 25 to 50 per cent, to the cost of a suit to have contracted a cold which resulted in death.

In the Visitor of December 27th, 1909, some thoughts were given on fads. We wish now to consider the fashions in dress, trying to serve two masters. As preachers, we have the responsibility of presenting the truth. We need to be consistent. We are doing business in the world or for the Lord and all modified to a greater or less degree by what those around us are doing. We are not always free from influence of the world. We need to be careful in what we present to the people.

It seems however, that the weak sex are more affected by fashions than the men. It is simpler and more comfortable to wear the same in Winter as in Summer. In Winter the body needs be clothed, whereas in Summer it may be more comfortable to go without a coat. In Summer the men would be much more comfortable in a short-sleeved shirt and pants, whereas in Winter they would be more comfortable in a coat and trousers. The food we eat, the clothes we wear, the houses we live in and their furnishings, the way we do business in the world or for the Lord are all modified to a greater or less degree by what those around us are doing. Few are the individuals that think out for themselves a course for each individual action. To accept a mode of action on the recommendation or practice of another saves many of us a great deal of mental worry, nor is it to be condemned outright. Paul says, however, that we are to be fully persuaded in our own mind. With those who think out life's problems for themselves, lies, in a great measure, the hope of a better future.

The conclusions may be based on wrong premises, but so long as we are strictly honest with ourselves there is hope of development and of receiving more light as God reveals Himself to us.

Editorial.

Fashions.

In the Visitor of December 27th, 1909, some thoughts were given on fads. We wish now to consider the matter of fashions. We have all no doubt heard the aphorism, "Better be out of the world than out of fashion." Few of us stop to think what an influence our attire has upon our course of action. The food we eat, the clothes we wear, the houses we live in and their furnishings, the way we do business in the world or for the Lord are all modified to a greater or less degree by what those around us are doing. Few are the individuals that think out for themselves a course for each individual action. To accept a mode of action on the recommendation or practice of another saves many of us a great deal of mental worry, nor is it to be condemned outright. Paul says, however, that we are to be fully persuaded in our own mind. With those who think out life's problems for themselves, lies, in a great measure, the hope of a better future.

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to those who are able to attend. As a beginning it is encouraging. We are not able to say how many are in attendance but notice that as the term progresses the attendance increases. A number of brethren are being used of the Lord in teaching on different lines of Bible truth. The services are impressive and we venture the opinion that none of those attending will have fault to find. Bro. S. R. Smith is in charge and if there should be a failure, which we feel sure it won't, it will not be his fault. Possibly in a future issue more may be said about it. We hope it will only be the beginning of what will become a regular institution in the different districts throughout the Brotherhood.

A letter from Bro. H. C. Shank, of Wayneboro, Pa., brings the notice of special meetings being held in the South Franklin district, recently, at the Hollowell church and at Wayneboro,—one week at each place—in which Bro. F. Bowers, of Souderton, Pa., ministered in the word. The attendance and attention were good. The word was preached with earnestness and power. The brother surely did his part and his labors were appreciated. May the Lord continue to bless him in his labors. As far as is known there was no open confession by anyone, but it is hoped that the seed which was sown may have fallen into many honest hearts and that they will turn to the Lord before it is too late.

Bro. A. L. Eisenhower writes us from Des Moines, Ia., that he and Sr. Eisenhower are at present located at 1226 W. 11th street, Des Moines, Ia., where they are at the request of Elder J. R. Zook, taking care of the work during his absence, being out in evangelistic work. Bro. Eisenhower calls attention to an important booklet of 92 pages entitled, "Crises in Methodism," to be had from the Christian Witness Co., Chicago and Boston, at 15 cents. His testimony, after reading it carefully, is that it deals with the most profound truth of this age and is the very thing in the Christian world needs. He thinks everybody should secure a copy and read it carefully.

Bro. J. H. Byers writes from Northern Michigan appreciatively of the Visorax whose regular bi-weekly visits are looked forward to with anticipations of pleasure. In reference to converting gained last Summer during the tent meetings he writes that some seem determined to persevere in the service while others are unwilling, seemingly, to take up the cross. The snow up there is very deep, hindering the regular appointments for meetings. But in his immediate neighborhood the regular weekly prayer-meetings have been kept up, and he has opportunity to minister to a Young People's Meeting in a near-by town every Lord's day evening.

Sister Mary J. Long intimated in her letter in last issue of the Visor that she would likely go to Texas to her husband in the near future. But since then she has been called to the home of her mother, near Millersburg, Pa. Her mother is sick and Sr. Long feels she is needed there. Her husband also advised her not to come to join him until later in the season, so she feels to inform all who may be interested that her going to Texas is postponed for a later date. Her address is Millersburg, Pa.

Very encouraging reports have reached us of unusual interest in the meetings conducted at the Houghton, Ont., meetings, which are being conducted by Bro. and Sr. Girvin Beards of Ridgeway, Ont. There seems to be a great awakening among the people of the community. The large chapel is crowded with anxious listeners, and sinners are at the altar to seek the Lord, and old professors are getting right with God, being also on their knees at the altar of prayer.

Recent word from Abilene, Kans., informs us of the success of the meetings conducted at the Zion M. H., in North Dickenson, conducted by Eld. J. R. Zook. Thirty had been converted, a number had stepped into the higher life; others were prayed for for divine healing. Because of the unusual interest the congregation voted for the continuation of the meeting when it had been decided to close it on February 6.

Bro. H. B. Burkholder and wife, who are at present in charge of the Philadelphia Mission, intend to leave the Mission on March 1, after which their address will be Shippensburg, Pa., R. R. No. 4. In the meantime and until further notice any one sending anything to the Mission address as follows:


Recent word from Sandusky, Michigan, informs us that Bro. Lafayette Shoults, of Forks Road, Ont., is assisting Bro. George Kittelty in revival meetings at Mount Center. May the Lord graciously empower the brethren for effective labor in extending the kingdom of God. The Michigan laborers need and request the earnest prayers of the church.

Our brother, Theron M. Books, of Cleona, Pa., whose report of the special meetings held at Fairland, M. H., Pa., appeared in our last number, writes us that he was mistaken in reporting that there was no one converted. He wishes to correct the statement as there was one person who sought the Lord.

It is again necessary that we remind all of our readers that the Visorax columns are closed to all kinds of advertisements including the exploitation of colonization projects or other speculations in land, in this or other lands.

If in any district of the church there are any of the old church hymn books (English, soft binding, price 60 cents) that are for sale, correspondence is invited by Bro. Amos H. Engle, Mount Joy, Pa.

We are pleased to report that renewals have come in quite freely since our last issue. Some had remitted already before the blue mark reminder reached them; others accepted the situation and remitted promptly. We hope that the activity on this line will continue, and that before the end of April every credit will have been put in the future. We also wish to say we would rather our Canada subscribers would not send us Canada bills unless they are not in a position to secure a postal order. Canada silver, Canada postage stamps and private checks ought not to be sent here as we cannot use them except at a very small discount. We thank our brethren who are acting as agents in gathering the renewals, and we would, in their behalf, ask of those to whose renewals they are attending to pay promptly on time so that they need not remit at so many different times. It is as easy and costs the same amount of postage to send in twenty or forty renewals as one. So please make it easy for your agent brother, and God will bless you.

The Visorax has suffered the unpleasantness of losing a subscriber because there is too much "missionary stuff" in it. This is its first experience on that line, and, of course, regrets it very much. We hope some one will be found to fill the gap caused by this unfortunate circumstance.

Special Notice to the Bishops.

To the Bishops of the various districts throughout the Brotherhood, Greeting: Please remember that all Conference matters shall be in on or before May 1 and that districts and State councils having any work for Conference should be reported before May 1st, as well as the reports of the different Missions and Home and Foreign Boards.

S. R. SMITH, Permanent Gen. Con. Secretary.
NEWS OF CHURCH ACTIVITY

IN THE HOME AND FOREIGN FIELDS

Address of Missionaries.

Africa.
H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Matopoo Mission, Bulawayo, South Africa.
Myron and Ada Taylor, Choma, N. W. Rhodesia, South Africa.
Harvey J. and Emma Frey, Elizabeth Engle, Misshaken Mission; Levi and Sallie Donaho, Mattawa Mission, Kwenda, Rhodesia, South Africa.
The following are not under the F. M. B.:
Isaac O. and Alice Lehman, Box 116, Ferdovasv, Transvaal, South Africa.
India.
The following are not under the F. M. B.:
D. W. and Mrs. D. W. Zook, Sripat, Purunia, Bankura district, Bengal, India.
Elinia Hoffman, Kedgason, Poona Dist., Ramnath, India.
Mrs. Fannie Fuller, Gowala, Tank Road, Bombay, India.
Central America.
Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

Our City Missions.

Chicago Mission, 6039 Halstead St. In charge of Sister Sarah Beri, Bro. B. L. Beri, and Chaplain, Nancy Shirk.
Toronto, Ont., Mission in charge of D. W. Heise, Gormley, Ont.
Jabob, Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.

GUTHRIE, OKLA.—On January 22, Elder D. R. Eyster, Bro. James Eyster, Sisters Edna Eyster and Ruth Book arrived here and held a week's meeting. The attendance throughout the whole time was good and the hearers were interested. On the last evening, January 30, the house was filled. The truth, and the whole truth, was preached to the people, who seemingly appreciated it very much, and asked that the workers come again sometime in the future. While there was none to make a start it was noticed that conviction was resting on some.
May God add His blessing, and may the seed sown be fruitful. The attendance was better than we expected. The weather was fine. The few members here were much edified and 'are encouraged, by the Lord's help, as much as ever, to continue in His service. Praise ye the Lord of the harvest that he may cause, at least some of the harvest in these parts, to be saved. It is so ripe. We expect later to hold meetings again, and continue longer with them. Let all who know the value of prayer pray for us and that good may be done.
S. Rouzer.

BUFFALO, N. Y.—To the readers of the Visitor. Greeting: With the Lord's servant we feel like saying, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." In the exercise of real faith in believing prayer, we can see more wrought in hearts in a moment of time, than can be seen in any amount of effort in the strength of man. We praise the Lord that He is working in the midst of us. The work of the Spirit of God is a work of the heart.
Among those who sincerely desire to follow the teaching of the word and the leading of the Spirit there is sometimes a difference of opinion. This is shown by the rule laid down by the inspired apostle Paul (Rom. 14). As it has always been, so it is even now. Usually there is no barrier in fellowship with those who have the Spirit of Christ and are like minded. But in the wider experience of perfect love there is room for the exercise of humility and forbearance for which diversities calls. As this is more practical with men it is a greater blessing than the uniformity we so much desire. Experience teacheth that "charity never faileth." Praise God we find it so. We expect to follow the Lamb whithersoever He goeth.
Your servants for Jesus' sake,
Geo. E. and Edye Whisler.
25 Hawley St.

ASKLEPIE, KANS.—Dear readers of the Visitor: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" This evening I can indeed say that Christ is my Light and my Salvation. I am so glad that while I was yet in my sins, God's mercy followed me and that I became willing to walk in the narrow way. Yet here I stand that I have both to do His bidding, but He remains the same loving Savior. He is a Friend that sticketh closer than a brother and it pays to follow Him closely. It is only through that we really learn to know Him and see what a beauty there is in Christ. I praise Him for His companionship day by day and for the strength He gives me to meet the hard things of life. I am especially thankful for His companionship day by day and for His word.

A. B. BRUBAKER.

SOUDERTON, PA.—Greeting in Jesus' precious name. "The Lord shall reign for ever, even from generation to generation." Praise ye the Lord. I cried unto the Lord with my voice and He heard me, even me for which I cannot praise Him enough. When I felt that all the keys of heaven were in the hand of kings heard me and digging me out of the horrible pit of pride and washed me in His precious blood, and I became a new creature in Christ Jesus. All the earth took on new beauty when mine eyes beheld the King and who is now so dear to me.

Bro. J. H. Smith and his wife were here holding meetings for nearly two weeks and we can say to the honor and glory of God He held forth the word in the truth. He did not shun to preach the whole gospel. I praise God that we still have preachers after God's own heart, who will still preach the word in its purity, and are not ashamed to lift up the standard of the gospel. He was not ashamed to denounce the world, which the kingdom of God knows nothing of. This is the broader experience of the world cannot do. A fashionable lady said to me after the meeting, "I can go anywhere to hear preaching to please men and sinners, but when they come to the house of God to hear those that keep His commandments they expect to hear something that condemns the pride of the world; I know very well when I first attended the meetings and heard the Lord preach, it brought conviction, and that night I could not keep my hat on my head. I did not know it was the Lord telling me to take it off. So the next night I put a plain hat on, taking off the wings, leaving nothing but a band on it, and I had still more trouble, and it came to me, wear nothing that pertaineth to a man, and so I took it off entirely, and then I heard the Lord preach, it brought conviction, and that night I could not keep my hat on my head. I did not know it was the Lord telling me to take it off. So the next night I put a plain hat on, taking off the wings, leaving nothing but a band on it, and I had still more trouble, and it came to me, wear nothing that pertaineth to a man, and so I took it off entirely, and then I heard the Lord tell me to take it off. So the next night I put a plain hat on, taking off the wings, leaving nothing but a band on it, and I had still more trouble, and it came to me, wear nothing that pertaineth to a man, and so I took it off entirely, and then I heard the Lord tell me to take it off. 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A. B. BRUBAKER.

February 21, 1910.
admonitions. Will you pray for us? Also for the one that made a start. She is very dear to me as laborers in the vineyard of the Lord, that they may be a blessing wherever they go and returning home.

Yours in Christian love.

Laura Zendt.

CHICAGO MISSION—Greetings to all through Jesus our Savior, who loved us. He it was who said, “Ye are the light of the world; a city that is set on an hill cannot be hid” (Matt. 5:14.) I have been so much impressed of late of the likeness of a light-house and a mission station. A light-house is built out into the water away from land; here the keeper stays, his work being to keep his lamps trimmed and burning brightly all night. He does not know how many ships will pass that night, nor how many would have been wrecked if his light had gone out, neither need he know, but it is his business to be sure the lights are burning.

One keeper said, “It seems to me as I look out over the dark waters the eyes of the whole world are upon me; if I don’t do my duty properly, he would come on such a night the light of my light-house would have gone out.”

The ships do not stop but they see the light, pass the danger mark and go on. Recently someone remarked, they don’t see why more reports do not come from the Chicago Mission. First, let me impress as before the likeness to the light-house in our business to shine continually whether or not we see results. We as workers are putting forth every effort to keep the lights burning as God directs. We have tried to be faithful in every point of view. Many are the nights the clock strikes twelve before we are able to place our heads on the pillow. But you ask as to what are the results. He has said, “My word shall not return unto me void.” Does the keeper know how many souls his light kept? No, but our God keeps the records. He does however permit us to see results but the praise belongs to Him without Him no one could do anything.

City work is not like country work. There is a continual shifting—sometimes just getting interested when they move and we lose them. I am often surprised when out with the older workers as we go by homes they tell of their experiences there.

Often on the street, even far from home someone steps up and speaks remembering former associations. I remember one young woman making herself known; thirteen years had passed since she had met her Saviour. The meetings continued for nearly six months. The believers truly were edified by the preaching of the brethren, and made to feel that the presence of the Lord was so earnestly by the brother.

The brethren and sisters were very much encouraged and eight souls manifested that they wanted the prayers of the saints. May the dear Lord help them all to get to the place where He can have His way in their hearts, so they can rejoice in Him as their only Savior. We believe it could truthfully be said of the Brethren, while with us, that they “did not shun to declare the whole counsel of God.”

May God richly reward them for their labor of love amongst us, by giving them souls for their hard work. They go from place to place and may they be kept humble in His service is our prayer.

ISAAC SWALM.

If the followers of the Lord Jesus Christ would make it a point to express what is best in their religious experience, and at the time they feel it most, chapters of happy surprises would fill the volumes they are making. To take ourselves at our best is no more than what we owe to ourselves. Thus we please God, most favorably impress our fellow-probationers, and do what is best for our souls that must give account for what they have thought, said and done.

What a man is in his own eyes never counts; let him learn to see himself with the eyes of God.
in our so-called Christian land. Every paper contains one or more portraits of the long list of criminals, violators of the law and the success of unprincipled lawyers in gaining them immortality from punishment and presenting them to the world as honorable and respectable men and women. Jesus said, "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." I believe I may safely say, that few, if any of those portraits seen in the papers are of persons of good moral character, though classed in high society. The devil and his agents have no use for the pure in heart; he must have men and women who will advertise his business, and are prepared to help him defend it. The more impure and immoral their lives, the more hideous and alluring their deportment, the more extravagance and pride they display, under the name of respectability and religion, the more fame and glory they bring to his cause. "Who is like unto the beast? Who is able to make war with him?" Secret orders under charitable names by which he is captivating many of our dear young people who should be with us on the Lord's side to help counteract the world and thereby obtain a passport to a high position, or to be classed among the world's history has the art of publicity in the name of the "holy child" Jesus Acts 4:30), who "made himself of no reputation. (Phil. 2:7-11.) In Him we have a perfect example. To serve God reverently, the supreme issue of our earthly life, Jesus says: "Come unto me," not to the world. "Seek first the kingdom of God and His righteousness. Not to attain unto a high position, or to be classed among the wealthy or learned of this world and thereby obtain a passport to heaven by what we have done. But that we may lead an humble, obedient Christian life. What did Jesus do? He did not seek worldly honor (Jno. 5:41), or worldly wisdom. (Jno. 7:15.) He was subject to His pious, God-fearing parents until the time was fulfilled that He should be introduced the Savior of the world. Then entering upon His sacred mission of love, He declared: "My meat is to do the will of Him that sent me and to finish His work."

At the close of His ministry, in the garden of suffering, He could say: "Not my will, but Thine be done." Can we? Faithful in service, ending in offering Himself for sin, is written over the fair page of our Savior's life. It began in the home at Nazareth. It was completed on the cross. It was "my Father's business," Precept: Children, obey your parents in the Lord, for this is right. Fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." (Eph. 6:1-4; Col. 3:20-21.) A responsibility no parent dare neglect but to their own condemnation. "First, seek the kingdom of God." First, teach them concerning their eternal interests. That they may be taught to live aright. To honor father and mother, and help them promote the cause of our blessed Redeemer. That would constitute a happy home indeed of which Jesus could truly be the head. In a home of that nature there would be no use for the Sunday paper, no time for reading long fictitious stories. Domestic infelicities, woman's suffrage, the latest fashions, divorce proceedings, whole family murders, with their long black list of crime and scandal, which the highly educated and refined people of our land love to read.

Brethren and sisters, we may be glad that we have something better than the world has. "A more sure word of prophecy that is food to the soul.

Clarence Centre, N. Y.

For the Evangelical Visitor.

False Positions.

BY A. McG.

The hatred of the Jewish rulers caused them to remember the words of Jesus, even though they were often overlooked or forgotten by those who loved Him. Frequently in the privacy of their fellowship, He had told His disciples He would rise from the dead on the "third day," and yet it seemed to give them no hope, no cheerful expectation. On the other hand, we find that He only gave two intimations of His death and resurrection to His enemies, or to the public at large, and both intimations were so hidden that it required hate to ponder deep before it found out their meaning. Once He told the opposing Jews, "Destroy this Temple, and in three days I will raise it again," and it was not until after the third day when Jesus appeared to them and caused them to understand, that His own disciples remembered He had this declared, and then, and not till then, did they know that "He spake of His own body." Another time He told the unbelieving Jews, that the only sign that should be given them would be the sign of the prophet Jonas, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the bowels of the
earth." And yet on the strength of these utterances the rulers secured soldiers from Pilate to watch the sepulchre in which our crucified Lord's body was laid. They had destroyed the Temple which His Father had prepared for His indwelling; it had been laid aside in the rich man's tomb, and now His enemies are burdened about that very Temple, His body. If His disciples should spirit it away, how easy they could claim, "He is not here, He is risen from the grave, He is gone to His Father as He said."

The chief Priests called Jesus a deceiver and were determined His followers should not continue the work of deception. They understood that Jesus meant that His body would be quickened into life and raised from the grave, and so, "they made the sepulchre sure, sealing the stone and setting a watch." If any of the so-called "Old Theology" people had been in existence at that time and had gained the ear of Caiaphas, they might have tried to persuade him that Jesus was not referring to the resurrection of His own body, but that He meant the resurrection of His Church some three thousand years in the future. They might have done so, for that is the way they reason now, but they would have found it a hard matter to persuade Christ's foes to believe this and to withdraw their watch.

Fancy the meeting between the rulers and the soldiers on the resurrection morning. How all hearts must have sunk, what fears and forebodings must have seized upon their guilty souls, as they listened to the story these frightened soldiers had to tell. Looking on their pallid faces, upon which the hue of death still lingered, they saw truth so clearly stamped, that they could not doubt—they knew it was true.

No need for them to go to the sepulchre; they knew His words were fulfilled, the sign of Jonas had been accomplished, the destroyed Temple had been raised, the body was not now in the rich man's tomb. The rulers and people of Ninevah repented during those three days Christ Himself was in their midst, and they further state that to-day it is His body. The rulers and the soldiers on the resurrection morning. How all hearts must have sunk, what fears and forebodings must have seized upon their guilty souls, as they listened to the story these frightened soldiers had to tell. Looking on their pallid faces, upon which the hue of death still lingered, they saw truth so clearly stamped, that they could not doubt—they knew it was true.

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It was a wild, dark night on Galilee. A fierce storm of wind was lashing the waters into foam along the shores. Out in the midst of the lake some four or five miles from any land is a little boat, in which twelve men are toiling in almost helpless despair to reach the other side.

It is the fourth watch of the night, and from sunset to nearly dawn they had been driven by a tempest of wind. The raging billows lift them on top of the crested waves and then dash them down into the watery valleys, threatening to engulf them. Fishermen though they are, and familiar with stormy scenes, yet with all their tact and skill it does seem that they shall finally perish. As they bend to the oars, they perhaps wonder if Jesus their beloved Master, who sent them off this mission over the lake has forgotten them in this hour of danger and need. Where can He be at this time of peril and distress? Why did He not go with them as He had done on a former occasion over the lake, in place of sending them off alone to battle with the elements in the dark stormy night?

Such may have been some of the thoughts that flashed through their minds as they toiled in rowing over the stormy waves. Did Jesus forget them? No, not for a single instant were these men, His disciples, out of His thoughts. From His secret retreat on the mountain side, where He was engaged in prayer through the dark hours, His ever watchful eye sees their fearful condition and goes to their rescue. He might have spoken a word from the shore and hushed the violence of the storm, and the lake become a calm, or employed the ministry of an angel to aid His beloved disciples; but no, He goes to them Himself.

As the Lord of creation He stepped from the shore onto the waters of the tumultuous sea and walked along as on dry land. He knew the exact spot on the lonely lake where to find them, at almost any hour of night and from sunset to nearly dawn they might be known to Him. He knew the exact spot on the mountain side, where He was engaged in prayer through the dark hours, His ever watchful eye sees their fearful condition and goes to their rescue. He might have spoken a word from the shore and hushed the violence of the storm, and the lake become a calm, or employed the ministry of an angel to aid His beloved disciples; but no, He goes to them Himself.

Not long are the disciples kept in suspense, as soon the well-remembered voice of their beloved Master calls to them, saying: "It is I, be not afraid." No need to tell His name, for they recognized who it is by the clear, soft loving voice, so often heard in days gone by.

Peter, with his characteristic boldness, seemed to think the circumstances demanded something from him, and requests His Lord to permit him to come to Him on the water. Jesus simply says "come." Peter, perhaps, scarcely realizing what he is doing, jumps out of the boat, and for a brief time is sustained by the power of faith on the water, then begins to sink, as though by some irresistible force, though doubtless he was a good swimmer, and exclaims: "Lord, save me." Instantly the prayer was answered, and Jesus stretched forth His hand, the same hand that was afterwards nailed to the cross for you and for me, and grasped his sinking disciple from a watery grave, saying, "O thou of little faith, wherefore didst thou doubt?"

Stepping onto the boat the wind ceased and the waves subsided, and John says, they were immediately at land.

What a succession of most marvellous miracles in a few moments! No wonder the disciples say, "Of a truth thou art the Son of God," and worshipped Him as one possessing all power.

Every follower of Jesus is on a perilous voyage over the ocean of life. No one goes very far before they meet with storms of trial that would seemingly try to ruin and destroy them. The winds of temptation beat upon their frail bark while the heart often grows faint with fear. Yet Jesus, the great keeper of His people, with His omniscient eye, is ever watching over, and His everlasting arms are under-neath to sustain and bring them safely home at last.

Jesus saw His disciples on the dark stormy lake, though they were not conscious of the fact, so to-day, He is ever with His church, though often it fails to realize it.

The storms of life that beat on the Christian also falls on their divine Savior, so closely is He identified with them. Jesus, our Redeemer, the Creator of all things, still controls the laws of nature for the final good of all and the Father's eternal glory.

The raging winds and surging seas that beat upon us while wafted over life's stormy waves, are not sent in wrath, but only to test our faith and courage.

While passing through the perilous night scenes of earth may hope and faith sustain as we look forward to the bright morning land beyond, beyond the shadows of time.

Soon for some of us the sails of our little life craft will be furled, the storms all past, and we shall anchor in the haven of eternal rest.

For the Evangelical Visitor.

The Mission of Jesus.

BY MAZY DOHNER.

In taking a retrospective view of the past and present ages, there come to our mind's vision, the lives of great men in whom was found the Spirit of God. Men who through faith subdued kingdoms and wrought righteousness, who triumphed over numerous foes; men whose lives were pleasing in the sight of God. But there has been recorded the life of One whose mission has never been equaled, whose faith never wavered and whose love is as fathomless as the sea. This was the life of none other than Jesus Christ the Savior.

In the very beginning of all things, Jesus was in the form of God, and was partaking of His very nature; thus He did not consider it robbery to be equal with Him in power and glory.

After the creation of man and after his fall brought about by yielding to the temptations of Satan, God thought it necessary to devise a plan whereby man might live and not die. He promised that Jesus Christ should come to earth and pay the ransom for sin, for He said He would put enmity between the seed of the serpent and the seed of the woman, and the seed of the woman should bruise the serpent's head.

God told Abraham, "The father of the faithful," that through his posterity should come forth this Jesus, and here we have the promise left by God to the Israelites; a man like unto Moses will I raise up. He shall be a leader of men.

The Psalmist and many of the major and minor prophets foretold the advent of Christ into the world. A Ruler and Commander they promised Him to be and that His name should be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

Not only was John the Baptist eager to announce that Jesus, who was to live after him, would be mightier than he, but even the angels of heaven heralded His coming. When
the shepherds were keeping watch over their flocks by night there appeared unto them an angel saying, “I bring you glad tidings of great joy, for a Savior is born to you this day.” Presently there was with them the heavenly host praising God and explaining, “Peace on earth, and good-will to men.”

Jesus did not come to this earth to destroy the teachings of the prophets, but that their prophecies might go into fulfillment. He came not to condemn the world, but that the world by believing on His name might be saved. Neither did He come to do His own will, to judge humanity, or to be ministered unto, but rather to grant the wish of His heavenly Father, by giving His life to save the whole human race, if they would but accept the proffered mercy of His love and grace.

It was to the Jews, Christ’s chosen people, that He first came to make known the mysteries of His kingdom, but lo, they despised and rejected Him. He was utterly cast down. We see Him turn to the Gentiles, and to all such as are eager to be instructed in the ways of truth and righteousness. Jesus was anointed by the Spirit of God to proclaim the, unsearchable riches of His glory, to such as sat in darkness and the shadow of death; to heal those who were broken hearted; to preach to the poor; to give sight to the blind, and to bring deliverance to the captives in distress. He came that all these might have life and that they might have it abundantly. For He promised to be in them a well of water springing up into everlasting life.

Unquestionable is the witness of our Savior has meant to the world. When we reflect upon His goodness, His kindness, and His love to poor, blundering humanity, words fall in trying to give expression to the innumerable thoughts of our souls. Prompted by the same kind of love that Jesus Himself possessed, we are made to exclaim, O, for more souls whom Christ might reveal His secrets; more yielded lives in the service of our Lord and Master: more temple swept and garnished for the dwelling of the blessed Holy Spirit!

Thoughts and Suggestions On Conference Work.

As the time of Conference is drawing near and the districts usually have their council meetings to consult and devise the best method or methods of advancing the cause of Christ and appoint the delegates to represent their respective districts in the near future. I feel as though it might be the wish of His heavenly Father, by giving His life to save the whole human race, if they would but accept the proffered mercy of His love and grace.

As Conference is the highest tribunal of the church, and is made up of delegates selected by the laity and officials that are expected to advocate the plan of salvation which requires a classical education to take a subject and explain it and stay by it to get the real meaning as God has designed it.

I trust Conference will use precaution in advancing things that will put burdens upon the church that will be grievous to bear, and have a tendency to cause members to drop out. I think it would be wise to have the voice of the Brotherhood on all of the important matters that spring up, as the cry is now from a large number that the burden is getting heavy to carry.

I may receive sharp criticism, but what I have written, I wrote in fear before God and love for His cause.

B. F. H.
over to another and I heard him say: "One day I told a lie about you. Forgive me." Another lad went over to a companion and said: "I stole your pencil." Another said: "That time a companion and said: "I stole your pencil," and retorted: "I am going to preach to the church through baptism, on the following Sunday. It might be said: "Surely they should have had six months' probation." They did not need it. Forty-three girls and boys were admitted into the church through baptism, on the following Sunday. But this fact, even if not seem to move our missionary brother. He kept away from the meetings. Well, I gave the address on "Quench Not the Spirit;" immediately all that trouble—that quarrelsome spirit—was swept right out of the church. There were mutual confessions, and the whole difficulty was put right. Still our brother did not yield. It was amazing to me. Suppose I came to London and held meetings, would all the leaders, would all the sons of Levi, co-operate with full hearted enthusiasm? Would there be faith, absolute faith, found in London, I wonder? I have just left an eight days' meeting in Peking in the Methodist church there. There was great blessing poured out, but not the fullness. About three hundred university boys are connected with that church. They did not yield; but it was resolved to continue their meetings. Last week I received a letter, from which I learn that the week after I left the mighty power of God broke those boys all down. With shame and bitter tears they confessed that when they heard I was coming, they had combined together and resolved that they were not going to let Mr. Goforth move them. It is strange unbelief, to think that man moves them.

**ABSOLUTE OBEDIENCE NECESSARY.**

Once more, if we would be channels of this power, and if we would bring down blessings upon our own people, and all with whom we are connected, or for whom we are responsible, there must be absolute obedience. The Holy Spirit seems to be exceeding jealous along these lines. We had evidence of this in one place where I was holding meetings last December. Princetonian theology prevailed in the Mission there. We held our American prayer meetings—the missionaries there are all Americans—and there was such yielding and such melting down and weeping too, that I felt, surely, there can be no hindrance here. But the meeting continued day after day and the fullness did not come. Now, if ever there was a saint, the senior missionary at that station is one. One morning he was with the schoolboys just before sunrise, when suddenly, the mighty power of God swept through the school. Speaking of it afterwards, he said he had been in China twenty-four years and had never seen anything like that. The same night the girls' school was similarly swept by the mighty power of God. And yet the main congregation did not give way. What was the reason? A short time before I visited that station this missionary had gone down, one morning, to the street chapel expecting to find it open, but, instead saw the pastor sitting in his room, taking things easily. He spoke sharply to him. The pastor got up and returned: "I am going to preach at the mission." The other begged him to forgive him for the hotness of his words. But the pastor was still stubborn. My friend, not satisfied with having confessed to the man whom he had offended, made confession also in our American prayer meeting; but even that did not seem to be enough. The last night of the meeting came; the twelfth address had been given. We two were leaning over the pulpit. Although there was a movement, a great burden was upon myself. I was praying. I felt physically well, but still there was the burden of prayer. I said to my brother: "Somehow I am not satisfied. You have not got the fullness." "Why," he said, "we ought to be grateful throughout eternity for what we have received." "That may be," I replied, "but still this is not the fullness of blessing I have seen in other places, and what I expected to receive long ere this." Then the Lord rebuked me. He said, "Can you not stand still and see the salvation of the Lord?" I said: "Lord, I will not pray any more. I need rest and will wait." Suddenly one of the foreign ladies broke down and confessed, and prayed; another followed her. The female teacher of the girls' school then broke down. Then the brother beside me, almost weeping, said: "Father, a long time ago Thy servant Moses spoke unadvisedly with his lips, and Thou wouldst not let him enter into the promised land, though he longed to enter. Thus Thou didst punish him for his sin. But, O Father, Thou didst only punish him. Thou didst not punish the whole people. Now, Father, thy servant here has spoken unadvisedly with his lips. Punish me, but punish me alone. Why shouldst Thou withhold blessing from the whole people?" Thus he prayed.

One man cried out in awful agony. He was that delinquent preacher. Another man broke down. Then the boys' school teacher burst out crying, and then several women. The teacher said to the boys: "Get down on your knees." Immediately all those boys slipped on their knees, and the girls likewise. They were weeping and confessing all over the room. The doctor, who had been attending at the hospital, and was returning from the outside, as he drew near the building, heard the noise and thought there must be an express train coming rapidly from the south. Then, as he came nearer, the sound seemed like some mighty wind blowing from the north. Not until he got right up to the church door did he locate the tumult as inside the church. Men, women and children were all melted before the Lord. Now, that which had hindered the outpouring may seem a little thing—simply a hasty, hot word. But the Holy Spirit of God is exceeding jealous, and He must have His servant pure. He must "purify the sons of Levi" before they are ready to offer an offering in righteousness. Hence, in this instance, His servant must make confession publicly. The wrong publicly known, must be publicly put right.

**THE POWER OF PRAYER.**

Let me also say a few words about the wonderful influence and power of prayer in this instance. I saw a letter from Korea—the place where they had such wonderful blessing—and in that letter Dr. Moffat wrote: "Remember, when your meetings are going on all our Korean brothers and sisters will be praying; and, remember, their prayers are mighty and will
prevail." Prayer was the secret of God's blessing at Liaoang.

We went up to Moukden, and here I was amazed. They had not made any preparation whatever. They had neither had a prayer meeting, nor called any of the leaders together from outside, as I had begged them to do. I asked them to bring both churches together, East and West. Now, I am not given to pessimism, but I confess that when I went home, after the second meeting, where I had not seen much power, I was greatly burdened. Well, I went on my knees and started praying. In a little while God, as it were, said to me: "Can you not trust me? Am I not the Omnipotent One? The people here have not prepared for your coming. Even so, can I not still do My work?" I was at my ease after that.

Next morning the church elder came and, kneeling where I had knelt, said: "Before the Boxer movement I was treasurer, and I had the church money in my hands, The Boxers came and burned up all the church books, and when the missionaries returned and asked me about that money, I said I never had received it. I knew, that the books being destroyed, the missionaries could not prove me false. But the Lord has searched me through and through. I could not sleep at all last night." Then with his face right down on the floor, he said: "I will pay it all back; I will pay it all back." God was in the meeting at Moukden, though I scarcely realized it. The prayers of these Koreans had prevailed. The spirit of prayer always must prevail. I find that spirit everywhere. God did a real work, and started praying. In a little while the Lord had prevailed. The spirit of grace sufficient, To live lives that are not deficient.

Blessed are they which hunger and thirst for more of Him. I am glad Jesus says, "If you seek me, shall all find me." I do not need to say one word; I do not think that I could bear my daily weight of woman's care and work, the failure of some household scheme, or the ending of some pleasant dream, or the turning duties into joys, or the failure of some household scheme, or time's e'en my husband cannot see; But to attend the public schools was antagonistic to their rules. The Lord upheld them as they went, and numerous blessings to them sent. Nor did they cease to honor Him from whom cometh every good thing.

And as their children larger grew, They were taught God's precious word to true. And anxious were their parents firm, That such teaching they should ever learn.

But to attend the public schools Was antagonistic to their rules And as they looked to God in prayer Suggestive thoughts were given them there.

What children of God have done Should be an incentive to each one. To trust God for grace sufficient. To live lives that are not deficient. A TRIBUTE. The Bethany School. OUR YOUNG PEOPLE. EVANGELICAL VISITOR. Ramona, Kansas.

Testimony.

"Bless the Lord, O my soul, and all that is within me, bless His holy name. I praise the Lord for His goodness to me and for what He has been doing for me. I am so glad He called me when I was young. I was but eleven years of age when I came out, publicly, and gave my heart to God, and also took the plain way. But after this time, I did not progress as fast as I should have, and rather drew back, although I did not want to. But God was good to me, and about three years ago God met me again. I praise Him that He convicted me of the "Life more abundant," and that He gave me a hunger and thirst for more of Him. I am glad Jesus says, "Blessed are they which hunger and thirst after righteousness for they shall be filled." (Matt. 5:6).

Bro. J. R. Zook came here to conduct revival services on January 16, although I was anxious for this blessing, I had not taken a definite stand before this time. At the first service I determined that I would go through. Then the enemy came hard at me and kept telling me "to-morrow," until January 20, in the evening, after we had returned home from the afternoon service. The Spirit of the Lord was heavily upon me and (Bro. Zook, being at our home), I told him my condition. We then had prayer. I consecrated and after laying on of the hands, and through faith in the Lord Jesus Christ, I received the anointing of the Spirit, or sanctification. I praise Him for the Scriptures He gave me as a witness, I. Cor. 1:39; also Rom. 8:17, and Gal. 2:20.

I do truly thank and praise the Lord for what He has done for me, and it was all by His grace and goodness toward me. He has also given me this scripture, "Faithful is He who has called you, who also will do it," and "His grace is sufficient." My determination to be stronger this evening than ever to go in this blessed way, knowing that the crown is not at the beginning nor at the middle, but at the end of the race.

I do love this narrow way, and I feel like saying with the poet, "The way is very narrow, but I'll follow all the way."

The revival meetings are still in progress here at Zion. About thirty have come out. We praise the Lord for these and are praying that more will come yet.

Pray for me that I may continue in this way and that He may keep me very humble before Him, and that my faith may still be strengthened in Him.

Yours in the service of the Lord,

BEULAH A. ZOOK.

Abilene, Kansas, Feb. 10, 1910.

A Mother's Care.

I do not think that I could bear my daily weight of woman's care if it were not for this, That Jesus seemeth always near, Unseen, but whispering in my ear. Some tender word of love and cheer, To fill my soul with bliss!

There are so many trivial cares That no one knows of and no one shares,

Too small for me to tell;

Things 'en my husband cannot see; Nor his dear love uplift from me.

Each hour's unnamed perplexity,

That mothers know so well.

The failure of some household scheme,
The ending of some pleasant dream,

Deep hidden in my breast;
The weariness of children's toil,
The yearning for yon subtle pulse,

That turneth duties into joys,

And giveth inner rest.

These secret thoughts, however small,

Are known to Jesus, each and all,

And this thought brings me peace.

I do not need to say one word;

He knows what thought my heart hath stirred.

And by divine caress my Lord

Makes all its tears cease.

And then upon his loving breast

My weary head is laid at rest,

In speechless ecstasy;

Until it seemeth all in vain.

That care, fatigue, or mortal pain

Should hope to drive me forth again

From such felicities.

---Selected by Susie McCann.

Word.

Words are things of little cost, Quickly spoken, quickly lost; We forget them, but they stand Witness at God's right hand, And in their testimony bear For us or against us there.

Oh! how often ours have been Idle words and words of sin; Words of anger, scorn or pride, Or deceit, our faults to hide.

Envious tales, or strife unkind, Idle words and words of sin.

For us or against us there.

Grant us, Lord, from day to day, Strength to watch, and grace to pray; Blessed, from sin kept free.

Love to speak and sing of thee; To trust God for grace sufficient, To turneth duties into joys.

To fill my soul with bliss!

Words are things of little cost,

Evangelical Visitor.

February 21, 1910.

The Bethany School.

A TRIBUTE.

BY SUSIE BOOK.

Words.

BY SADIE BOOK.

A TRIBUTE.

BY SADIE BOOK.

A TRIBUTE.

BY SADIE BOOK.

A TRIBUTE. 

Testimony.

Bless the Lord, O my soul, and all that is within me, bless His holy name. I praise the Lord for His goodness to me and for what He has been doing for me. I am so glad He called me when I was young. I was but eleven years of age when I came out, publicly, and gave my heart to God, and also took the plain way. But after this time, I did not progress as fast as I should have, and rather drew back, although I did not want to. But God was good to me, and about three years ago God met me again. I praise Him that He convicted me of the "Life more abundant," and that He gave me a hunger and thirst for more of Him. I am glad Jesus says, "Blessed are they which hunger and thirst after righteousness for they shall be filled." (Matt. 5:6).

Bro. J. R. Zook came here to conduct revival services on January 16, although I was anxious for this blessing, I had not taken a definite stand before this time. At the first service I determined that I would go through. Then the enemy came hard at me and kept telling me "to-morrow," until January 20, in the evening, after we had returned home from the afternoon service. The Spirit of the Lord was heavily upon me and (Bro. Zook, being at our home), I told him my condition. We then had prayer. I consecrated and after laying on of the hands, and through faith in the Lord Jesus Christ, I received the anointing of the Spirit, or sanctification. I praise Him for the Scriptures He gave me as a witness, I. Cor. 1:39; also Rom. 8:17, and Gal. 2:20.

I do truly thank and praise the Lord for what He has done for me, and it was all by His grace and goodness toward me. He has also given me this scripture, "Faithful is He who has called you, who also will do it," and "His grace is sufficient." My determination to be stronger this evening than ever to go in this blessed way, knowing that the crown is not at the beginning nor at the middle, but at the end of the race.

I do love this narrow way, and I feel like saying with the poet, "The way is very narrow, but I'll follow all the way."

The revival meetings are still in progress here at Zion. About thirty have come out. We praise the Lord for these and are praying that more will come yet.

Pray for me that I may continue in this way and that He may keep me very humble before Him, and that my faith may still be strengthened in Him.

Yours in the service of the Lord,

BEULAH A. ZOOK.

Abilene, Kansas, Feb. 10, 1910.

A Mother's Care.

I do not think that I could bear my daily weight of woman's care if it were not for this, That Jesus seemeth always near, Unseen, but whispering in my ear. Some tender word of love and cheer, To fill my soul with bliss!

There are so many trivial cares That no one knows of and no one shares,

Too small for me to tell;

Things 'en my husband cannot see; Nor his dear love uplift from me.

Each hour's unnamed perplexity,

That mothers know so well.

The failure of some household scheme,
The ending of some pleasant dream,

Deep hidden in my breast;
The weariness of children's toil,
The yearning for yon subtle pulse,

That turneth duties into joys,

And giveth inner rest.

These secret thoughts, however small,

Are known to Jesus, each and all,

And this thought brings me peace.

I do not need to say one word;

He knows what thought my heart hath stirred.

And by divine caress my Lord

Makes all its tears cease.

And then upon his loving breast

My weary head is laid at rest,

In speechless ecstasy;

Until it seemeth all in vain.

That care, fatigue, or mortal pain

Should hope to drive me forth again

From such felicities.

---Selected by Susie McCann.
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3. The date on the printed label will show to subscribers when their subscription expires.

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PUBLISHERS' NOTICE.

Personal from the Pulpit.

A gospel sermon from the pulpit should be an encouragement to saints and a warning to sinners. All classes should get some good out of it.

"Preach the word. Reprove, exhort, with all longsuffering and doctrine." These few words of Paul to Timothy cover a wide field, and place solemn duties upon the minister of the gospel. While he is to be mild, menacing, and to declare the whole counsel of God, I doubt the wisdom of preachers from the pulpit.

There is a person in the congregation, a brother or a sister, who has a bad habit, some weakness, or has engaged in something which the minister thinks needs some reproof. He shapes his sermon so as to fit the case. He is too timid to speak to them privately, so he gives it to them in public in the sermon; and although he calls no names, the whole congregations understands whom he is driving at.

The person for whom the dose was prepared drinks it down, but the digestive organs at this time are somewhat deranged, and the medicine does the individual no good. Others for whom the medicine was not prepared are offended. Our observation has been that personal thrusts from the pulpit are less effective than private interviews. A word kindly spoken privately, a friendly interview, a sympathetic reproof, seasoned with grace and charity, or a gentle admonition often sinks deeper into the hearts and lives of people than personal lashings from the pulpit. We can lead people better than we can drive them.

A minister having announced a special subject drew some hearers who were not regular attendants at that church. The sermon was prepared for two members of the church and was rendered accordingly. It did them no good, and one of the visitors afterward remarked, "I'll never go to hear that preacher again. If he wanted to take two of his members, he could have done it privately. We went there to hear a gospel sermon." Many similar illustrations could be given, but this one expresses the idea. The minister has the right, or at least assumes the right, to say anything he wishes from the pulpit. Paul says, "All things are lawful for me, but all things are not expedient. All things are lawful for me, but all things edify not." A sermon should be general and apply to every individual in the audience, convicting and encouraging. How to the gospel line and let the chips fly where they may.

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." At the place where we mailed our last communication we had to lay over for seventeen hours when we took train about five o'clock next day and were met by Bro. Lehman and taken to his home finding the family all well.

Next day being Christmas, services were held in the Mission chapel and a dinner prepared for the boys attending. About seventy-five were present. In the morning we spoke to a class of boys who were applicants for baptism; after this the theme of the birth of Christ was taken up by Bro. Sheets and Bro. Frey. In the evening we went to a service over in Johannesburg, several miles away at another Mission; one of the eighteen Missions started on the Rand or Gold Reef by A. W. Baker. This Rand is in the Transvaal; is about sixty miles long and about a half to one mile wide. There are over two hundred mines on this stretch. It requires from one hundred and sixty to one hundred and seventy thousand natives to operate these mines. These thousands came for miles, many for hundreds of miles to find work. They represent from twenty-five to thirty different tribes. They are huddled together in large compounds covering several acres each, a building around the entire plot on which a large open court is in which are also several buildings and a large bathing and washing pool; also a large cooking room where their porridge and food is cooked by steam, in from two to three dozen large iron kettles containing about a half barrel each. The outer building is divided into large rooms, in each of these there live from twenty to fifty of these native men.

Each compound has from two to three thousand men. Here you see them in smoke of the open fire in the midst, as well the smoke of the pipe and cigarette, in filth and many almost naked. Their beds are rudely made of boards and a blanket or two. There conversation is anything but uplifting. Sometimes some are under the influence of strong drink, which brings on carousing and quarreling. Up in one corner of the compound we noticed a quarrel in progress which the boys were freely used, and hurled with maddened force behind them. Many of these quarrels arise from tribal differences, as some are very jealous of the (so-considered) better qualities of their tribe. Here is certainly a great field for mission work, in which much time and effort is expended, and not in vain, as some are reached by the gospel, and are blessedly saved and become workers among their own people, some who leave to their own country open schools and preach to their people and thus the work spreads, and the seed is sown. It means much for these boys to stand true in the midst of all these surroundings, and have a vision of the righteousness, the peace, and sin; and I am glad to say that many do stand as monuments of God's saving grace and keeping power.

There are four of these compounds near
where Bro. Isaac Lehman lives, and his work is principally among these people, having a chapel in which a Sunday night school is kept for the benefit of those who become interested in the gospel, and where also regular Sunday services are held. One important feature of this work is to get out of the camp component from the Lord's day and sing and pray and preach the gospel to them in a simple way, either in the several rooms or in the large open court, in which latter often large crowds gather.

On Sunday morning we accompanied Bro. Lehman to a number of his classes to three or four of these places to hold these services. There being a goodly number of us he divided his forces and sent a number of the native boys in a separate company, so when we returned home at 12.30 I suppose there had been twelve or fifteen services held. We are very much interested in those who carry on the work carried on here and believe that Bro. Lehman is leading some of these boys to the Lord's service, and they return home with a deeper sense of the significance of that higher life.

On Tuesday morning we went down for a little while to the city market where ripe fruits, vegetables and melons were in abundance and bought some delicious strawberries that I ever saw in my life. An American considers the price of pineapples very cheap, and better flavored than the same here in South Africa, but then there are scrutinizing tests to understand the price of these melons being now sixty-one years old; in connection with which, I was once a lawyer by profession, but whose heart is in the mission work, and has presented a paper, entitled, "Africa's Golden Harvest."

In the afternoon, by arrangement of Bro. Lehman, we went down into one of the gold mines to see how the gold is mined. To operate these mines certainly costs money, labor, and, sometimes, life. From what we see here; the gold in its crude state lies invisible in the solid rock which is drilled and blasted, broken up with sledges, taken out of the heart of the earth to the mill, crushed under the heavy crusader, and by various processes is separated, finally put into the hot furnace and comes out eighty per cent. pure, then is shipped to the mints, where it is passed through the heated furnace again and again until the dross is eliminated and the smelter can see his image in the gold. But this is not all, it is coined and the last of the week purpose being at our R. R. stations on our way here, where we expect to give ourselves to evangelistic work and teaching. At present there are six of these boys in the school. At one of the R. R. stations on our way here, where we had to wait for an hour or more, we walked over to a factory where compressed brick are made. In our strolling we chanced to get to the potter's house (Jer. 18:1-7), where a little man, an Englishman, and a local Wesleyan preacher, was sitting at the potter's wheel making earthen vessels. He preached a good sermon in explaining to us all about the preparation of clay, the fashioning of it, and coloring, the glazing, and burning and furnishing of the vessels; for these beautifying touches they are burned in the furnace as much as three and four times. These last fires are hotter than the first. Sometimes these vessels will stand the second and third fires, but fall in the fourth. He told us what a loss he had not long since been subjected to of some mishap in the burning. Are not these some beautiful types for us in our Christian life and experience? Peter 1:7 speaks of the trial of our faith: Hezekiah was to learn what was hidden in his heart (II. Chron. 32:18). Job was to be apprised of the fact that there was self-righteousness lurking within him yet (chap. 40:8), which he fully acknowledged after much trial; and we have gone through the same with (chap. 42:6). Facts are stubborn things. Theories may be held in our minds, and may also be clearly set forth; but to have them verified in our hearts and lives will better qualify God's children to go forth into circulation, as properly minted, and tested coin to be used for the glory of God.

On Friday, December 31, accompanied by Bro. Eyster, we went up to Pretoria, the capital of the Transvaal, expecting to visit a mission in charge of Mr. Crew, of the Swiss Mission, but being the holiday season a number of their workers were here for a rest and did not have room to entertain us for the night; so we went back to the city and spent the night at a Mission in charge of H. M. Turney, an American evangelist, who came to Africa within the last year. Here we were very kindly and courteously received; it being the last evening of the old year, they had a watch night service, consisting in prayer and testimonies until the old year was fled. The new was welcomed and entered by singing the hymn, "I'll go every step of the way." Saturday afternoon we returned to Bro. Eyster's, who was the only one remaining office to-day. Sunday morning Bro. Eyster and Bro. Frey went to one of the mines about five miles distant to hold services in the compound. Bro. Eyster, with his native students, shared a regular service in the morning, and we went to this place. We remained at the mission where we had a service with the workers and a few children who gathered in.

This was also Bro. Sheets' birthday, being now sixty-one years old, in connection with which, I was once a lawyer by profession, but whose heart is in the mission work, and has presented a paper, entitled, "Africa's Golden Harvest."

According to present plans we expect to sail from Durban on January 13, and arrive at Bombay February 2 or 3.

Wishing that Father Time may give to all the readers of the Visor three hundred and sixty-five happy days in the service of the Lord.

We remain, yours, with the blood,

JACOB N. ENGLE.
JOHN M. SHEETS.

From Africa.

Once more we send greetings from Africa to the readers of the Visor. We praise God with the words of the Psalmist: "Bless the Lord oh my soul, and all that is within me. Bless His Holy Name! Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, and crowneth thee with loving kindness and tender mercies" (Psa. 103:1-4).

We were blessed with a visit from Elder Engle and Bro. Sheets, also Bro. and Sister Frey from Rhodesia. The former two came to our place on the 29th of December. They both look quite natural, but considerably older than when we last saw them eight years ago. We enjoyed their visit with us very much and had the privilege of hearing from many of our friends of whom some seem to have forgotten us. They were with us until January 3, on which day we walked together in the plantation of trees near by. Bro. and Sr. Lehman were also with us. We spent a profitable time in prayer, testimony and exhortation from the word.

Bro. and Sr. Frey remained with us until January 7, whose stay we also appreciated very much. Thus another long looked for visit is in the past. Friends come and go but Jesus abideth ever. He is a Friend that sticketh closer than a brother; so we praise Him to-night for the consciousness of His indwelling presence, and have the testimony that the blood of Jesus Christ cleanseth us from all sin:

Joshua 24:15.

This forenoon we spent in the compounds and seemed to be a time of special blessing from the Lord. In the first service when we went to pray five or six earnestly sought the Lord out in the open air. In the second service the same to arrive from New Zealand. Learning he could not understand Zulu, I addressed him in English and he and another one surrendered themselves to Christ. Also visiting the sick in the hospital there seemed to be a spirit of seeking after God.

So another day's seed sowing is in the
past and trust it will bring forth fruit unto life eternal. Yours in souls for Jesus comes.

J. R. Eyester.

REPORTS OF FUNDS.


Amount formerly reported, $224.42

Balance due, $177.80

Balance on hand, $12.18

Net balance Jan. 1, 1910, $238.04

For the benefit of those who are not well informed of the Benevolent Fire Aid, we will state that the present assessment is nearly two and one-half million, the tax rate for the year 1909 was 1.5 mills; for 1909, 1.5 mill. The committee and other officials of the Aid think it advisable to lay a small rate of one-half mill to help even up future losses. We also wish to state that a re-assessment is being taken of the entire Fire Aid, and all who have not paid the same as of January 1, 1910, should see it at once as all applications will be cancelled issued prior to January 1, 1910.


Benjamin O. Mussier, Secy.

Subscriptions.

From February 3 to 17.


A Texas Letter.

"Oh that men would praise the Lord," is the continued expression of the Psalmist, and we will endeavor to make his praises known and glorious. We wish to express the appreciation of many of our friends, many of whom requested that we report through the Visitor of our getting along, and how we liked the country and people, we give the following:

We like the country and the people. They are sociable and kind and there are many hungry hearts. There is much nice, good land and the climate is delightful. The gardens that have been planted in the right time have done well. There are nice vegetables, such as cabbage, lettuce, onions, radishes, spinach, etc. Some are busy planting their early potatoes. Doors and windows are wide open. We surely enjoy this country, and so would many of the readers of the Visitor. We wonder sometimes why this country has not been occupied or inhabited sooner. The land is all owned by some one. Rich men bought it at a very low figure and many of them have become millionaires. Land can be bought very reasonable—ten dollars an acre and upward—and there are great opportunities for people to get good homes, and, still better to do mission work. I would to God that some who may read these lines would say,

"Lord, take my life and let it be Consecrated, Lord, to thee."

I often wonder that God's children
are not more willing to consecrate themselves to the service of our bless-
ed Master who said I will never leave thee nor forsake thee. Do we believe
these blessed sayings of our blessed Master who came to save us? Yes, He
redeemed us with His precious blood on Calvary. It is to be regretted that there are so many drones in the churches. Let us pray God to con-
fit him.

"Oh ye saints arise, be earnest,
Up and work while yet 'tis day;
Ere the night of death o'ertake you,
Strive for souls while still 'tis day."

As I have had opportunity for ob-
servation, having traveled consider-
able in this big world, I see the need of
consecrated workers more every day.
Many people know a little of
God and His Son our Savior, but they
need the light more and more. A
Catholic lady said to me that she was
a church member, but did not know
the Lord. Another one said if there
is so much love and joy to be enjoy-
ed, she did not have it. She wanted
to be let alone, even if she would be
lost. I said she must not think that
way. She should ask God to give her
light. Another one said, "I think
there is no hope for a backslider." I
said, "Yes, there is," and encouraged
her to take courage and believe the
promises of God, and praise God, she
was encouraged and received a bless-
ing.

Dear readers, let no one be afraid
to go forward in this plain way of
self-denial. Just the other day my
husband and I drove out of town, and,
going along a main street, a lady saw
us, and she said to her daughter, that
she wished she could have a talk with
those people. When I came to call on
her—as I go from house to house—
she was so glad and rejoiced that her
wishes were granted. I praise God for
giving me a willingness to go forth in His name and filling me with His Spirit, and, as I sometimes say,
"With the holy go in me." I ask an
interest in all your prayers that God
can keep me in health and courage
and zeal to go forward in the work
which He has given me to do.

I make no difference either with
creed or color. In Africa we talked
with the natives through an inter-
preter. Here we need no interpreter.
We can speak German or English and
be understood. Hallelujah! We are
children of a king and are marching to
Zion. Some people say, "Don't you
get tired?" Yes, we do. But our
Savior was weary and he sat down by
the wellside to rest, and the woman
that come to draw water heard the
truth and believed and became a mis-
sionary. Cannot we, by faith in God,
do likewise? God help us to do what
we can.

We live in the country, fourteen
miles from town, and, in case of sick-
ness, we cannot get a physician, and
must go to God, which we do. The
other week my husband was so very
sick. It appeared as though his end
had come. He had overworked him-
selt and suffered much pain. He
thought his dying hours were near.
He told me his desires as to the fu-
ture for me, as I stood by him at his
bedside, his pain seemed to overwhelm
him. I thought, "Oh Lord, help," and
I walked out into the kitchen and knelt
before the Lord and said, "Oh, Lord,
rebuke the devil and make him let my
husband alone," and "Oh, Lord, give
my husband relief and rest," and I
walked to his bedside and he became
so quiet I could scarcely see him
breathe. As I waited he soon breath-
ated naturally and slept over an hour.
On the following Lord's day we had
services in our home, and the breth-
ren anointed him and prayed God to
heal him and spare his life for the ser-
vice of the Lord and the welfare of
humanity. He is now able to go
about his duties, and oh how we praise
God for the unity of His Spirit in the
believers and the oneness in the faith.
May God help his children to be more
of one mind.

If any of our friends are coming to
this place, Victoria, they can find ex-
cellent entertainment at 105 East
Forest street, Mrs. Adams rooming
house. She is a very kind lady and
will make you welcome. We hope
some of our friends may be willing to
come and see what good there is in
this land for them. God bless you all
and make you a blessing. Any one
wishing to write to us, address us at
Victoria, Texas.

Yours in the faith,
KATIE ANN MYERS.

For the EVANGELICAL VISITOR.
In Sunny California.

"The mill will never grind with
the water that has passed." The above
came to our minds recently in view of
the heavy rains which filled the gutters
in the streets and ran in rivers through
the valleys, fed by the swollen
streams in the mountains. The oppor-
tunities which are past never return to
us again. Man with his imperfect
foresight is oft-times slow to see an
opportunity until it is past. Naturally
enough then follow regrets. "Had I
only done this and so. What an op-
portunity I had. What great things
I might have done."

"But the mill refuses to grind with
the water that is past." With sad
hearts we see those who should be
saved neglecting their opportunities.
Perhaps we as individuals have ne-
glected our opportunities in living up
to that high standard of Christian
life, which we were expected to pre-
serve before them. Perhaps the church,
collectively, has neglected her oppor-
tunities in not reaching out after
those who through her influence might
have been saved. All around us we
see opportunities. Yes, a great field
is open. Much land to be possessed.

We are glad, we do not stand
alone in our opinion as to the harvest
field of souls in this valley. The Lord
grants us such beautiful climatic con-
ditions, where it is literally true that
"December's as pleasant as May." We
can often see the frost in the fields
in December, and the snow upon the
trees in mid-winter; also ripe
olives are being picked. One mile
distant, in direct view of our home is
what I call the Mount of Olives, a
beautiful olive grove extending part
way up the mountain side.

Now and then some of the brethren
come here to visit us and to look over
the ground, feeling impressed that in
the Lord's own good time there will
be a work of saving souls established
in this place. Recently Bro. and Sis-
ter Plum, of Upland Cal., were with
us. Their visit was appreciated. A
little later came Brethren D. Waga-
man and S. Bert, both of Kansas.
Although we were not personally ac-
quainted with them before they came
we realize they are Christian tics
which are not easily forgotten, and
we hope to have them with us again.
Sister Eyer, wife of Bro. Isaac Eyer
of Upland, and children also made us
a visit; also Sister Byer, wife of Bro.
B. Byer, also of Upland. We believe
the Lord has a work for the brethren
here among a class of people which
other churches fail to reach.

NANCY REICHARD.

Hemet, Cal.

If you fear God and believe that he
is with you, God will prosper your
plans and labors; but never make that
an excuse for saying in your own
hearts, like Jacob, "God intends that
I should have these good things;
to therefore I may take them for myself
by unfair means." The birthright is
yours. But do not make that an ex-
cuse for robbing and cheating Esau.—
Charles Kingsley.
A boy walked into a painter's shop one day and stood looking at the different colors. The painter had gone out for something, and the boy thought he would investigate a little.

On the floor stood a keg containing fifty pounds of thick white lead, and close beside it, was a small one filled with Indian red, all ready for the brush. In each was a wooden paddle for stirring the paint. The boy took hold of the paddle in the smaller keg and held it up, watching the thin red stream which flowed from the end. Something startled him, and he turned quickly and let a single drop fall into the white lead. The boy was frightened and wanted to repair the mischief which he had done, but he went at it the wrong way. The red paint had not mixed with the white, for the white was too stiff. If he had taken a little stick, or the point of his pocket knife, he might easily have lifted it out and there would have been no harm done.

Instead he tried to hide it by stirring it in. At first a little red streak followed the paddle round and round; soon it disappeared, but some of the lead was stained a very light pink. The boy stirred deeper and deeper, and at last he thought that the red streak was hidden, and it seemed to him that it was as clear and pure as ever. But the first thing that the painter said when he came in and looked at it, was, "That keg of white lead isn't very white. I wonder what the matter with it?"

Some of us have tried to do the same thing with the spots in our characters that the boy did. Instead of removing the spots, we seek to hide them. It's a very poor way. Root a sin out and you are rid of it.

To leave it no matter how well it is covered up, the painter will find it, if no one else does.—Selected.

**A Witness for Jesus.**

The Rhenish Mission has had a heavy loss. August 20 Missionary A. Lett was killed by the heathenish inhabitants on an island west of Sumatra. He was an efficient worker, and by his energy he accomplished much which others considered impossible. Several times he had to change his field of labor, and start the work in new places. In August several Dutch officers undertook an expedition to an island called Pageh, to regulate some affairs. A. Lett was taken along as interpreter. When the island was reached he offered to go to shore by himself. He refused military protection, but promised not to leave the boat, but only to approach the shore and confer with the people there assembled. He tried to persuade the people to surrender; and several men were willing to follow him to the ship. Two of them stepped into the boat with him. Before they had gone very far they suddenly attacked Lett with their knives, and maimed him in the most terrible manner. One foot was cut off and the breast cut open that the lungs were exposed, and his chin bone was broken. Then the men sprang into the sea and fled to shore, amid the applause of the people on shore. Lett was taken on board the ship and a physician attended to his wounds. Then the ship sailed to the near by station Skakap, where Mrs. Lett was taken on board. What a pitiful sight! Lett was conscious in spite of his terrible wounds, and could say farewell to his wife. Before he died he prayed, "Father, forgive them, for they know not what they do." When he was to be bandaged the second time he died. From this we can see that the time is not passed when the messengers of Christ have to seal their faith with their blood. Neither have they been afraid to do it. What do those say now who despise the missionaries? Do they still believe that missionaries go out only to have an easy time and to withdraw from the control of the home church? Who of you would have grace enough to die for Christ?—Selected by Sarah Wiebe.

Not in the husbanding of our strength, but in yielding it in service; not in burying our talents, but in administering them; not hoarding our seed in the barn, but in scattering it; not in following earthly human policy, but in surrendering ourselves to the will of God, do we find the safe and blessed path.—F. B. Meyer.

"The more a man denies himself, the more he shall obtain from God."

**MARRIAGES.**

**WITMER—DONER.**—On February 1, 1910, Brother Isaac Witmer, of New Done, Ont., and Sister Elizabeth Doner, of Stayer, Ont., were married at the home of Brother Abraham Doner, near Stayer, Ont., Elder Charles Baker officiating.

**OBITUARIES.**

**LEIDY.**—Mark, son of Bro. Irvin and Sister Alice Leidy, of Galva, Ida., was born June 14, 1882, and died February 4, 1910, aged 8 months, near Woodbury, Pa. The funeral was held at the Brethren adjoining cemetery near Woodbury, Pa. Interment in the Dry Hill cemetery. Services were conducted by the brethren Isaac H. Stern and D. Martin Miller.

**LEHMAN.**—Harvey William Lehman, son of Leah Fasnacht, was born November 7, 1908, and died January 25, 1910, aged 2 years old. Funeral was held at the Mastersonville church. Local services were conducted by Elder Henry B. Hoffer, C. O. Lehman and Henry Ober, of the Church of the Brethren. Text, John 16:19, 20. Interim was made in the 20 joining cemetery.

**PAGE.**—Eva Elsie Page, a member of the Jakob Fish Orphans family, was born in Oklahoma City, Okla., April 3, 1900, died at Thomas, Okla., January 26, 1910, aged 2 years, 3 months. While this child was a helpless invalid nearly all of her short life, yet through her helpless condition and also through some marked evidences of superior mental acuity, she had endeared herself to many who knew her, and especially to the immediate family. Funeral services were conducted on the home by Bro. Henry Landis and John Frimyer. Text, Matt. 13:13 and Job 14:1. Interment in the Thomas cemetery.

**HERR.**—Elizabeth Herr was born December 11, 1898, and died February 8, 1910, after a week's illness, aged 13 years, 1 month and 2 days. She was the only daughter of the deceased sister, loved by all that knew her. Her husband preceded her to the spirit world about five years ago. She leaves one of her daughter, Mrs. John Kaylor, of Elizabethtown, Pa., and leaves three children to mourn her loss, Mary, Kathleen, Jacob, and four grandchildren. She also has four sisters, Mrs. L. Herr, Mrs. J. L. Herr, Mrs. F. Herr, and Mrs. Eyer, who lives in Kansas. Interment at Reicht's cemetery, Elkinsville. Ayres, Rev. Hor. Hovertor, Church of God, conducted the service. Text, Revelation 14:12, 13.

**LONG.**—Bro. David Long, of Rogers Ford, Pa., passed into eternity at the painter's shop where he was employed on February 3, 1910, while at his work grinding at an emery wheel, the wheel burst and a piece struck him on the head causing instant death. His age was 60 years, 7 months and 21 days. He was born January 3, 1850, in Kingfisher house in order for thou shalt die and not live!'

**BRUBAKER.**—Bro. Isaac L. Brubaker was born near Lancaster, York county, Pa., April 4, 1837, and died at his home at Navarre, Kans., January 29, 1910, of gangrene, after about five weeks of much suffering. He was married to Anna W. Brubaker, October 17, 1861, who survives him. He left eight children of whom the oldest died in infancy. Those who survive are Allen B., of Mt. Hope, Pa., Mrs. J. G. Engle of Hope, Kans., Mrs. D. K. Breneman of Galva, Ks., W. M. Philipp of Rosee, Idaho, Urias B., of East Pittsburg, Pa., Mrs. Jesse Eyster of Transvaal, South Africa, and Simon B., of Sisson, Ca. Also twenty-seven grandchildren. In 1885 deceased moved with his family to Navarre, Kans., where they resided until the Winter of 1908, when he and his companion moved to Navarre, Kans., where he died at time of his death. In December, 1888, he was converted and united with the Brethren in Christ Church (for some years performed the office of a deacon) and continued in its work until his death. Interment was made in the Brethren cemetery. Funeral services were held in the Belle Springs church, conducted by Bro. S. W. Wermel and D. Martin Miller, assisted by Bro. John Herr and Jacob Books. Text, Job 14:14. Interment was made September 27, 1910. His age was 72 years, 9 months and 25 days.