
George Detwiler

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
A Christian man came in to see my father while we were at Benares. I do not know who had brought it or where, but I began to read it, and greatly liked the story told in it. About this time my husband introduced me to the missionary, who, some weeks before, had sent the card for me. The missionary read the first chapter of Genesis and explained it to me. There was a wonderful attraction in the words which he read. My soul responded to the message of the words. I did not know how to pray, but without my knowing it the Holy Spirit converted the words of the Scripture into a prayer in my heart, and God did answer that prayer in His appointed time, when it pleased Him to bring me into the light of the blessed gospel.

A few weeks after the above incident, I found a little booklet, the Gospel of St. Luke, in my room. I do not know who had brought it or left it there, but I began to read it, and greatly liked the story told in it. About this time my husband introduced me to the missionary, who, some weeks before, had sent the card for me. The missionary read the first chapter of Genesis and explained it to me. There was a wonderful attraction in the words which he read. My soul responded to the message of God's Holy Spirit. I resolved then without knowing the reason why, that I would become a Christian. Sixteen years after the time when I first heard the name of Jesus Christ, I realized that "there is none other name under heaven given among men, whereby we must be saved." Some unknown friend, whose name is written in the Book of Life, made me acquainted with that name at Benares, and another unknown friend left a small Gospel in my room for me to read, that I might come to know the Son of God, "Who loved me and gave himself for me." These dear people who are well known to God and whom I expect to meet soon in the presence of the King, sowed the seed, others watered, and God gave the increase, and I was born into His kingdom. How I thank God with a full heart to-day for sending His messengers in order to make Himself known to me. I realize more and more the wonderful power that is in the name of Jesus, and in the word of God which converted me. It will be an encouragement to the dear children of God, who have toiled long in this country without seeing any visible fruit of their labors, to know that the Word-seed, faithfully and prayerfully sown, does surely bear fruit. (I. Cor. 15:58.) "The entrance of thy words giveth light; it giveth understanding unto the simple." Psa. 119:130.

Mukti Mission, Kedgaum, India.

A FOREMOST FAITH MISSIONARY.

This child of Providence is not a champion of any special missionary movements or antagonist of any effete systems.

Ramabai has the simplicity of a child and the strength and discernment that holds steadily and strictly to Scriptural lines of faith and conduct implicitly in humble, patient prayer and the unerring Word of the Lord. She is a sincere God-and-Scripture-taught pioneer and exponent of faith principles in foreign missions. She is a meek but mighty example of the power of persistent prayer and of implicit reliance upon Divine promises and of unfeigned faith in God.

With the utmost simplicity of spirit and utterly unpretentious and unassuming address she unites a marvelous

(Concluded on page 3)
made for strangers, visitors and other
Christian believers and friends to en­
joy the benefits of the gathering dur­ing evening services, where special
arrangements have been made for
speakers from the various districts of
the Brotherhood, to which a heart­
fulled invitation is extended, and as it was
manifested on former occasions, that
there are always some who have a
heart filled with love to help and co­
operate in the work of providing for
Conference, before, during and after
the sessions, that such should es­
pecially be recognized for their good
will in thus offering themselves.

Editors.

Mail for Conference Attendants.

All mail intended for Conference
attendants should be addressed Cham­
bersburg, Pa., R. R. No. 2, in care of
the Conference Manager.

ELDIE ENGLE, Manager.

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

EDITORIAL.

Special Notice on Conference.

Since a notice appeared in a former
issue in reference to General Confer­
ence sessions of 1910, to be held at
Air Hill meeting-house, Franklin
county, Pa., May 18-20, it was ascer­
tained that the construction of the no­
tice does not convey the sentiment of the church in the district. The no­tice appears as if no one but members
would be allowed to be present in the
audience during Conference sessions,
which is not the teaching of the Church, much less the decisions of
former Conferences, but as was stated
on previous and similar occasions, that since Conference is a repre­
sentative body of the Church in the
United States and Canada, which meets especially to transact business
for the Church and to arrange the
work of the coming Conference year,
and since the limited space is usually
needed by members of Conference,
and since the purpose of the Church
in holding Conferences is for the
furthering of the kingdom of God
upon the earth, the Church feels under
obligation to extend all possible
courtesies to sister churches and
Christian believers and friends as far
as it is expedient on account of room;
therefore, provisions are especially
necessary that she remain constantly
involved in the work. The large number
of its greatness and importance. The
Vanguard of St. Louis, Mo., of
March 15, contained a number of ar­ticles relative to this mission, and of
the work of this remarkable woman,
which we feel would be interesting to
many of our readers. On page 17, we
find an article by Miss Abrams, of
The Vanguard, all of which will be of interest to our readers reading
it in connection with the brief re­
port given by the brethren as referred
to above. It is further stated that
Ramabai has about fifteen hundred
young people under her instruction,
that there is an industrial department
which gives various sorts of manual
training. Large quantities of evan­
gelical literature from the Mukti
printing press are distributed in many
parts of Western India. She is also
engaged in a great literary work, pre­
paring Bible helps, of which there are
very few in the vernaculars of the
people. She has prepared and is publish­ing a Concordance equal to
Young's Analytical, a Bible diction­
ary and commentary is also in pro­
cess of preparation. Grammars, He­
brew and Greek, into Marathi, are al­
ready in the hands of her young peo­
ples. These preparatory works are the
basis of a translation of the Bible
from the original languages into
Marathi, which will be so simple in its
expression that the most unlettered
reader may understand it. She has
been at this task for five years, and it
will take another five years to com­
plete. In 1905, in answer to prayer,
the Holy Spirit was poured out upon
Mukti in a remarkable way resulting
in holiness of life and power to wit­
ness. A large evangelistic work en­
gaged in by the young women and
men of Mukti is another outcome of
this mighty outpouring of the Holy
Spirit; and now droppings of the
great shower upon the heathen are re­
ported. These interesting facts are gleaned from a letter by Minnie F. Abrams,
also published in the Vanguard. In
closing her letter Miss Abrams writes,
"Pandita Ramabai has had to create,
as it were, the workers to carry on
her work. Her India helpers, with a
single exception, are women who
have been converted, educated and
trained in her own work. It has been
necessary that she remain constantly
at Mukti to give character and direc­
tion to the work. The large number
of Ramabai.

In our last issue, in their letter of
travel "To Africa and India," the brethren Engle and Sheets gave a
brief account of their visit to Mukti
Mission, the home of Ramabai. When
they say, "To know Mukti with its
inner and outer workings, is to visit
it," we understand the brethren to
mean that only by visiting the place
can one adequately get a conception
of its greatness and importance. The
Vanguard of St. Louis, Mo., of
March 15, contained a number of ar­ticles relative to this mission, and of
the work of this remarkable woman,
which we feel would be interesting to
many of our readers. On page 17, we
find an article by Miss Abrams, of
The Vanguard, all of which will be
of industries necessary to keep so many hundreds of young people from growing up to become idle paupers, and the expenses of so large a company of workers, and girls and boys, could not be met with the money received for the work, if it were not spent by one who came up through poverty and learned to get from the money the fullest value that India can give for it.

"God waves in a mysterious way, His wondrous to perform; He plants His footsteps in the sea, And rides upon the storm.

"Deep in unfathomable mines, Of never-failing skill; He treasures up His bright designs, And works His sovereign will."

Why do so many of our people misquote Paul when they refer to what he writes in Phil. 2:12? The verse referred to says, "So then, my beloved, even as ye have always obeyed, not in my presence only, but now much more in my absence, work out your own salvation." The misquoting comes in when we make it say, "soul's salvation" or "soul salvation." "I want to work out my soul salvation with fear and trembling," is often heard in testimony meetings. Or, the sinner is admonished to work out his soul's salvation; or not to put off his soul salvation, all of which is contrary to Scripture. A brother who calls attention to such an expression in one of the articles offered for publication in the Visitor says, "Our soul salvation is worked out—we cannot put that off, but our salvation is to accept our soul salvation as wrought out in Christ," which is quite correct. The apostle says further, "For it is God who worketh in you both to will and to do for his good pleasure," of which it has been said, that what God works in the Christian can then work out. Salvation is the gift of God. The godly life of the saved believers of Philippi, doing all things without murmuring or questionings, was evidence that they were working out their "own salvation."

Pennsylvania State Council convened at the Messiah Home chapel on the 13th inst. The attendance was quite fair, the brethren coming from the near by counties, and from Blair and Bucks, and from Philadelphia on the East. The business was transacted in love and kindness, and we hope for the good of the cause of the Master.

"A FOREMOST FAITH MISSIONARY."

"(Concluded from page 1.)"

A Foresmost Faith Missionary.

Given for it."
A number of our readers in the West no doubt remember Frank Hein, and will be glad to hear from him through the Visitor. His letter speaks hopefully of the work in that part of Africa. Our readers will also find the letters of Bro. Doner and Sr. Heisey quite interesting. It has been rumored that Bro. and Sr. Steigerwald are coming home on furlough, but we have not had any direct word to that effect, at least not that they are already on the way.

The Western provinces of Canada, Alberta and Saskatchewan, are receiving many immigrants again this year. The movement from the United States is larger than ever and the same can be said of the stream that is coming from England. Ontario is sending many. We learn that some of the brethren of Nottawa, Ont., among them Bro. B. J. McTaggart and his family, started for Kindersley, Sask., on the 12th inst.

A later word (and too late to change our note re Bro. J. H. Myers’ physical condition as given in our last issue) brought the information that he had rallied again from his state of unconsciousness and seemed better again. So there seems to be encouragement and hope that he will be spared yet awhile.

**THE HARVEST READY, BUT—** An offer was made by the Chinese of Hopo, South China, to the Baptist Missionary Union, to provide a hospital if the Union would equip it and furnish a missionary to take charge. Within a few days after the offer was made known, a check for a thousand dollars was received for this purpose. But both the money and the offer of the Chinese had to be refused because no physician could be found to take the place.—Selected.

**En Voyage.**

Wherever way the wind doth blow, Some heart is glad to have it so; Then blow it East or blow it West, The wind that blows that wind is best. My little craft sails not alone: Some heart is glad to have it so; ’Twill bear me safe to what is left, But leave it to a Higher Will, For winds to waft me on my way; Through storm and sunshine all the way, All to the place of meeting. All are cordially invited.

### News of Church Activity

**Western Africa.**


The following are not under the F. M. B.: Jesse R. and Malinda Eyre, Modderfontein P. O. (Intokozo Training School), via Zululand, Transvaal, South Africa. Luke G. and A. Alice Lehman, Box 110, Fordsburg, Transvaal, South Africa.

**India.**


The following are not under the F. M. B.: D. W. and Mrs. D. W. Zook, Sripit, Purna, Bankura district, Bengal, India. Elmina Hoffman, Kedgsona, Poona Dist., Ramdali Home, India. Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

**Central America.**

Mr. and Mrs. J. G. Cassel, Huchuatenango, Guatemala, C. A.

### Our City Missions


### Love Feasts

Pennsylvania.


Indiana.

Nappanee, Union Grove M. H., June 4. Oklahoma.

Thomas, Bethany M. H., April 23, 24. Ashland and Richland, May 7, 8.
VALLEY CHAPEL, STARK CO., MARCH 30, 19." A personal invitation is extended, ministers especially invited.

CALIFORNIA.

UPLAND, APRIL 30, 19.

MICHIGAN.

ONTARIO, MAY 1, 19.

BURLINGTON, MAY 1, 19.

WATERLOO, MAY 1, 19.

ROSEBANK M. H., JUNE 18, 19.

BUFFALO, N. Y., JUNE 23, 19.

At home again, and, praise the Lord! we feel at home. We have taken our "rest in safety," and enjoyed a visit much, as we were permitted to labor in the gospel most of the time while away.

On our arrival in Bulawayo we were met by Bro. Steigerwald and conveyed to Matopo Mission, where a love feast was held on February 26-27. All were looking forward to this meeting with expectation. Both class and baptized members of both bushbezei and Mapangwe Missions were invited.

Early in the afternoon of Friday, 117 came from the above-named stations and helped swell the congregation. Both Saturday and Sunday were well-occupied with meetings. Nine converts were received into fellowship and baptized—six sisters, one old mother and an old man.

The latter is a case worthy of special mention. A native of Bushbezei, the Mission Elder Jesse Engle and workers saw an old blind man, full of disease and helpless being cast out to perish. They took pity on him and fed and clothed him. Later he was brought to the Mission where Bro. Steigerwald has since been caring for him. Little by little the light of the gospel broke upon his dark soul and brought about a change in his life. He professes forgiveness of sins, a new heart and a desire to follow Jesus. A little boy led him to the water, and he professed to have a definite call of God to take the gospel message.

At the close of the meeting a call was made for volunteers for the Lord's work; all were worthy of our prayers and sympathy as they have been zealous for the Lord. The latter is a case worthy of special mention. A native of Bushbezei, the Mission Elder Jesse Engle and workers saw an old blind man, full of disease and helpless being cast out to perish. They took pity on him and fed and clothed him. Later he was brought to the Mission where Bro. Steigerwald has since been caring for him. Little by little the light of the gospel broke upon his dark soul and brought about a change in his life. He professes forgiveness of sins, a new heart and a desire to follow Jesus. A little boy led him to the water, and he professed to have a definite call of God to take the gospel message.

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(Concluded on page 12.)
OUR CONTRIBUTORS.

The Sheep of the Flock.

By CHARLES D. MORG.

We hear the plea for trying to keep “The Sheep of the Flock,” in the fold, And we well may; but what of the sheep? Shall they be left out in the cold?

’Twas a sheep, not a lamb, that wandered away,
In the parable Jesus told,
A grown-up sheep that had gone far astray.

Out in the wilderness, out in the cold,
’Twas a sheep the good shepherd brought,
And back to the fold, safe into the fold,
’Twas a sheep the good shepherd brought.

And why for the sheep should we earnestly long,
And why earnestly hope and pray?
Because there is danger, if they go wrong.
They will lead the young lambs astray.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
If the sheep go wrong it will not be long
Till the lambs are as wrong as they were.

And so for the sheep we earnestly plead,
For the sake of the lambs to-day,
If the lambs are lost, what terrible cost
Some sheep may have to pay.

—The International Evangel.

Sel. by Barbara Kaufman.

For the Evangelical Visitor.

The Holy Dead.

By J. R. ZOOK.

That the holy dead have their dispensational periods as well as the living is very evident. The dispensation of the living are as follows: The dispensation without law; the dispensation of law; the gospel or Holy Spirit dispensation, etc. The dispensations of the holy dead—from Adam to Christ; from Christ's ascension to His second advent; the millennial reign of Christ, etc.

Our first scriptural citation is Luke 22:43, "I tell you this very day you shall be with me in paradise." (T. C. V.) Paradise is taken from the original word meaning a place of retirement.

The thief on the cross received the promise of meeting Christ in paradise on the very day he died. Paul speaking of paradise called it the third heaven. (2 Cor. 12:2 and 4). The first heaven is the ethereal heaven.

The second is the region of celestial bodies, the third heaven must beyond that somewhere. Some unfair reasoners endeavor to make it appear as though Jesus did not mean that He would meet the saved thief in paradise, but simply asked the question and meant that He would not. But no authentic translation will justify such construction. It is a positive declarative sentence and cannot be misunderstood by any sanguine reader.

CHRIST THE FIRST FRUITS OF THEM THAT SLEPT.

Christ's own body was the first to be redeemed from mortality to immortality, and His resurrection from the dead made the atonement for sin valid. Hence no one, however righteous under the law, or before the law, could enter the highest heaven into the presence of God without the virtue of the atoning blood of Jesus Christ. For the "one" made nothing perfect, "but the bringing in of a better covenant did—for by one offering he hath perfected forever them that are sanctified." (Heb. 10:1 to 14).

"When He (Christ) went on high He led captivity captive (or His captives into captivity, T. C. V.), and gave gifts unto men." The disempowered spirits of believers who were detained in paradise, the spirits of those who lived and died before the blood of Christ was shed and before Christ ascended on high, "above all heavens." (No doubt the three heavens which we have already mentioned.) It is evident that no soul could have actual forgiveness and real cleansing until the saving and purifying blood of Jesus Christ was shed. And as Christ ascended to the highest heaven, he passed through paradise, the third heaven, and took with Him those who were held in detention there until they received the intelligence of the atonement for sin.

HOW THEY RECEIVED THE GLEAD TIDINGS.

"For Christ himself died to atone for sins once for all—the good on behalf of the bad—that he might bring you to God; his body being put to death, but his Spirit entering upon new life. And it was then that he went and preached to the imprisoned spirits, who once were disobedient, at the time when God patiently waited, in the days of Noah, while the Ark was being prepared." (1 Peter 3: 18, 19, 20. T. C. V.).

It is clearly seen that while His body that was crucified, put to death, was lying in the tomb, His spirit was bearing the message to the disempowered spirits. And while this quotation seems to confine itself to a particular class of a short period, it is obvious that application is universal, to all the dead, and while this scripture may be interpreted, that He preached on this occasion, to the unholy dead, we have other scriptural references which indicate that he also preached to those who died in the faith—believing that the Messiah would come.

We now turn to 1 Pet. 4: 5, 6. "For that was why the good news was told to the dead also—that, after they have been judged in the body, as men are judged, they might live in the Spirit, as God lives." T. C. V. The text shows that God shall judge the living from the dead. This text includes the righteous dead, and designates the effect on those who had died in the faith—that they should "live according to God in the spirit," but judged as we are in the flesh, or body. This scripture proves beyond a do b: that the spirit of man is conscious after death, and has power to act and appropriate truth, and live according to God in the Spirit.

FURTHER EVIDENCE PRODUCED.

"Therefore since human nature is the common heritage of the children, Jesus also shared it, in order that by death he might render powerless his whose power lies in death—that is, the devil—and so might deliver all those who, from fear of death, had all their lives been living in slavery. It was not to the help of angels that Jesus came but to the help of the descendants of Abraham." T. C. V.

There was no deliverance for even the people of God before Christ came and gave Himself as a propitiation for the sins of the whole world, and to immortalize. Therefore they were living in slavery all their lifetime—lived and died without being delivered. But when Jesus Christ came He His death and resurrection rendered the devil powerless and delivered those who had died in the state of bondage, because they believed in Christ as the coming Atorer. And when the sacrifice was made, the intelligence conveyed to them by Christ Himself, while His body was lying in the tomb—they received the benefit of the shed blood of Christ, the same as we now in the body, which prepared them for the highest heaven.

In Isa. 61:1, 2, we find the mission of Christ in prophecy—"To proclaim liberty to the captives and the opening of the prison to them that are bound.

To proclaim the acceptable year of the Lord and the day of vengeance of our God." This last quotation may have a two-fold application without doing violence to the Scriptures—applying it to both the living and the dead.

We will also notice the expression—To proclaim "the day of vengeance of our Lord." It is most evident too, that the message which lifted and delivered the dead that had died in the
faith, condemned, and increased the pain of eternal death to them that are lost—having died rejecting the coming Christ.

HOW PERFECTION OF PURITY IS OBTAINED.

The author of Hebrews after setting forth the noble character of faith, and also noting what hardships they endured as evidence of their confidence in and love for God declares, that "though they had all won renown by their faith, they did not obtain the final fulfillment of God's promise; since God had in view some better thing for us, that they, apart from us, should not obtain perfection." T. C. V. (Heb. 11:39, 40).

This passage of divine revelation cannot be misunderstood. It plainly teaches that those who died previous to the first advent of Christ were not purified and perfected in holiness. However it was not their fault—because God had withheld the sacrifice for sin until the fulfillment of time according to His good pleasure. However, they (the holy dead) were made perfectly pure by the same blood that we are now purified, so they were not made perfect in purity apart from us, and could not be, from the simple fact that "the blood of Jesus Christ, his Son, cleanseth us from all sin." Let us magnify the shed blood of Jesus Christ. "Wherefore Christ that he might sanctify the people with his own blood, died without the gate." (Heb. 13:12).

WHERE ARE THE SPIRITS OF THE HOLY DEAD NOW?

The New Testament writers are very clear on this doctrine. It must be a biased mind that can not see it. "For to me life is Christ and death is gain. But what if the life here in the body—if this brings me fruit from my labours? Then which to choose, I cannot tell! I am sorely perplexed either way! My own desire is to depart and be with Christ, for this would be far better." (Phil. 1:21, 22, 23. T. C. V.). Comment could not make this word of inspiration any clearer. It plainly teaches that now in this dispensation when one dies his soul or spirit goes directly into the presence of Christ, and since Christ has ascended into the highest heaven, that is where the soul of the just now goes to rest and wait the time of His second coming when the body of the just shall be resurrected, glorified and reunited with the soul. "We are confident, I say, and willing rather to be absent from the body and present with the Lord." (11 Cor. 5:8). There is nothing to prevent the soul of entering into the immediate presence of God for we are made perfectly pure now by faith in the "blood.” “Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” “Purifying their hearts by faith.” (Acts 15:9).

SPIRITS OF JUST WILL COME WITH GOD.

"Them also which sleep in Jesus will God bring with him.” From whence is the Lord coming? "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first.” (1 Thess. 4:14-16). Man is spoken of many times in a two-fold sense—soul and body. As in the above quotation—"Them which sleep in Jesus will God bring with him”—referring to the spirit part of man; the immortal part, which in death goes to live with God and Christ in the highest heaven, and when the fulfillment of time has come for the resurrection of the bodies of the just (the mortal part), when the mortal body shall put on immortality; corruption put on incorruption—when mortality shall be swallowed up of life, or victory. (1 Cor. 15:53, 54). Then will the spirits of the saints descend from heaven, and be reunited with their redeemed, and glorified bodies. "We shall not all sleep, but we shall all be changed, in a twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead (the holy dead), shall be raised incorruptible, and we shall be changed.” (1 Cor. 15:51, 52).

"Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord, Wherefore comfort one another with these words.” (1 Thess. 4:17, 18).

GOD'S FAMILY IN HEAVEN AND EARTH UNITED.

Paul writing to the Ephesians speaks of two sections of God's family or fatherhood—the "family in heaven and (on) earth." (Eph. 3:15). In the resurrection of the just—the first resurrection—we unmistakably see the two arms of the kingdom or family of God brought together, (1 Thes. 4:17, 18), and now we turn to Rev. 20:5, and find what follows. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” This carries us into the millennial reign of Christ where all God's people of all nations, and ages shall be citizens, having obtained complete redemption—even the redemption of their bodies, and with the mortgage of their home (the earth) burned up, being redeemed by the redemption price—the blood of the Lamb—for "we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness.” (11 Pet. 3:10, 11, 12, 13; also Matt. 13:30-42; Acts 3:21; Rom. 8:21). "Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13:43). No tears, no sorrow, no crying, no death, no sin, no devil, (Rev. 20:4, 14, 16, 21). "Behold, I make all things new." (Rev. 21:5).

At the culmination of this glorious reign of a thousand years by Christ our Lord.

ANOTHER DISPENSATION Follows.

"Then cometh the end—when He (Christ) surrender the kingdom to his God and Father, having overthrown all other rule and all other authority and power. For he must reign until he has put all his enemies under his feet. (Read Rev. 20:7 to 15), the last enemy to overthrow is death: for God has placed all things under Christ's feet. . . . And when everything has been placed under him, the Son will place himself under God who placed everything under him, that God may be all in all.” (1 Cor. 15:24-28. T. C. V.). The cycles of eternal ages have now set in. The awful clouds of sin and din of struggle and war is now forever past. The Armageddon has been fought and eternal victory has perched upon the banner and crown of our Lord and Saviour Jesus Christ, who has redeemed all those who believed and appropriated the virtue of His finished work of atonement, delivering them not only from sin and moral and spiritual death, but also from the power of physical corruption and death, and after reigning a thousand years over His blood washed people, clad in white, on the "new earth" under the "new heavens," enjoying this glorious and most worthy, and honorable pre-eminence through the millennial age. He then, at the end of that hallowed dispensation, hands over to God, the Father, His marvellous triumph of redemption eternally completed. Glory, honor, and praise to the immaculate Christ, our Saviour, and God, our Father.

The Uncashed Check.—When General Booth was in this country he told the story of a man who was starv-
ing to death, and the man received a check from a friend, promising to pay a certain amount of money to him. He held it up and danced around the room in glee. "Wife," he said, "I am going to have it framed and hang it up. I will have it set to music, and we'll sing it every day." And General Booth said he could have it framed, and set to music and sing it every day of his life, sing it hour after hour until he died, and it would not do him any good if he did not take the check and demand payment. God's promises are valueless unless we believe and present them to him.—Selected.

For the Evangelical Visitor.

Prepared to Meet Your God.

By Amos C. Huggins.

Greetings to all. May God richly bless you. I come to you in His name. For some time the Holy Spirit has moved upon my heart to write for the Visor, but my nervous condition was such that I couldn’t do so. But while I am yet somewhat nervous, I am strongly impressed to write this morning, and, thanks be unto God, I know what it means to be in touch with Him. Hallelujah! O, what a thrill of joy sweeps over my soul as I think of the wonderful plan of salvation,—how Christ with His own blood purchased our redemption on the cross of Calvary that you and I may go free. Praise His name!

I have found some fine Christian people in this State since I came here; and such real Christian fellowship is so sweet that it makes one’s heart rejoice in the God of their salvation. Whatever there is in this message for you, the Holy Ghost will have to do with you. So let it be.

God by His Holy Spirit moved upon my heart to write to you backsliders and sinners, and warn you of the danger you are in, while you are living without any hope in Christ. Turn to the Lord and seek salvation. I beg of you, return to Father’s house where there is bread enough and to spare. God reveals to me very plainly, where you are standing to-day in your backslidden state. Friends, will you give your heart, and life to God for service, and be out and out for Him, as many of you have been in days gone by? Or will you spurn His offered mercy, and reject the Christ who suffered such untold cruelties on the cross of Calvary (John 19:17, 18), and went through the awful agony in the garden of Gethsemane, (John 18:11) then shed the last drop of His blood to purchase your salvation (John 19:34), from everlasting woe and punishment. (Matt. 25:45, 46. All this He did to set you free.

I ask you, in the name of Jehovah, what will you do with Christ? This question you will have to answer for yourselves. I pray you in Christ’s stead, “Be ye reconciled to God,” while there is yet time and opportunity to seek for the pardon of your backslidings, and sins. Don’t be deceived by the absurd teachings, that you will have a second chance to get ready to meet your God, after Christ’s second advent. What does the word say? “And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming.” (11 Thess. 2:8). Don’t think that during the millennial reign of Christ you will have another chance to get right with God. Dear ones, don’t run any such risks. Thess. 5:2, 3 says: “For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.” Be careful how you accept such teachings. I will refer you to the words of Jesus found recorded in Matt. 13: 31, 42, 43, 47, 48, 49, 50. “The Son of man (Jesus) shall send forth His angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth, then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear.”

“Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.”

I confess I can’t see how any one can get over these scriptures and teach that the people will have a chance to get right with God, after Christ comes to reign with the saints. Sinner friend, don’t put off your salvation until it is too late, and the door of mercy is closed against you for ever, and you are banished from the presence of your God, lost, lost to all the ages of eternity.

Yours for the lost of earth.


The Value of Birds to Mankind.

By V. L. Stump.

By the request of a sister who is deeply interested in birds I will, by God’s grace, write a few thoughts on the above subject trusting that it will benefit some one who perhaps has never had the opportunity to know the real value of our commonest birds.

It is again the time of the year when the sweet singers of our bright Summer days are coming back after their sojourn in the South where they were protected from the ice and snow, coming again to brighten our forests, meadows, orchards and lives with the glitter of their beautiful plumage or the sound of their happy, joyful song. But a bird does more than rustle his feathers in the sunshine or fill the air with the sound of his melody be it ever so sweet; he works and that along side of every man who tills the soil from whence we derive the greatest blessings of life (temporal things) and it is that work of which I wish to speak. When I was a boy the impression seemed to be general among boys, and I am not saying too much if I say among other people as well, that all birds with few exceptions were our enemies, and the more birds we could kill, especially during fruit time, the more fortunate we thought we were. However since that time I have learned that the birds we have around us are not our enemies but our helpers, as it were, from heaven. I will give you a short account of the habits of a few species. Take the robin for one, a bird which nearly every farmer and fruit grower utterly despises, and the common complaint is, “We would have had more cherries if the robins had not eaten so many.” But did you ever know that fruit is the smallest part of a robin’s diet, and that by the havoc he creates among the worms he more than compensates for the damage done by his lapses into vegetarianism? It is hardly conceivable the quantity of worms the robin consumes. On experiment with some young robins it was found that each one required sixty-eight worms per day, so each bird eats forty-one per cent more than its own weight, of crop destroying pests, in twelve hours. The length of these worms if laid end to end would be fourteen feet, and perhaps the last robin you killed you said to yourself: “There, he
won’t eat any more cherries.” But did you reckon how you were going to get rid of that fourteen feet of worms every day, that were hard after your crops?

Prof. Forbes, director of the Illinois State Laboratory of Natural History, found one hundred and seventy-five larve of bibio, a fly which in the larval stages feeds on roots of grass, in the stomach of a single robin and as many more in the intestines.

The sparrow is also a very useful bird; there are different species of the sparrow. The field sparrow, swamp sparrow, chirping sparrow and tree sparrow, and perhaps others, each finding its employment to be eating insects, worms and seeds of harmful weeds and plants. Long after other birds have flown South the tree sparrow continues its hunt for seeds which are on the ground or in bushes of the grove, for they have not been cut down and which would make it almost impossible for the farmer to grow a decent crop if it were not for the sparrow who helps him keep down the troublesome things.

The woodpecker or redtop, as he is called, the chickadee and other numerous birds of the forest are most useful in looking after the trees, etc. The little chickadee is especially useful in destroying the canker worm, and picking larve or eggs off of trees which have been placed there by insects, going cheerfully over trunk and branch, even looking under leaves so that none may escape. These birds, with many others, work in the day time, and as they go to rest the whipoor-will, the hawk, the owl, and others take up the work and the insects that would escape the day catchers are caught by the birds working at night. Is it not wonderful how our God has provided all these things, and that for our benefit too? One set of birds for the insects and worms about the house and gardens, one set for the fields, and one for the forest.

Most farmers regard the hawk and the owl as their worst enemies but they too are useful. There are but two species of them which are not, and we do not have that kind here. Hawks and owls can catch more mice in one day than you can in a year. If we were deprived of the service of birds the earth would, soon become uninhabitable. Nevertheless the feathered protection of our farms and gardens, plains and forests, require so little to encourage them in their work; all we need to do is to let them go on unhindered. They give their services as free as the air we breathe, and we are greatly in their debt, for many never thank God for them and seldom, if ever, look on a bird with a feeling of gratitude to our heavenly Father for its life. But many, many, will begrudge the birds the small morsels of food they may eat of which you could have partaken, and forget that the same God who made you made the bird also and that he feeds us all from the same boundless store. Boys, never kill birds, for it creates a habit and spirit in you which is not desirable when you arrive at the age of manhood, but ever befriend them; learn their habits, listen to their song, watch their activity and they will teach you many helpful lessons.

Fathers, you who kill, or encourage your sons to kill birds, and furnish the means, are spending money for that which is not bread, neither is it glorifying to God. With the life of every bird you destroy you leave your crop, fruit or vegetable, to the mercy of innumerable pests. O consistency, thou art a jewel! Chicago Mission.

For the Evangelical Visitor.

The Heathen in Darkness.

By Jesse Wenger.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psa. 2:8).

Dear readers of the Visitor; these words are very impressive to me. And, may the Lord make them impressive to everyone who reads them.

I have been very much impressed with the pleas of the dear missionaries for more consecrated workers to help strengthen the ranks of those that are already on the field spending their lives for the sake of those benighted souls for whom Christ died; that they too may have salvation as well as we.

And since I have been on the field myself, I believe that I am in a position to strengthen what the brethren have said, that there are so many places where they are desiring the gospel, which could be reached if the needed workers were supplied. Who will be responsible for those precious souls that are going down to Christless graves?

When I think of the vast amount of the field that has not yet been reached, and the millions of souls that have not yet heard the gospel, I wonder how many of us have been asking God to give us the heathen for our inheritance. How much greater an inheritance could one think of than that of the souls of the heathen, when God places the value of a soul to the amount of more than this whole world? It is inestimable.

Dear brother and sister, could we not afford to sacrifice the comforts of this life for such an inheritance? People spend a great deal of money and sacrifice a great deal of strength and energy in order to fall heir to an inheritance of the mammon of this world, which lasts only while this life lasts, but the inheritance spoken of by the Psalmist will last through the ceaseless ages of eternity.

We do not mean to say that only those that have convictions to give their service in going forth to the field, their giving their lives for the sake of souls and the gospel, are the only ones that should ask God for the heathen. We need those that are willing to give of their means for the support of those that are willing to give of their lives. Therefore all true children of God should pray this prayer that God might show them their part in obtaining the heathen for an inheritance.

Think of the millions of dollars that are being spent every year for things only to gratify the carnal desires and appetites; which only tend to drag the soul deeper into sin, and make their eternity more miserable. And, sad to say, many of us who claim to be the followers of the meek and lowly Nazarene, are spending our money for that which is not bread, which if it were spent to the glory of God might be gaining for us an inheritance among the heathen.

Oh, that we as the children of God could see and comprehend the situation and condition of the heathen, how they are steeped in sin and superstition, bound by the chains of darkness, grooping their way in ignorance, longing for something better, something that would deliver them from the chains of bondage! But there is no one to bring deliverance to them. The word says, "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" God has arranged the plan, and has given the command. And the responsibility lies with us. What are we going to do about it? Are we going to obey the command of our Savior, and deliver our hands from the blood of all nations? Or, will we continue to drag along in indifference, and be found wanting when we are weighed in the balances? Oh that we could behold the condition of the heathen, and with the same degree of love that the Savior had for the multitudes when he was moved with compassion on them, and
saw the disciples, "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send labourers into his harvest," more out in obedience to the command of our Lord, either pray, go or send. The heathen will receive the gospel, precious souls will be won for Christ, and we will fall heir to an inheritance which is incorruptible, and which faileth not away.

May the Lord make these few lines a blessing, is my prayer.

-Explanatory.

Richmond Hill, Ont., March 30, 1910.

With regard to the hymn-books for "Sask. Mission" there seems to be some "mix-up" of a perplexing character. My first article was simply a friendly suggestion, prompted by love to the brethren up there, most of whom are personal friends and some of them seals of my ministerial labor. When I received the letter objecting to the move, I did not feel offended, but I admit I felt grieved. Not the least ill will to the brother who wrote it (and whose name I suppressed) has entered my mind. I felt I had made a mistake in mentioning the matter at all and apologized accordingly. A worthy brother in Nottawa district has written Bro. Detwiler, expressing fear that my feelings are badly hurt and that Bro. Detwiler should mend the matter in the Visitor. Bro. Detwiler forwarded the letter to me asking me to formulate something as he could not clearly understand the drift of his request. Now, to sum up, I am not suffering the least by it, so the dear brother need not feel bad for me. Next, the northwest brethren themselves are silent about it, and we can safely dismiss it from our minds as one of those awkward incidents that occur in the best regulated families.

F. E.

An Invitation.

Greetings to the church. As I am isolated from the church, and as my health is poor, I would be glad for some of the ministers in the church to come this way and hold meetings. My door has been open here in the past and I will yet open it whenever anyone will come. I live in the town of Spencerville, Ohio, and invite any one of the brethren and sisters to stop off and stay over night with me when going through here on the cars. I have quite a large house and can accommodate a number of attendants. My residence is on North Main street, in front of the German M. E. church. Hoping to hear from some of the brethren soon, I remain,

Yours in Christian love,

Charles M. Peterson.

Spencerville, Ohio.

Testimony.

Dear brethren and sisters: I greet you in Jesus' name. I am so glad I found Jesus precious to my soul. He has been so good to me in all things. When I made my start for the kingdom I was surely made happy. It is twelve years since I gave my heart to Jesus, and I am still on the way. O how I praise God. My heart rejoices that I came to the feet of Jesus. Although I have trials to overcome, and sometimes the way seems so different to me, when I go to Jesus in prayer He helps me. I think of John 14:1: "Let not your heart be troubled: ye believe also in God, believe also in me." What grand words these are to our ears!

I often think of the verse that says, "The Lord loveth a cheerful giver." Are we as brethren living as close to that as we should? If we were would we see as many poor who are in need of clothing and other necessities. The way would be so much easier for them if some one would help them. There are brethren who have their thousands and some have two farms, while there are others who are not able to get religious service on account of poverty. God wants all his children to mind preaching service, the poor as well as the rich. There is a denomination in our district where the members provide a way for their poor brethren as well as for themselves. I think that must be pleasing in God's sight. He loves all and wants all to come to Him.

My heart's desire and prayer is that all may be saved. My prayer goes out for all the dear readers. [Note by the editor. The one who wrote the foregoing letter failed to give her name. We waive the rule not to publish anonymous letters in this case, but wish to say we don't want anonymous articles.]

Dear readers of the Visitors: This beautiful Easter morning, being hindered from going to church through sickness, I feel like giving my testimony to the Visitor family. Since God so wonderfully saved and sanctified me and gave me the Holy Ghost I have a testimony. I don't need to wait any more to get warmed up by my brethren and sisters' testimonies till I can testify, but somehow God so wonderfully fills my soul with His great love that I can't wait, but always am one of the first to testify. I find it such a blessed privilege to tell of the wonderful things of God. Bless His name! It is so precious to me. It was a long time that I used to pray, "O Lord, let me know Thee and the power of Thy resurrection." But, praise God, the time came that I could realize why He died, and also the power of His resurrection. If He had not risen we could not enjoy the same, but now we have gone through the death and also know what it means to us to be resurrected.

Oh, praise His name this morning for being counted worthy of knowing something about this wonderful salvation! Since I enjoy it so much my heart goes out for those that don't know whether they have it or not. It is a pretty sure sign that they have not got it, for no one could make them believe that they have no name. Why, No. Just so sure we can be that we are born in God's family. Oh, my heart is melted to tears just to think that He made me worthy to be His child; and I know I Am His child. And this wonderful knowledge helps me through all my trials because I can stand on His promises and claim them as mine. I am glad I have ever found the way, and by His help I expect to stay in the way. I wish we would have more testimonies in the Visitor. It proves such a blessing to those that are at home and can't get away to prayer-meeting and church. We sometimes sing, "Lord bless me and make me a blessing."

So let us do what God wants us to do, and He will help us. So much from your sister under the blood.

Mrs. Samuel Brehm.

Ramona, Kans.

Testimony.

A lone traveler in the desert, famishing for food, found in the sands a bag which had been dropped by some passing caravan. It seemed to be a bag of provisions. Catching at it with eagerness, he cried, "Thank God! here is bread." But when he had torn it open, expecting to find dates, it contained—only pearls. They were worth more than a vast sum of money, but to the poor pilgrim, dying of hunger, they were only a mockery. He flung the bag from him and hastened on, seeking bread. Like mockeries are this world's richest treasures to one in sorrow or trouble. It is the bread of life he wants.—Selected.
The Joy of Service.

Dear readers: I come to you in Jesus' name, thanking Him for salvation. I am very glad that Jesus died for my sins and not for mine only but for all mankind. Since He died for all, I want to help to bring the lost sheep into the fold so they may be sheltered. I love to work for Jesus. He never gives me anything that I cannot do. And, if it is real hard, He is always ready to help me.

I praise Him for His loving kindness toward me; it is not what I have done for Him, but it is only through His wonderful love that I am being blessed as I am. I am very glad for this one thing, that I became willing to submit my will to His and say, "Thy will, not mine, be done."

Many times when the world hands out her invitations, inviting me to come and enjoy myself with her, I feel to say like Jesus, "Know ye not that I must be about my Father's business?" Oh, how we should be concerned about the Father's business! We who are the children of God have the promise already that we shall inherit the kingdom. What son or daughter who is an heir to an inheritance is not thinking about it to some extent? Should we not, who are heirs of the everlasting kingdom, be much more concerned about this inheritance than for an earthly kingdom? I am glad that there is a King, who is going to rule forever, and we can enjoy peace and happiness with Him. For He has promised to serve us then if we serve Him now.

Time is giving us the opportunity to serve, and those who faithfully serve Him certainly shall be saved. It is only through God giving His only Son to be crucified that we are enjoying the liberties we have.

That scripture which says, "Straight is the gate and narrow is the way," often comes to my mind. It is the means of keeping me from earthly desires which lead me from Christ, and things which crowd out Jesus. I am so glad for the narrow way which leads to life eternal. I am also glad it cuts out all earthly pleasure. This narrow way closes all worldly things down, and gives room for heavenly joys. It cuts out much when it is the narrowest. The reason that worldly pleasures and all carnal things cannot enter the narrow way is because they are too broad and flat. The heavenly joys are narrow and have great height and depth; this is one reason why they are everlasting joys—there is no end to their height and depth.

The feast that is spread before the one nigh unto God and he shall draw nigh unto Him. (Psalm 34:6) In order to enter into this narrow road, my soul may receive food from above. I also want to be an instrument in His hands, that He can use me where He pleases.

I desire your sincere prayers in my behalf, as long as I live in His service.

Penbrook, Pa.

Experience of Salvation.

To our dear young readers: I greet you this morning in the name of the Lord, and loved me. Although I have been on the way for only six weeks, I praise Him for the joy, peace and comfort I find in Him. I also praise Him for sanctifying my soul and giving me the witness definitely. My determination is to go with Him every step of the way. I ask an interest in your prayers that I may stand true.

"Take the world, but give me Jesus, All its joys are but a name; But His love abideth ever, Through eternal years the same." —Young's in His service.

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### A Testimony.

Dear readers of the Visitor: Greeting in the precious name of Jesus. I have felt for some time that I should write for the Young People's Page in the Visitor. I thank God that He again called me back after I had gone back into the world. There is a series of meetings being held in the M. P. church, where I go to church and Sunday-school. I was under deep conviction for about two months, then on the thirteenth of this month I went to the altar for prayer, and it was fifteen minutes of one when the light came. I felt like a new creature when I went to the school-room the next morning, for a great burden had been lifted. Praise His holy name.

I know from that time my sins were forgiven and that I was saved, but there was still a longing for a deeper work of grace. The Lord showed me my need along that line, till finally I made the full consecration, placed my all on the altar and received the blessing of sanctification. How blessed it is to have peace with God, to know that your will is His will! I do praise the Lord for His redeeming power! I can truly say with the poet that "Nothing but Jesus can satisfy the soul." Dear young readers, don't fail to give your heart to the Lord while he is calling. His Spirit won't always strive with you. Trust in Jesus Christ and you will have a Friend who will never forsake you.

Your sister in Christ,

ADAM A. JOHNSON.

Trotwood, Ohio, March 31, 1910.

Dear readers of the Visitor: "Draw nigh unto God and he shall draw nigh unto you." (Jas. 4:8.)

How precious and true are God's promises! While reading over the articles in the Visitor, I felt impressed to write. I enjoy reading the Visitor, especially the page for "Our Young People." I praise the Lord for His love and goodness to me; while I was yet out in sin He
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Harrisburg, Pa. April 18, 1910.

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valley. How grand to hear them sing the songs of the gospel instead of the old war chants! When we asked one sister why she calls her baby "ukukanya" (light), she said, "Because the light shined in the darkness and the voices comprehended it not." We arrived home in the evening of the second day, and found things well cared for, much better than we expected. All the way on our trip we found the crops very unpromising. Many natives will suffer for want of food this year. Rain has been so very little so far and now is the time for rain to slack off. The crops at Matopo Mission and here are the best we have seen yet this year. So though not as good as some years, we have more than we are worthy of.

We shall D. V. spend only a week here now and then take up work at Matopo Mission in relief of Bro. and Sister Steigerwald for a time. It means a tearing loose from our native friends and converts whom we love as parents love their children. We are very glad for the band of native helpers to whom we can leave the work here. And God who has blessed the word and work so far will continue to pour out His blessing upon them. During our stay at the Matopos we can still have the privilege of visiting the work here.

The first Friday of each month is still set apart for fasting and prayer, when a number of brethren and sisters come together for prayer. These are times of real blessing and we trust the band may become larger and stronger. How many of our friends in the homeland will set apart the same day? Lay by your work and care and spend the day in prayer at least. J. Hudson Taylor said, "Faith is the lever that moves the world," and, prayer is the means of faith. Pray for the establishing of the believers and a mighty breaking up of stony hearts and for us your servants that we may let God work.

Yours in Christian love,

Levi Doner.

Matopo Mission, March 10, 1910.

Africa Correspondence.

Mibahene Mission, Gwanda River, S. Africa.

March 10, 1910.

Dear readers of the Visitors: "Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant; and praise is comely. Great is our Lord and of great power. (Ps. 147: 1, 5.)

Everything around us seems to be praising God and we feel like praising Him for His goodness to us.

We praise Him for the joys of salvation and for the peaceful rest He gives us in our souls. O, how blessed to trust in the living God, one who cares for His children, and keeps us day by day.

We are glad Jesus is just as precious out here in Africa as in the homeland, even though we have no privilege of associating with Christian people, yet Jesus is just the same and fills our souls with joy as we endeavor to tell the glad story to those lost in darkness.

The work here is going on as usual. The Lord continues to be with us during Bro. and Sr. Frey's absence.

We have been having plenty of rain and vegetation is looking well, though during the month of January we had a severe drought.

It was our happy privilege to attend the love feast at Matopo Mission, February 20, 22. We arranged to make the trip by donkey back. On the morning of the 24th Sr. Engle and I, with two donkeys for riding, and one to carry the pack, and ten natives, started on the trip. We were a happy little company, and traveled along very nicely until to o'clock when we were tired and stopped for breakfast. After resting about two hours we again set out on our journey.

We are now in the timbered and rocky hills and have quite a bit of climbing, making traveling somewhat difficult; however we all had sufficient strength to reach the top and we soon had a nice path again.

As we went along the scenery was varied by rocky hills and large open valleys, covered with grass much taller than the donkeys. In looking across these valleys we were reminded of a opening wheat field beginning to have a golden tint. In one of these valleys we again stopped for an hour's rest in the afternoon.

Our path also led through the gardens and across many streams, but, as there had been no heavy rain previous to this time, the waters were not high, so were easily crossed.

Our donkeys were a bit trying as we went through the gardens, as they liked the corn very much. But this, with the sheltering of our company, helped to break the monotony of the trip so we were not lonely.

A company of monkeys on a large rock near the path also added to our amusement.

As we came within a few miles of the Mission on a still higher elevation, we could look back and see the country for many miles until it faded into a blue haze, which was a very beautiful and much appreciated scene.

We reached our destination safely at 6.30 p. m., thankful to our loving Father for His care over us. We traveled about eleven hours, the distance being between twenty-five or thirty miles.

We enjoyed the meeting very much. It was a real feast to our souls. The attendance and interest was good and we trust that the messages given may have found good soil and may bring forth much fruit.

A very impressive missionary sermon was given by Bro. Steigerwald on Saturday evening, and we believe the Lord spoke to many hearts through the sermon.

We remained several days after the meeting and enjoyed our visit very much. Though I was not feeling so well in body, having symptoms of the fever.

On Wednesday morning, March 2, we started for home. We were blessed with a pleasant day, it being cloudy and not so hot. The sun set and we reached home at six o'clock. About three hours later a continued rain set in which lasted several days. How good of the Lord to withhold the rain until we reached home.

By this time the fever had quite a hold on me so I at once went to bed and remained there six days, but am now able to be about again and feel almost natural.

A school of about 20 to 30 children was held at present, not as well attended as the people are busy in their gardens.

A few weeks ago we were called to hold
the funeral service of the aged mother of one of our brethren. These people like to get their dead out of sight as soon as possible so she was buried already when we arrived. The saddest part of it was she had not accepted Jesus as her Saviour. The old people are so set in their sinful ways that very few of them are willing to follow the Lord.

Our hopes lie in the young people and many of them are hindered by the old people. Surely the adversity of souls is working hard to hold his followers; he does not like to lose one. As we see this, O how we long to see the end of all of our prayers. No matter how or when the end of any of our precious time go unimproved, be he about our Master's business gathering in the lost sheepes lying about us.

May the Lord bless us all. Continue to pray for the work in this dark land.

Your sister in the vineyard,

MARY E. HEISEY.

A Note From India, Special for the Visitor.

AT THE HOME OF BRO. MUSSER.

MADHUPUR, E. I. R., Bengal, India,
Mar. 7, 1910.

Inasmuch as there have been difficulties existing for a considerable time between Bros. Amos L. Musser and David W. Zook, also between Bros. P. Sen and David W. Zook, an effort was made to adjust the difficulties and effect a reconciliation. That between Bros. Zook and Mussers has been in the past, which latter they all evidenced by receiving each other with the kindness of hands out of life's disfavour, and mean to drop and bury all that fences, and are learning carpentry, gardening, and others in addition to their schooling, are in charge of a missionary supported by our home Sunday-school, and are learning carpentry, gardening, and others in addition to their schooling, are in charge of a missionary supported by our home Sunday-school, and are in charge of a missionary supported by our home Sunday-school (Belle Springs). She is not in good health, and there is not much hope of her recovery. She sends her saloms (greetings) to those who have been interested in her. At 11 o'clock we took the train for Chittimna, to Bro. D. W. Zook's orphanage, finding all their workers there. They were in good health and spirits. We arrived here about dark, and after supper and the usual evening worship and a pleasant chat with the workers, we retired for the night, and were permitted to enjoy a good night's sleep, which we appreciated and needed. In the morning we were taken over to Adra where they expect to erect their new building, the foundation for which is expected to be commenced in about ten days. Already about one thousand brick are burned, and a strong force of men at work preparing more. These brick are made by contract and are certainly obtained very cheap, costing about 75 cents per thousand. In the afternoon we took a little stroll through the village, taking in some few places of interest, among which were several places of idol worship. During the day we also visited two artificial caves in the rocks where dwell in each of them a fakier; men who claim to be holy men, or saints, who live a hermit-like life. We had conversation with one of them; the other we did not see as he was just then in the interior of his cave in meditation.

In the evening we spent an hour or more in singing a number of hymns from the new Hymnal, when at about 9 o'clock we had a season of prayer, thanking the Lord for our protection thus far, for our fellowship together, and confirming us to him for further guidance and protection.

We should state here that among their orphan girls, a number were pointed out to us who are being supported by friends in America. Among these girls, supported by our home Sunday-school, is not in good health, and there is not much hope of her recovery. She sends her saloms (greetings) to those who have been interested in her. At 11 o'clock in the evening, after having enjoyed our short stay and visit with these workers we took the train for Calcutta, having to lay over for three hours at Asansol, where, with the midnight electric light, we are doing part of this writing.

A Good Retaliation Phrase.—The noble character of General O. O'Sullivan whose death occurred in October, 1906, is well known; and he was often referred to as the "Christian soldier." Concerning General Howard, Dr. F. E. Clarke relates this incident: "When first appointed in command of a regiment located at Governor's Island, he used to walk up and down Broadway, New York, where he was

To Africa and India.

March 8, 1910.

"Behold how good and how pleasant it is for brethren to dwell together in unity." (Psa. 133.)

Through the kind care of our Father above we have been brought thus far on our journey. Our last letter to the columns of the Visiion was mailed at Lucknow, where we were disappointed in not finding Bro. Mussers. We spent one day there, and then went south about five hundred and fifty miles to Dhamtari, and visited our Memontle Brethren at their Mission station, where they have been in the past, which latter they all evidenced by receiving each other with the kindness of hands out of life's disfavour, and mean to drop and bury all that fences, and are learning carpentry, gardening, and others in addition to their schooling, are in charge of a missionary supported by our home Sunday-school (Belle Springs). She is not in good health, and there is not much hope of her recovery. She sends her saloms (greetings) to those who have been interested in her. At 11 o'clock in the evening, after having enjoyed our short stay and visit with these workers we took the train for Calcutta, having to lay over for three hours at Asansol, where, with the midnight electric light, we are doing part of this writing.

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jostled in the crowds. This jostling pained her. We all felt very sorry to see her invalided home on account of lung trouble. But the Lord knows why it had to jostle in the crowds. This jostling pained her. We all felt very sorry to see her amputated at the shoulder. In his fear you wonder whether I am still alive or not.

Habit became such second nature with him many of them to Christ. Among them. Pray for me that I may soon put up before the rainy season comes on in connection with our medical work. I have put up three in the mission. I have put up three in the mission.

Native converts and there are others on probation who may be baptized before long. Some who professed faith in Christ have already been baptized with the Lord. Thousands of the native traders have heard the gospel as they have traveled through the country and camped near some of our stations, for we always went to their camps in the evening. I saw upon the floor which, of course, was quite new to them. They would often listen for an hour and then ask to hear more. We trust that the seed sown will not be fruitless altogether, although we cannot expect very much as they are all Mohammedans, and it requires a long time to get through their teachers of what they have heard of Jesus they tell them that Jesus was a good man and what we told them was all right, but Mohammed was a far greater man than Jesus, and thus the seed is being snatched away.

The most fruitful seed sowing is being done in connection with our medical work. The natives, both pagans and Mohammedans, come to us with their various ailments, we always tell them of Jesus' name. While there always are things of a discouraging nature, yet as we put on before the rainy season comes on in connection with our medical work. I have put up three in the mission.

REPORTS OF FUNDS.

Messiah Orphanage.


Agnes Dish, Hanover, Pa., $10.00; Elizabeth Enders, Harrisburg, Pa., $5.00; friends, Lancaster, Pa., 86 cents; Michael Bucher, NewCarlisle, O., $2.00 (school fund); a friend, Harriet Reup, $1.00 (school fund); Bette, Ont., S. S., $14.54; Magdalena Hunsperger, California, Mich., $200.


Des Molines Mission.

Report for March, 1910.

Donations.

Fannie Heise, Clarence Center, N. Y., $200; Jennie Ditt, city, $100; Wm. McCall, Morrison, Ill., 13 cents. Total, $313.

Expenses.

For gas, $2.25; for fuel, $3.50; for groceries and other staples, $42.53; for incidentals, $50.00. Total, $98.78.


April 1910.

Sr. Jno. Lutz, Dallas Center, La., 2 lbs. butter; J. H. George, Goodman, Mo., several dozen fresh eggs; Myra Engle, Abilene, Kansas, and her class, 1 quilt, underwear for girl and boy and towels and towels. A box of preserves, etc., by W. Dorer, West Milton, O. (This last item was overlooked in our previous report.)

We are delighted to report victory in Jesus' anger. There are always things of a discouraging nature, yet as we look on the bright side of life we have many reasons to be grateful. Our services are interesting and S. is increasing. Bro. and Sr. Eisenhauer are still with us and have been used of God, but intend to go eastward in a few days.

We desire the prayers of all God's children that "all things may work together for good to them that love the Lord, and are called according to His purpose. Lovingly yours,

J. and Anna Zook.

Buffalo Mission.

Report for February and March, 1910.

Balance on hand, $77.12.

Donations.

I. H. N., $500; Grandma Binner, $1.00; Sr. in Christ, $500; health and school fund, in Christ, $200; Valley Chapel S. S., $23.55; Bro. in Christ, $2; Sr. Christian Association, $200; Black Creek offering, $200; Lottie Brunner, $200; Eliza Sider, $1.00; Robert Perke, $2.00; L. N. $1,000; Cheryl, $2.25; Bro. and Sr. in Christ, $200; Eliza Herr, $7; Bro. and Sr. in Christ, $200; Fanny Heise, $50; Sarah McTaggart, $20.

Expenses.

Two tons coal, $12.25.

EVANGELICAL VISITOR.

[April 16, 1910.]
A Sermon.

PREACHED BY RUDOLPH C. DOENGES,
PASTOR OF M. E. CHURCH,
ALBANY, ILL.

Theme: Divine Guidance.

Divine Guidance is a fact not accepted by all men. We do not all see things alike. What proves a blessing to one man, may be a curse to another.

Jesus emphatically stated that only those who were born anew could see the kingdom of God. It takes a new birth to have this spiritual vision. Jesus said it. It must be true.

The cloud to which our lesson referred was a blessing to the Hebrews but a curse to the Egyptians; to them it meant destruction, yea, death. The fault was with themselves. They were on the wrong side of the pillar of cloud and the pillar of fire. It is said of the gospel that it is a stumbling-block to the Jew and foolishness to the Greek. In the presence of this fact there was one Paul who said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." Jesus said, "I am the light of the world." The skeptic says, "When the sun shines that is sufficient light for me." Jesus said, "I am the Bread of Life." The skeptic frowns and says, "Give me plenty of wheat, I will make bread for myself." Jesus said, "In my Father's house are many mansions." The skeptic says, "Give me a home in this world with ample for my loved ones. That is all I need." Jesus said, "I am the Life." Unbelief answers, "Let me have an abundance of life, while on this globe with sufficient vitality to enjoy the same, that is what will satisfy me." The future is uncertain; I know nothing about it. Friend, it is not so much the bread that is needed as the giver of the bread: for without the giver, you would not have the bread, with Him you have both.

All depends upon our point of view, whether we see things as God would have us see them or not. Egypt was on the wrong side of the cloud. What put them there? Why were they on the wrong side of the pillar of fire?

Wilful disobedience put them there. Voluntarily did they oppose Divine Guidance. This is not right with God and the fault lies with himself. God remaineth the same loving Father and changeth not. The change, for better or worse, takes place in the human heart. Sin makes us distant with God.

The glorious gospel of love is condemnation to many. It is the light of the world, yet, thousands grope in darkness. It is Life, yet destruction, death to the unbeliever. This may sound unreasonable to many. God is presented to us as the Father of Love. If He is love, as many would have Him to be, what about those whom Jesus said in His presence they will cry out for the hills and the mountains to cover them?

Look about you; you have seen that mighty tree as it grew up from a mere sapling. You have rested in its shade. It beautified the place where it stood. A change took place. What has happened? Its leaves wither, they fall under the working forces of nature. The tree decays and falls to the earth. Within a few years its dust wafted over the surface of the earth. What has happened? What is the cause of its decay? Have the elements changed? No, the change took place in the tree. The elements, the sunshine, and the rain are the same. When the tree changed then the very elements that once were a blessing and most essential for its existence, now bring its ruin. The change is in the tree. Egypt was on the wrong side of the cloud. Where do you stand this day?

Israel was led by Divine Guidance. The Lord led. The same Lord who leads us to-day. He led them by a pillar of cloud by day and a pillar of fire by night. Some one may say it would be easy to follow God under such circumstances. They could see their Guide with the natural eye. That was easy following. If it were so to-day we could follow and not go astray. There would be disadvantages for us if we were thus to be led by God. We are not a migrating people and it be literally impossible for us to be led by a pillar of cloud and of fire.

Again if such were the case the present age would have long since given some explanation of the pillar of fire, that would brand it as a natural phenomenon with God and Divine Guidance. God's plan of leading His people to-day is far in advance to His method of leading the children of Israel.

True, as stated before, He is the same God and changes not, but the people have changed, making a higher revelation of God possible. He is nearer to us to-day than He was to the children of Israel.

Let me briefly trace the difference thus pointing out His nearness to us all. God's plan of revelation was gradual. He has always met His people more than half way. He reveals Himself to us now in proportion to our spiritual vision. He has great things in store for us; are you getting ready to receive the same?

John wrote, "Now are we the sons of God. It doth not yet appear what we shall be." When the people were receiving their first lessons God revealed Himself in a pillar of cloud and of fire. But what a vague revelation was that when compared to what we have now. The pillar of cloud and fire was not like unto ourselves. See the contrast? The Hebrew mother fatigued, labors with her little ones, and wishes the journey at an end. They look up at the pillar of fire. Ah, it is easy to stand in space, there to rest and look down upon a weary people. It would be vastly different if He were with us in our labors, our trials, our sorrows and our burdens. They could have but a vague idea of God as a Father while revealed in a pillar of cloud and of fire. But the great change has taken place. At the fulfillment of time God sent His only begotten Son. "The word was made flesh and dwelt among us" like unto ourselves. The pillar of cloud and of fire has come down from the skies and is with us. We now can look into the cloud, and enter into the light, the Holy of Holies is come. The great Leader and Guide of mankind came, and was like unto ourselves. The Son of God took upon Himself the form of man. See Him in His humility, every trial of our life of sorrow, of hardship, of humility, of weariness, and temptations. The Master has trodden the path. He was hungry while in the wilderness. He was weary while in the wilderness. He was tempted by Satan and by man. He was offended, slandered, insulted, abused. Yea, nailed upon the cross; obedient to every wish of the Father, even unto death. Whatever your path of life may be as a Christian man or woman, the Master has gone on before you. And bids you follow. He gave us the message of the Father, not in a
THE TICKET.—Dr. A. J. Gordon while traveling on a train fell into de­bate with a fellow-passenger on the subject of justification by faith. Said the man to Dr. Gordon: “I tell you, God deals with men, not with a little bit of theological scrip called faith; and when the Almighty admits one to heaven he makes rigid inquiry about his character, and not about his faith.” Presently the conductor came along and examined the tickets. When he had passed, Dr. Gordon said, “Did you notice how the conductor always holds his lamp to the ticket, and takes no pains at all to inspect the passenger?” A railroad ticket, if genuine, shows that the person presenting it has complied with the company’s conditions, and is entitled to transpor­tation. Faith alone entitles a man to that saving grace that is alone able to produce a character well pleasing to God. God cares about character; but “without faith it is impossible to please God.”—Selected.

GOD MORE THAN FAITH.—There was once a good woman who was well known among her circle for her simple faith and her great calmness in the midst of many trials. Another woman, living at a distance, hearing of her, said: “I must go and see that woman, and learn the secret of her calm, happy life.” She went, and ac­costing the woman, said: “Are you the woman with the great faith?” “No,” was the answer, “I am not the woman with the great faith, but I am the woman with the little faith in the great God.”—Selected.

MARRIAGES.

SIDER—DONER.—On March 23, 1910, at New Gormley, Ont., Bro. F. Elliott offi­ciating, there occurred the marriage of Bro. Darius Sider, of Perry Station, Ont., and Sr. Anna Doner, of Markham, Ont.

WILDFONG HYDE.—The marriage of Mr. Wesley Gordon Wildfong, of Waterloo county, Ont., and Miss Bessie Hyde, of Hespeler, Ont., occurred March 22, 1910, at the home of the officiating min­ister, Elder John Wildfong.

LINFIELD—HUTTON.—On March 29, 1910, Bro. J. W. Hoover officiating, there occurred the marriage of Mr. R. Kilgore Linfield and Miss Catherine Helen Braid Hutton, all of Camp­field, Alberta, Canada, at the home of Mr. W. Wallace, of Camp­field, Alberta.

SIDER.— Sister Casy Sett, aged 74 years and 2 months, died at her home in Wain­dell, Welland county, Ont., on March 27, 1910. She was a life-long resident of that place, she being a member of the church there since early life. She was the sister of the late Christian and Mosa Sider, of that place. She leaves husband, and three children, Levi, Mrs. Menno Eckert, and Mrs. Henry Cilimenghans, all of that place. Funeral was held on Thursday, held at the home of Brethren M. H. Obsequies by A. Bears from Job 16:22. Subject, “The Unavoidable Journey.” Interment in Brethren’s ceme­tery.

BRECHBILL.—On March 25, 1910, there occurred the death of Bro. Amos T. Brechbill, at the home of his sister-in-law, Mrs. Sarah Martin, in Champaign county, Pa., aged 22 years, 4 months and 18 days. He was afflicted with tuberculosis for the last two years, spending seven months of the first year at the White Pine Sanitarium, Pa. He is survived by the widow, Mrs. Cora Marion, aged 8, Lester Marion, aged 4, Norman Robert, aged 2. His father, Sidgewell Brechbill, of Franklin county, Pa., and brother, John Brechbill, of Franklin county, Pa., and Jona, of Auburn, Wash­ington, also survive. There also remain several half brothers and sisters. His wife was Miss Ida Martin. She died less than two years ago. Interment was made in Air Hill cemetery.

BARTRUFF.—Sr. Sarah R. Bartruff was born in Lancaster county, Pa., September 25, 1825, died at her home in Wheat­field township, Perry county, Pa., March 27, 1910, aged 84 years and 25 days. Her death was due to the infirmities of old age. The deceased was a member of the late John A. Bartruff, who died March 31, 1866. She and her husband were natives of Lancaster county. They were married in 1847 and moved to Perry county in 1850. Her husband, two sons and one daughter preceded her to the spirit world. Children living, Catharine McBride, David R. and Edward S., of Washington, John of Boston, Sarah B. Zeigler and Ida B. Snyder, near Duncannon. Also 20 grandchildren, three great grandchildren and two brothers, Joseph and Tobias Royer of Lancaster county, Pa. She was a faith­ful member of the Brethren in Christ church for about forty-three years. She was a kind motherly woman, devoted to her family, a good neighbor and true friend, always manifesting that meek and quiet spirit of the Master whom she served, her desire to the last being the spiritual welfare of her children and the church, waiting patiently for the summons, and finally passed away peacefully without a struggle. Funeral was held March 24, at Snyder’s Church. Interment in adjoining cemetery, Elder Jonathan Wert officiating.

GOOD.—Peter Good was born in Frank­lin county, Pa., January 23, 1837, died Feb­ruary 18, 1916. He was married to Rebecca Myers, Sep­tember, 1869. To this union six children were born. He left Pennsylvania to Kansas, and in 1892 he, with his family, came to Dallas Center, Ia., and has resided in this vicinity ever since. About the age of 25 he united with the church of his choice and has always lived a very pious life. In June, 1903, his wife de­parted this life. He leaves four children, two dying in infancy, one, Mrs. Anna Deemey and Noah, of South Dakota. The other four children have twenty-one grandchildren and four great­grandchildren. His death was quite sud­den. Having been on the road, he started home on Sunday evening, in­tending to spend the night at the home of Roscoe Royer, having a distance of about two miles in the road. When yet about a half mile distant from the road, he felt a sharp pain in his breast. Urging on his horse he reached the place and said, “We have no place to stop for to-morrow,” and when he was gone, remaining conscious till the end, giving orders to let the children know. From a letter held at the home of the Brethren M. H., east of Dallas Center, where interment was made. W. I. Maxwell. Services conducted by the Reverend Harvey Royer, of the church of the Breth­ren.