
George Detwiler

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The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. 10:7.

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From Bro. and Sr. Steigerwald.

We look back with pleasure on our visit through the different districts of Pennsylvania in the interest of the foreign mission work. It has been a source of encouragement to us to meet so many who have a deep interest in the cause of Christ in heathen lands.

It is very evident that the mission spirit is on the increase. Nine years ago we had the privilege of visiting many of these same places, but, we find a vast change in the attitude of the brethren to missionaries and their work. The subject is better understood by the majority; the increase in knowledge brings with it a deeper interest. When one meets people who say, "God bless you in your work," it makes us feel that they are interested and that we are co-laborers in the harvest-field.

One thing we have observed is, that where the minister is interested enough about mission work to preach it there you will find a congregation who are eager to hear what is being accomplished and are ready to support a good work, consequently we conclude where there is a lack of interest among the people it is usually because of lack of teaching. We think it is the duty of all ministers to preach missionary sermons to their congregations, bringing the real needs before the people, impressing them with the need of each member having a part in carrying out the command, "Go and teach all nations." This part of God's word should be taught as well as any other part. More teaching is needed along the lines of giving as God has commanded should be done. Unless we teach all we shall be held responsible.

We wish to take this means of thanking all those who were so kind as to help us along the way, in giving us good comfortable beds to sleep in, conveying us from place to place, and looking after our needs in various ways. We feel specially indebted to the members of the F. M. Board and others who had the arranging and planning of the trip.

Our intentions are to go to Kansas about the first of February, visiting the church in that and adjoining States.

May we have your earnest prayers as we go from place to place, that we may be the means of encouraging the work which has become very dear to us as well as to many others.

H. P. STEIGERWALD.

The “Art of Communion With God.”

The “inner man” needs seasons of refreshing, times of waiting before the Lord. This ruthless age has well-nigh sacrificed the devotional spirit. The prayer hour has been crowded out amid the rush of life, and the people are suffering irreparable loss therefrom. As one of the best-known writers of the world says:

"In every life there ought to be time for the practice of fellowship with God. Here is one peril of the age. Oh, this rushing, restless, feverish age! We are swept off our feet by the rush of our work, carried along from day to day, tumbling like a turbid stream, and there is no restfulness, no practice of fellowship, no time for it. Time for everything else, but not for that, and everything else is weakened for the lack of it.

"First, take time to talk to God, and secondly—and this is more neglected than the first—take time to let God talk to you. The first needs emphasis—take time to talk to Him, I do not say pray, though it would be right to say it; but we have so largely associated the word “prayer” with petition. We have been busy asking for things. Talk to Him. Tell Him all about your life; about your home; about your children. Ask Him for things, if you wish, but the nearer you live in communion the fewer petitions there will be in your prayer. Practice the art of talking to God. Tell Him everything, and then take time that He may speak to you.—Living Water. Sel. by Sr. Frances B. Heisey.

"I never," Mr. Moody said many years after receiving the mighty baptism of the Spirit on Wall street, New York, "lost the presence of God from my soul." But it was guarded by unceasing watchfulness and obedience. He was likely at any time in any place, to break out in prayer, or praise, and every meal was seasoned with grace. If the conversation was flagging, or not spiritual he would say, "Let us every one say a verse of Scripture with some word as love, or joy, or peace," and how quickly one would feel the touch of the Spirit’s presence there.

His speech was truly seasoned with salt, and apt to minister grace to the hearers. "All Scripture is given by inspiration of God."—Sarah Cooke.

Meditate daily on the things of eternity, and by the grace of God do something daily which thou wouldst wish to have done when the day of Judgment comes.—Dr. Payry.

EDITORIAL NOTE.

Bro. Amos C. Higgens at present of Buffalo, N. Y., but formerly of Des Moines, la., has been suffering from nervous breakdown for some time. He makes request to all the saints for their earnest prayers, that if the Lord will he may be fully restored, and all to the glory of God. This request should have appeared in last issue, but was overlooked.
Purpose of Foreign Missions, Thursday evening, January 26, by Eli M. Sngle.
The purpose of Home Missions, Friday evening, January 27, by Geo. Detwiler.
Church organization and Regulations, Tuesday evening, January 31, by S. R. Smith.
Essential needs for Foreign Mission work, Wednesday, February 1, by Eli M. Engle.
Infant baptism, Thursday, February 2, by S. R. Smith.
What is the difference between a sinner and an ungodly person? Friday evening, February 3, by L. O. Musser.
The exercises will be interspersed with song service, testimony and consecration periods, and separate periods where questions may be presented in writing to be answered in general.
Preparations have been made for boarding, etc., at a nominal cost, which is by no means a money-making affair, but for accommodating those who can not take their meals at home.
This is the season of the year when most people can find time to avail themselves of an opportunity which no doubt will prove a wonderful impetus to holy living. An impartial invitation is extended to all lovers of Gospel themes and their relations to the church.
Come in the beginning and take it all in. There will be three sessions a day. Forenoon, afternoon and evening.
Invite your brethren, sisters and neighbors to come. Programs of all sessions will be given out.

We learn that our Bro. W. H. Boyer of the Dayton, Ohio, dist., has been chosen to the ministry. May he prove a successful worker in the Lord's vineyard.

Bound Volumes for 1909, 1910.
We request as a special favor that all who may desire to secure the bound volume of the Visitor for the years 1909 and 1910, to let us hear from them immediately. The price is $1.50 with transportation added—about 25 cents.

One More Offer.
We call attention to our special offer of our Scripture text calendars for 1911. We will send ten for $1; single, 12 cents. This offer holds good as long as they last. They are useful for the whole year. Some have been pleased to speak kindly of their usefulness.

Special Notice.
[The following notice from Bro. Steigerwald is of special interest to all who are interested in sending goods to Africa. Let all such observe the directions he gives.—Editor.]

We appreciate the way in which friends of the missions have remembered our needs in the past. Among the many things sent, dried fruit is of most value, it fills a very important place in our diet. Of all fruits, home-dried apples are most desirable, because they keep longer and one does not grow tired of them as quickly as of other dried fruits.

The past few years there has been considerable fruit dried in the southern part of Africa where fruit grows. This can be bought in Bulawayo for from 14 to 24 cents per pound. This is almost as cheap as one can buy it here in America and send it out. The cost of sending out fruit amounts to about 10 cents per pound. If we add to this the price of fruit here it amounts to 24 to 34 cents per pound.

Most of the fruit sent out was home dried and of good quality, and has a much better flavor and is apparently more nutritious than the African grown, so we conclude it still pays to send out good home-dried fruit.

We appreciate the kind hearts and hands that have worked hard in preparing fruit for the missionaries.

Other things such as woolen or cotton blankets, outing flannel, shirts, calico and ginghams, can all be sent at any of the African missions.

We do not consider it advisable to send such things as canned fruit, jam, meat, old clothing, bed comforters and quilts.

Allow me to say a few words in conclusion. It does not pay to send poor, flimsy goods of any kind. It costs just as much to send cheap grade goods as that of good grade. It costs about as much, and in some cases more, to send things out to Bulawayo than the article costs in the first place. By this one can see that it is economy to send good, substantial things.

The distance is great, consequently the cost of shipping is also great. We have paid as much as $90 at one time for shipments sent from America. This is rather a drain on our funds. We would encourage as many as are
able to contribute means to send these goods to do so.

All goods should be well packed in small boxes or wrapped in good, strong paper, plainly marked on the outside where and who they are intended for; also give contents of box or parcel, number of pounds or yards it contains and what the purchase price would be. This information we must have to pass customs, so if the sender marks on the outside of each parcel its contents it need not be opened.

All donations must be sent to the Messiah Home, 1185 Bailey street, Harrisburg, Pa., not later than May 25, 1911, if intended to be sent with the party of missionaries who hope to sail early in June. If anyone wishes more information on this matter we will be pleased to give all we can if you will address us at Pavoria, Ohio.

H. P. STEIGERWALD.

We heard the secretary of the local Y. M. C. A. say recently that there is great need that the Christian people of the city, as also those of other places, be greatly quickened spiritually. The drift is woefully towards liberalism and scepticism. An exchange editor expresses his concern because of the dearth of conversions in the church of which he is a member. Taking note of these things as we do, and also noting that comparatively few conversions have been noted in reports of meetings held in different parts of the Brotherhood, we cannot but conclude that the matter is indeed serious enough. We are reminded by some that this condition is one of the signs of the closing days of the present age or dispensation, that the great apostacy is indeed present in its beginnings and that we may expect that this condition will continue to increase and accumulate until it will indeed be true that at the return of our Lord very little faith will be found on the earth. (Luke 18:8.) Now we are not able to discern all the causes that are at work to bring about this deplorable condition of things, but we honestly believe that to a very large extent, the literature of the day is responsible. The people of the age are great readers, and in very large measure those who supply the literature know not the Lord, nor is anything sacred to them. They investigate everything and do not stop to criticise the things most sacred. The tendency is to discredit the Holy Scriptures, and when readers, young or old, but especially the young, have followed them through their vain philosophy, and irreverent handling of sacred themes, they are hardly able to shake off the influence that has gripped them. Recently the editor of The Saturday Evening Post, of Philadelphia, Pa., (a magazine which claims to go into a million and a half of homes, if we mistake not, and that claims to bring to its readers the best in the world, of literature) admonished the boys and young men of the country not to form the habit or using "cuss" words as doing so would be a hindrance to them in the matter of getting their names inscribed in the "Hall of Fame." This, of course, was good advice, but it is also true that in the pages of this same magazine the readers will find "cuss" words at times. The readers become familiar with profane, "cuss," words and why should they not express themselves in forcible language as do those characters which shine on the pages of this popular journal. Again, we venture the opinion that young people who read the stories of this paper, at least some of them, will find increased difficulty in coming to repentance and saving faith in Jesus Christ. Of this sort is a story in current numbers entitled, "Eve's Second Husband," where the author, with assumed innocence, yet obvious irreverence, makes Eve suggest that Moses was guilty of exaggeration in his account of leading the children of Israel out of Egypt. Such literature read by the millions of young people cannot fail to be one factor, and that no mean one, in producing the condition referred to at the beginning of this note. Other factors that help along in this universal drift away from God are found in the introduction into the school life of the children of theatricals and other similar sinful practices. The children are early made familiar with the things of the stage. To take part in such plays fascinates the childmind, and many parents are not strong enough to keep their children from enjoying this form of diversion, as also the notoriety it gives to them. It is hardly any wonder that many Christian parents shrink from sending their children to the public schools. The brethren at Thomas, Okla., find it more satisfactory to maintain their own school even though they pay their dues to the public school. The times are unfriendly to prosecuting a propaganda of vital Christianity, real soul-saving work. The indications are that things are shaping themselves for the time of the end. To Lot it was said, "Escape for thy life." The same word comes to us watchers. May we heed it.

A brother who is out in the evangelistic work this Winter writes from where he was holding meetings, that there was good interest in the meetings, that some had come out to seek the Lord, that quite a number who were backslidden were seeking after repenting and seeking to be restored to favor with God, and many of the believers were seeking a deeper work of grace "which is so much needed among us as a plain people." This last statement is of a nature to arrest attention. Is it possible to be true that people who are plain, or who belong to what are known as plain churches, can be in need of a deeper work of grace? What is meant by "a deeper work of grace?" Is not plainness a sure indication of vital piety? Does not being plain and doing the commandments meet the gospel requirements of salvation? Is it possible, and a thing likely to obtain, that people may be plain and not know the Lord? Does any danger lie in that direction? Another brother writing of the same meeting says that some who had fallen away again formed fresh resolutions to serve the Lord. And we are made to wonder whether such resolutions will suffice to bring the soul into vital touch and union with God? These and other like questions present themselves. Possibly some of our correspondents will be prompted to find answers to these and possibly thereby edify the readers.

A letter received from Bro. D. L. Graybill, of Sedgwick, Kansas, informs us that he was engaged in evangelistic work during December at Carthage, Mo. Bro. Noah Zook of Goodman, Mo., was with him part of the time. There was blessed fellowship with the people of God. Their work was not fruitless, as there were five saved and deep conviction rested on others, but who failed to yield. "How sad that people are held so fast by the fetters of sin. We are praying for God to save them yet," write Bro. Graybill. The meeting closed on December 22. Then an effort was made at Splitlog, Mo., at the home of Bro. Jacob George's. Two interesting meetings were held, but owing to the rainy weather and there being other meetings in progress in the neighborhood, it was considered best to desist and Bro. Graybill turned homeward. He was convinced that there is great need to have some brethren who could give their whole time to evangelistic work, there being many places that ought to be visited and meetings held. He fears we are
not doing all we can in this important work. Bro. Graybill wishes to express his thankfulness to all those who treated him with such love and kindness while with them. Bro. and Sr. Graybill are now away on a visit to Piler, Idaho, and desire the prayers of God's children, that God may be with them and make them a blessing.

An appreciation of the Visitor came from a good brother who lives in Perry county, Pa. It was probably not intended for publication, but it is so out of the ordinary that we give it to our readers with the hope that we may hear from others in similar testimony. In renewing his subscription he expresses his appreciation of the Visitor in the following sentences:

"The Visitor is a welcome guest at our home. We cannot do without it; we like to read so many interesting pieces, and it has done me much good. I was a great lover of tobacco before I got the Visitor. There was so much said about the 'nasty weed' that I took it to the Lord in prayer. He answered my prayer and to-day I am as free as a bird. Thanks be to His name for what He—the Lord—has done for me, and I would say to others if you take it to the Lord in prayer He will help you every time. He never has forsaken any of His children."

A correspondent writes us from the Bethel dist., North Dickenson, Kansas, that Bro. Reuben Climenhaga, who was a minister on probation, was on December 18, last, confirmed in the church by a vote of the membership. We learned later that Bro. Reuben Climenhaga, who was a minister on probation, was on December 18, last, confirmed in the church by a vote of the membership.

I woke this morning with devout thanksgiving for my friends, the old and the new. Shall I not call God the Beautiful who daily showed himself so to me in the gifts?—R. W. Emerson.

**EVANGELICAL VISITOR.**

**NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS.**

**Addresses of Missionaries.**

**Africa.**

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Levi and Sellie Doner, Matopos Mission, Bulawayo, South Africa. They were visiting the mission and took several miles by horse and carriage to travel. So we stopped over night at a small shack where was a man and his wife and six children. They entertained us as best they could under the circumstances. They were English people and appeared our visit. We had worship with them.

The next morning (Sunday) we went to a Scotch family about six miles farther, where we had dinner and then visited further to the appointed place for service. The mother of the family where we had dinner and three of her sons and some neighbors, some on foot and others riding, went with us to the house. There was a good attendance of neighbors, and the woman of the house had us remain for tea. This last meeting was a good spiritual meeting. Several spoke of the old fashioned meeting and there were tears shed.

We were invited to stay over night at a Mr. Johnston's, who then appointed a gathering at his home for Monday evening. About three of us went from thirty of those who understood of our service came together for this farewell gathering. Several young men came in to show their respect and bid us farewell. After supper we had singing and speaking and were dismissed by all standing with joined hands as a farewell greeting. We remained over night at this place and the next day, Tuesday, we returned to our home, having been gone four days. I was on this field of labor about a year, but feel the work is too much for me, owing to the long walks, and also in that I have a homestead of 161 acres to attend to. We had intended to go to the coast and possibly to California but as circumstances are we think it best not to go this Winter. There are many who appreciate a visit and there are poor to be looked after and helped. We found an English family, consisting of seven members, the other day very poorly clothed. Sr. Hoover sent them a bundle of clothing so they can keep warm, and also got others to remember them at Christmas time. They came from Pennsylvania four years ago and felt very thankful for the help they received. May God bless them is our prayer. We are enjoying good health.

J. W. AND HARriet Hooper.

**My Experience.**

Dear readers. I feel like the Psalmist, "Bless the Lord, Oh my soul, and all that is within me, bless his holy name." I felt to tell a little how the Lord led me. When I was about fourteen years old the good Spirit strove with me to give God my heart and I am so glad I yielded, although I had not such a good experience as some, but I know that I passed from death unto life, because old things had passed away, and, behold, all things had become new. The Lord took all the desire out of my heart for these worldly things. Oh, I can't thank and praise Him enough for what He has done for me and what He is still doing, although as faithful as I have not at all times as I promised the Lord I would be in my beginning. When I look over my past life I can see many places where I came short in doing what the good Lord wanted me to do,—in speaking to others about their soul, or in leading in prayer,
or confessing to the Lord at all times, and I can see now where I came far short in doing my blessed Master's will. But since the dear brethren have been here these last few weeks, holding meetings, I felt the move to confess all to Him and start this new year and live for Him and Him alone, and give up all for God that He can use me to His name's honor and glory, so that when my time comes to leave this world I can hear those blessed words, "Well done, good and faithful servant." I would also say to the young that have given God their hearts, prove faithful and obey the Lord as He leads you and you will have given your all to Him whatever it may be, and the Lord will bless you.

Yours in the Master's service,

LYDIA SHEPPARD.

Stayer, Ont.

Experience.

Dear readers: I greet you in Jesus' name. I praise Him for victory in my soul. Five years ago He wonderfully saved me, and set me free. The word says: "Whomsoever the Son makes free is free indeed." Trust work for us. Let Him. Beloved, I know what joy is since Jesus came into my heart. Truly my life has been changed. He took the sin all out of my heart and all desire for sin. My life is given over into His hands. I expect to serve Him as long as I live. O, if the sinners could see the difference there is in serving God or the enemy, surely they would turn to God. Dear children of God, let us live so, and let our light shine so that sinners can see that we belong to God.

I have gone through deep waters since He saved me, but I praise His dear name, I am stronger in Him. The prayer of my heart is, "Lord, make me a blessing." O, dear ones, think of it, there are souls going down all around us. They are watching us. Let our light shine. I need your prayers, that God may use me in some way in helping some soul. About three years ago I had a dream. I thought some one asked me why I wasn't a missionary, and they said I could by writing letters. I felt it was God talking to me. In a few days I felt impressed to tell it, and I never before had the power of God come upon me as it did then. I have ever since tried as much as I could to do so. I wondered why God called on me to write for I am such a poor hand to write. Then I said, Lord, I'll do the best I can; use me in any way Thou wilt and make me a blessing to-day, as the hymn says. May the Lord bless all of His people and use them in saving souls. Pray for me.

Your sister in Jesus,

M. C. W Arr.

Meetings Near Stayer, Ont.

Bro. L. Shoals from Forks Road, Ont., commenced a series of meetings December 5th at the second line meeting-house near Stayer. A little later Bro. Peter Steckley from the second line, came to the work, but could not remain more than two weeks. The meetings were very interesting and we truly believe the brethren cleared their skirts in preaching a full good message. We were very glad to welcome the word and in every way the word made plain. Many of the saints were made to feel the need of living holier and purer lives, and requested prayers in their behalf.

The afternoon prayer-meetings were melting, and the power of the Holy Spirit was felt among us as we met day after day in our homes. Although there was not the air among the young people as we would wish to see, yet several stood for prayer and a few came forward for prayer. May God help them to labor on till they find the presence of Jesus in their souls. Oh when we see how much earnestness it takes to get people stirred up we must believe we are in the last times and surely Christ will soon come. The meetings closed January 6th and the brethren proceeded to the sixth line to labor there for an indefinite time.

May God bless his faithful labor as he goes from field to field and a starry crown be his in glory.

Your sister,

SARAH MC TaggART.

Stayer, Jan. 12, 1911.

Meetings at Upland, Cal.

On December 9th Elder Millard Engle and wife, of Abilene, Kansas, came to us and on the following Sunday evening a meeting was started, which continued for three weeks. Bro. Engle presented the word in the demonstration of the Spirit and power of God. We are glad to say that their labor of love was not in vain. Several have made a start for the first time and quite a few of those who were yet in bondage, because of light that had come upon them, have consecrated all to God, and God has brought them into the glorious liberty of the children of God.

The services were quite well attended. On Sunday morning of January 1st, one sister was received into church fellowship. This sister was baptized and united with the church some years ago. Afterwards, through some means, got away, during which time she was not fully satisfied but is now again rejoicing because of her return. We trust and pray that she will stand true to her call while life shall last.

On the third of January, Elder Engle and wife left us by the way of Waukena. This is where Bro. Samuel Haugh's live, where they expect to make a short stay. May God's blessing continually be upon them as they journey homeward. Also on the same day Bro. Andrew and Sister Lizzie Winger left for the work at San Francisco. No doubt it will be remembered that some time ago in a certain article in the Visator, reference was made to a Mission that was to be opened at the above place by the Brethren of Upland, Cal. We can report but very little at this time as the work is just starting. Bro. Thomas Franklin and wife were the very first to volunteer their time and when the brethren came up to San Francisco they were received with great joy and were immediately put to work. We can report but very little at this time as the work is just starting. Bro. Thomas Franklin and wife were the very first to volunteer their time and when the brethren came up to San Francisco they were received with great joy and were immediately put to work.

The idea is. He who trusts in Christ need never fear being ashamed. (Rom. 9:33; I Pet. 2:6.) But it is a very practical text for our rushing times. Hold yourself back. Do not let the world drive you faster than the Lord would. Be content to leave some things unfinished. Your heart will always carry you further than your hands, and to rest a little is not advisable, so we try to have a revival at every meeting. Of course we

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A Texas Letter.

For "I know nothing against myself, yet am I not hereby justified. But he that judgeth me is the Lord." Therefore judge nothing before the time, until the Lord come: who both will bring to light the hidden counsels of the hearts, and then shall every man have praise of God." (1 Cor. 4:4-5.)

Dear Editor: Will you allow me to make a little confession through the Visiter? In a letter recently in these columns I said something about our country — that a northern wheat farmer had no business to come down here to farm cotton. I am sorry that I said that in my letter. I did not mean that there is no money in it, but I thought of the back-bending, stooping position which we have to take every day, let it be as it may. I heard that it hindered some one coming from the brethren here blame me for it, and also that I said this is no wheat farming State. Sure, there is wheat farmed in northern parts of this State.

Dear readers, forgive me for so doing. I feel quite sure this will make a fine country, but I am too old to go and break up land and work and farm. I hope no one has suffered. May the above text apply. May we judge nothing before the time. Pioneer life is for the young, and if I know nothing else, I know that.

We had lovely weather through most of December, and New Year's Day was so fine and warm you did not need fire in the sitting-room and children were in their bare feet. But since then we have had different weather. A gale blew from the northwest for about forty-two hours, and the temperature fell to sixteen degrees. But now, Thursday, it is more mild. The Lord help me to judge right and not before the time.

Pardon me for being discouraged here in this new country. Come and see for yourselves it is not so bad, no hills or stones to run up against. But enough, our text says that we shall judge nothing before the time, but judge rather this that no man come out here, or woman either, and put a stumbling block in his brother's way; yet we may judge from the signs in the word of God, and by the daily press that the coming of the Lord draweth nigh. Let all God's people live in the light of His word and be ready when Jesus comes. We ask your prayers.

J. H. MYERS.

Victoria, Texas, Jan. 5, 1911.

"What portion hath a believer with an unbeliever?" (11 Cor. 6:11.)

Yet in the face of such decisive words, the union of ungodly alliances spreads everywhere. Some had Ahab says to some good Jehoshaphat, "Let us go up and take Kedhemah and take it for a prey." And it com- menced equal, good citizenship, or temperance, the more the godly join the ungodly. Read the story and avoid the sin. (11 Kings 22.)

"Take time to be holy. Speak off with thy Lord, Abide in Him only, And trust in His word. Make friends of God's children. Help those who are weak, Forgetting in His blessing to seek."
Missions and Missionaries.

BY GEO. C. HAAGEN.

A missionary is one sent on a mission, especially one sent to propagate religion. It is in the latter sense that I wish to treat of them. A mission in a corresponding sense is a station or residence of missionaries, an association or organization of missionaries for worship or work.

The first Christian missionaries were the twelve apostles. By them and their successors the gospel of Christ has been proclaimed to the four corners of the earth. In this time of the end when knowledge is increased according to the prophecy of Daniel (iv:4) the missionary spirit is greater than ever before.

Men and women are going out by the thousands to labor for the lost of earth and to bring them to a saving knowledge of Him who gave the great commission, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.”

God through His Son is the Author of the work and the Sender of the workers. The Word says, “And how shall they preach except they be sent?” The increase of knowledge has made it possible for the work of God to go forward faster and more effectively than ever before. The great inventions and improvements of these latter days are but means in God’s hands for hurrying the final end.

The great harvest of the world is ripe and well nigh gathered. Those that have felt the Lord’s call to go and labor in His vineyard should ever be at the place where they can be prepared both in mind and heart for the important trust committed unto them that when the time is ripe they may move out to their God appointed place of service. Those who have not as yet heard the divine summons should turn a deaf ear to the distracting noise of earth and be as Samuel of old ever ready to say, “Speak Lord, for thy servant heareth.”

The life of a missionary is a happy one. They work noble and glorious. It is true that many privations, disappointments, persecutions and almost heart-breathing experiences befal them. Yet the truly called and fully consecrated can joyfully voice the words of the great apostle when he said, “Our light affliction which is but for a moment worketh for us a far more exceeding weight of glory.” A labor of love is ever light. Opposing conditions only fan the coals on the altar of the heart to a fuller and brighter flame. A persecuted church is a working church, a prosperous church. The same is true of individuals. Paul said all they that will live godly in Christ Jesus shall suffer persecutions. Christ said it should be a cause of rejoicing.

Will we shrink from that which would be joy to us? Will we fear the light afflictions, as Paul calls them, of a glorious work more than the consequences of breaking the will of God? Will we count our physical lives of more value than the souls of men?

We are responsible to God and to Him let the answer be.

Messiah Bible School, Harrisburg, Pa.

For the Evangelical Visitor.

Watch.

BY A. EBERSOLE.

“And what I say unto you I say unto all: Watch.” (Mark 13:37.)

Dear readers: These above quoted words have been impressed upon my mind for some time. I will therefore in obedience to my heavenly Master write a few lines on it, trusting He will guide my pen. Many thoughts have been brought to my mind how we should watch, and what we should watch for. The Savior, in speaking these words, had reference to His second coming: how we should watch and be ready for that great day.

In Matt. 26:41, in speaking to His disciples He told them to “watch and pray lest ye enter into temptation: the spirit indeed is willing but the flesh is weak.” How true this is. How weak we are when we look at ourselves, but, thank God, He will help us if we but trust and obey. O how many mistakes I have made by not watching when I should have done so and I realize now more and more each day the need of watching and also praying.

Then again, let us watch to see what harm we might prevent by doing a little, and so let us watch ourselves in our every day life and let us do the little things and we will be rewarded by so doing.

Again, let us watch ourselves when in company with unbelievers that we do not take part in anything that we could not ask Jesus to help us in, but ask ourselves what Jesus would do, and then follow His leadings and not be drawn away by any trifling thing.

There are so many things we parents ought to watch. How often I’ve been grieved to see parents who are plain—from conviction we trust—and yet have purposefully conspired to indulge their children in gaiety and vain things in dress and otherwise. Things they would not think of ornamenting themselves with, because of its being worldly and sinful, and yet bedecking their children with these same hateful decorations. The excuse that is often made is, “Oh they are not Christians yet; while they are in the world they must have their enjoyments therein.”

What! Give to the children things that are injurious to Christian parents, an indulgence in the pleasures of the flesh to feed the carnal mind which is at enmity with God, and then feel clear before Him, that you have done your duty as parents in bringing them up in the nurture and admonition of the Lord?

We see pride put upon the small children. Oh, brethren and sisters, let us consider that we are accountable if we put pride upon them. How can we answer before God in the day of judgment, or what excuse will we have if our children are not saved?

Do we need to wonder that the gay-dressed people say the plain people are just as proud as they are when we must see with our own eyes, that pride is certainly in the heart or it would not be seen on their own and on their innocent children’s bodies.

Then again let us watch that we may let our light shine at all times to the glory of God. May the Lord help us all to be ready for that change is my prayer.

Clarence Centre, N. Y.

For the Evangelical Visitor.

Epistles.

BY LEVI HERSHEY.

“Ye are our epistle; written in our hearts; known and read of all men.” (II Cor. 3:2.)

Men read our lives more closely than their bibles therefore it becomes us to walk circumspectly; that we do not bring a reproach upon the cause of Christ; but rather adorn the doctrine of Christ.

The scribes and Pharisees tried to entangle Christ in His speech, and find fault on every hand, but could not. So if we are Christlike the world may try hard to pick at all the flaws. But if we are established on the Rock, Christ Jesus our Savior, nothing will move us.

When Paul was about to pass into Achaia, the brethren wrote and sent
letters of recommendation that the disciples there should receive him. But, it seems to me Paul, in this text, wanted to teach something better; that there should be something written in our hearts that would far exceed any letters of recommendation, something that can be read and known wherever we go.

It is a sorry fact however that many professors are not walking as living epistles; the world reads too much. The world there should be something written in our hearts that would far exceed any letters of recommendation, something that can be read and known wherever we go.

For the EVANGELICAL VISITOR.
Some Wayside Thoughts.

By W. R. SMITH.

No one was ever lost on the straight and narrow way.

It is better to be a wise man than a rich fool.

Some talk and sing of heaven and then live as though this life was all of their existence.

Greater victories have been won by faith and love than by the sword and musket.

Never annoy any one else with your troubles, as they have a full share of their own.

SATAN delights to have people believe that they are too poor to be happy.

Some men waste a valuable lot of time digging a pit for others and then fall into it themselves.

If there were more singers in the world there would not be so many grumblers.

Our treasures in heaven will consist of the things that we have done for Jesus here.

As the wind blows to us from all quarters of the compass, so is God's love and power universal, and for the good of all.

The Diotrephes are not all dead yet, for if they cannot be the bell sheep of an enterprise, they will try to tear it down with their tongues.

As the sun brightens the storm cloud, so a cheerful spirit reflects sunshine on the troubles of life.

Unless a person's faith is expressed by some kind of works it does not amount to very much.

When the devil comes to you with mud on his feet, you may know that he has some unclean work for you to do.

The life pathway of every one lies strewn with many disappointments that have never been realized.

If some people would just take one good look at themselves they would stop throwing stones at others.

For the EVANGELICAL VISITOR.
The Unjust Stewart.

BY W. JACOB SCHAEFER.

Jesus had said to His disciples that the Pharisees were too high-toned or proud and too stingy, and the people of Israel were sunk in deep sin. The Lord Jesus wanted the leaders of His faithful ones to be built up in the true light. Jesus had warned His disciples in the three parables before, which shows His own love to the sinner. Now He will show us the right use and the misuse of money in these two parables. In Luke is given a plain talk of Jesus warning us of misusing our worldly riches. As He speaks in the Acts to the first Christians not to be tempted by the unrighteous mammon, Luke saw what the fruit of covetousness was.

These parables are often misunderstood. Jesus spoke them to uncover the truth. It is often said that the dark places of these parables come out of dark hearts. The 15th and 16th chapters belong together, at least in Luke 15:17 and 16:39, it is of the steward of unrighteousness. The first work we have to do is to tear down the wall of misunderstanding that has been built up among ministers, namely that the unrighteous steward did a dishonest work for his master as a steward, and that he worked himself out in a tricky, swindling way and that the Lord praised him for it. This is a wrong explanation. Our Lord Jesus never put a swindler before us as a model to learn wisdom from, that is against Bible teaching. If it is not it would seem as though we could buy our salvation with earthly riches, which is false.

Everybody that has earthly goods is a steward of the Lord. Sometimes he must give an account, and all his goods will be taken away from him when he dies. Therefore he should do with his worldly goods as much good as possible to help the poor and needy, so when he dies he will be happy to meet those as friends to whom he did good. (Matt. 25:34-40.) And they will be witnesses for him that he can receive the everlasting habitation.

God is the rich man. In verse 8 the Lord commanded the unjust steward because he had done wisely. Who is the steward? In Luke 12:42; I Cor. 4:1, 2; Titus 1:7; I Peter 4:10, 11, it tells who those stewards are, that they have not earthly but heavenly goods in their control. Now there are two different households or covenants in God's kingdom: One of the law and one of the gospel. In Luke 16:16, it says: "The law and the prophets were until John." So here the law and the first covenant ends, and with the new one, the grace of the gospel, begins. Read II Cor. 3:9-11. In verse 11 it tells that the unrighteous mammon has something to do with it. Read Ex. 30:11-17 and so on: here we find that the offering of silver for the souls under the law of the unjust mammon. The mammon is called unjust because it belongs to the unjust covenant. That saves no souls. (John 1:17; I Peter 1:18, 19.) Therefore it says in this parable, "Steward of the unjust," not, "unjust steward." He had to offer, see the district of the law, the unjust, the world. (Rom. 7:7-14, Rom. 7:4.) So who is the steward? (Matt. 23:2, 3; Luke 11:52, Matt. 23:13; Matt. 23:2, 3.) They did not keep God's laws but made their own law. (Mark 7:13.) Therefore they stole the honor of the Lord and honored themselves by making themselves rich of the mammon while they were servants of the Lord. Therefore, the Lord said to His servants, (verse 2): "Give an account of your doings." (Luke 16:15, 16.) In verse 9 God says: "Make to yourselves friends of the mammon of unrighteousness (that means do good to all men or love thy neighbor as thyself) that when ye fall, they may receive you into everlasting habitation." (Acts 3:21; Matt. 19:28, 29; Luke 22:30; I Cor. 6:3, 5.) When the Lord spoke this parable to the Pharisees He meant that they should take a lesson from this unjust steward, and come to see themselves as the steward saw himself. He saw he had no strength; what grace it is when a man sees his weakness and trusts all in the Lord. "I cannot dig; to beg I am ashamed." (Psalm 37:25.)

Many learned men took this steward as dishonest, but the rich man praised
his wise doings, and Jesus agrees with the rich man, saying the steward was wise. Has not the world the knowledge and knows that honesty is the best policy and lasts the longest? Belief discriminates in the right way, but to turn back and to do good and repent, that is by all means the best. As in our text he had the power right from his master to rent out the oil and wheat fields as he saw fit, to suit himself. In this part he was unjust and made the burdens too hard. Just so the Pharisees. They took high taxes and honored themselves and robbed God of the honor. They should have done as this steward did; he used the time while yet in office to make new and easier contracts, as the honor fell to the rich man alone. That would have been repentance, rather late, but not too late. Jesus spoke to His disciples (verse 8); they should be as wise in the new kingdom as the world is in the old. "Make to yourselves friends of the mammon of unrighteousness that when ye fail they may receive you into everlasting habitations."

Is not that a warning to our church, and to all Christian churches? Thousands of dollars are spent on fancy church buildings and all through life, for the eye, the lust and the honor. Where is the gospel used in kind deeds? (1 Cor. 12): Where are these Christians now? They say they don’t need that any more and get larger in mammon and save no souls. Where are the spiritual gifts of the first church? There is the unjust mammon of the office of high honor. It is asked of the people to look up and honor the natural church, which should be done to honor the Lord. In the New Testament all the high-toned doings are called the unjust mammon and are forbidden, because they save no souls.

Anybody with a spiritual eye or ear can see and hear why the rich man discharged his steward; and so it will be done with all the worldly churches. The time has come that the worldly people all over the world unite together and tear down the unjust church. (Luke 23:20-31; Matt. 23:23; I Peter 4:17-19; Jer. 25:20.)

If the present stewards would come to see their wrongdoing and humble themselves and be charitable, so that the kind deeds will win the lost souls to Christ, our Savior.

Here is another point which comes to my mind, let us be filled with love and not judge our neighbor who belongs to another denomination. Let everyone be guided by the Spirit of the Lord, and not by our own judgment, and more by our kind, true deeds in self-sacrifice.

Chino, Cal.

For the EVANGELICAL VISITOR.

The Sin That Besets.

By T. A. Long.

"The sin which doeth so easily beset us." (Heb. 12:1.) That our text is differently interpreted the writer is well aware. However, St. Paul, who is supposed to have been the author of the Hebrew letter, undoubtedly had a special sin in view. Some think he had reference to some inherited propensity, since as the son of a drunken father who seems from childhood to have the taste for strong drink, and in many cases seems to be the besetment. Or another may have a mania for stealing which temptation seems so strong that resistance is impossible so long as the party is unsaved. So we might go on naming sins without number and all seemingly give color to the various sins which the human family is taken with.

But to our mind and way of looking at the subject in hand, there is a sin which seems to merge into every failure to do or leave undone our heavenly Father’s commands. The sin of unbelief. Unbelief is taken sometimes for weak faith as in Mark 9:24: “Lord, I believe, help thou mine unbelief.” It is a capital and fountain evil, and generally it is taken for a privation and utter want of faith, when the promises and threatenings in God’s word are wholly distrusted. Those Jews whom the Lord delivered from the yoke and bondage in Egypt, but afterwards rebelled against God, murmured and complained, rejected all His counsels, could not enter the promised land, but were consumed or destroyed in the wilderness. Heb. 3:19, "So we see that they could not enter in because of unbelief." I Cor. 10:8, "There fell in one day three and twenty thousand." Because of unbelief they fell into fornication. We may safely conclude that as we read in 1 Tim. 6:10: “The love of money is the root of all evil.” So unbelief is the root or sin which doth so easily beset us. If we set the 11th chapter of Hebrews over against unbelief, we see the great contrast. No difficulties so great, no mountains so high, no pain so severe, no burdens so heavy, no disease so malignant, but what has been overcome through faith. And yet because of unbelief doing its work, the brightest prospects have failed, the strongest have weakened, the richest have grown poor, the highest have come down, and many things seemingly easy to accomplish with but a little faith have left sadness, desolation, and a thousand other sad realities in its wake. If the deceiver of mankind can only get one to denying any portion of God’s word, then it is easy to beset us. Hence we say the sin referred to is unbelief.

If Saul would have believed God he would not have lost his kingdom, Samson would not have lost his eyes, Nebuchadnessar would not have lost his reason, the Children of Israel would not have lost the battle at Ai. Balaam would not have lost the favor of God. Core and his company would not have lost themselves, their families and all their belongings. So we could enumerate many instances that unbelief was at the root of every failure. While on the other hand faith held in her wonderful grasp all the ancient worthies as well as all who at this and all times will exercise faith in God.

It is noteworthy how easily one is beset when unbelief comes in. In Heb. 11:6, we have these words: “He that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him.” Many have been beset by the sin of not believing God. If God would always speak to humanity as with thunder tones possibly more would believe. But when the word is to be believed many stagger because of unbelief. Recently an article appeared in a religious paper of a lady who was seeking for the life more abundant or making her consecration, but could not get victory, when a friend perceived what the trouble was, asked her if she was willing to give up her tobacco. She did and was blessed. But in a few days the devil came and said, “You remember how Abraham gave up Isaac when he made the sacrifice but God gave him back again.” Now you can have your tobacco again. She lost the blessing, and unbelief was the cause.

Victoria, Texas.

God’s purpose for us is that we should be in the world as strangers to all its affairs and pursuits, and as passengers through it. (Heb. 11:13; I Peter 2:11.) It was never contemplated that His people should make themselves at home here. They were to be (and they who are truly His are) in the world as in a foreign country, for their “citizenship is in heaven; from whence also we wait for a Savior, the Lord Jesus Christ.” (Phil. 3:20.) —Mauro.
The Bad Boy and What to Do With Him.

(An address by Bro. D. Keeports at the Philadelphia Mission Sunday-School meeting. Printed by request.)

There is used in this subject a title that I do not like—the word BAD. It does not sound right to me. It might do all right if it were intended to punish the boy as they do in the public schools. For the S. S. boy we will substitute the word, mischievous. I think it is more appropriate, and will be more helpful to the boy.

More able writers have undertaken to solve the mischievous boy problem and have failed, and I feel that I am not able to do justice to the subject. However, if I can lend a hand that will be helpful to make the mischievous boy better I am willing to do so. The subject is as old, if not older, than the Sunday-school itself.

The boy is not the only one that is responsible for his mischievousness. He is classed as bad or mischievous boys. The other boys of the Bible. The wise... They were... sons, his... sons, at the Philadelphia Mission Sunday-school lesson, and is interested in his... Isaac loved his parents and the others of the family. He also loved to be at home. A good boy loves to go to Sunday-school and loves his Sunday-school teacher, and is interested in his lessons which during the past year were chiefly about Jesus and what He did.

Samuel was another boy of whom we can learn many good lessons. He was a boy that was teachable. He had good early training. This is the best time to make good and lasting impressions on the child, the mind being more impressionable then than later. Children should be in the Sunday-school early, especially when they receive no religious training at home.

Next let us look at another class of boys,—the sons of Eli. They did not know the Lord; they failed to obey the instructions of their father. They were of quite a different character from Isaac and Samuel. They can be classed as bad or mischievous boys. Their father lamented the condition of his sons, but was at fault for failing to train them wisely. They were both slain in battle, and their father hearing of it fell backwards and died.

Time would not permit me to talk about other boys of the Bible. The conditions of life are mostly brought about in the nature of cause and effect. The child is not alone to blame for his mischievousness. If we look into the homes of our Sunday-school scholars and see their surroundings and environments we will not be so much surprised that they are mischievous, especially in our large cities.

Recently I passed the Baldwin Locomotive Works and I noticed a large pile of iron, mostly in the rough. Some, to me, had the appearance of scrap iron. I was reminded by it of the mischievous boy in the Sunday-school. This iron will, by the process of manufacture, be converted into possibly an engine and so become an important factor in the ways of industry for the good of humanity. So it may be with the little boy and his mischievousness. The ambition of the teacher of the mischievous boy should be what was that of the machinest, to produce something of real worth, that would move things for the good of others. Under such treatment the mischievous boy will by and by come to realize that life is worth while. To this end the teacher can be a great factor for his uplift. I am almost ready to assert, that it is up to the teacher to make good the job he has undertaken for the Master in behalf of the mischievous boy. This would no doubt give him an experience of real joy and happiness, and be a real treasure to him as it was with the boy that kept the sheep in the flowery meadow.

The other day I read a beautiful little story about a shepherd boy. He was keeping the sheep in a flowery meadow, and, because his heart was happy, he sang so loudly that the surrounding hills echoed his song. One morning the king, who was on a hunting trip, spoke to him and said: "Why are you so happy, my boy?"

"Why should I not be happy?" answered the boy. "Our king is not richer than I."

"Indeed," said the king. "Pray tell me of your great possessions."

The shepherd boy answered: "The sun in the bright blue sky shines as brightly upon me as upon the king. The flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand dollars for my hands; my eyes are of more value than all the precious stones in the world. I have food and clothing, too. Am I not, therefore, as rich as the king?"

"You are right," said the king, with a smile, "but your greatest treasure is your contented heart. Keep it so, and you will always be happy."—Tracts.

Take Joseph and his brethren. We take it for granted that Joseph was the good boy and his brethren were mischievous. They planned to take his life, and so had murder in their hearts. How wicked this was. However, they sold him to a company of Ishmaelites for twenty pieces of silver. They deceived their father and made him believe he had been torn by wild beasts, but this was good only until a famine came. When they again met Joseph they did not know him but he knew them, and they then realized their guilt towards God, and their brother. Here is a practical point for the teacher. I don't know how long it took Joseph to learn that God had a hand in his life work for good. So with us teachers if we once realize that we are working for the Master we will become eager for more of the Spirit of the Master to do His work, just as Joseph did his work for God. The Spirit of Christ is a prerequisite in the teacher to assure success in a class of mischievous boys. It is only then that they can be shown the things of Christ as they are in Him.

What a splendid spirit Joseph manifested towards his brethren. Just so the power of love is the weapon in the Sunday-school class and by and by these mischievous boys will realize their mistake and see that it is wicked to be mischievous. I remember reading of a little boy who needed to be disciplined for intentionally throwing scraps of paper on the floor for his mother to sweep up. Johnny must pick up the paper, but Johnnie won't. Mother says, "Johnny can have no supper if he won't pick up the paper." The mother realized what a big fight was on. She could easily have spanked Johnny but that was not what she was after. She wished to teach her boy to willingly obey her mother. Her boy was becoming too arrogant in his ways in the house. When it was time to retire for the night the mother saw that this was no good or Christian way to retire. But what could she do with her child's stubborn will? So when it was the time for retiring and Johnny would not pick up the paper the mother sat on her rocking-chair with a very sad heart and finally burst into tears, pulling up her apron to hide them from Johnny. But he saw her...
seeing and climbed up into her lap and asked her trouble. She said, “Mother is crying because Johnny will not pick up the paper he strewed on the carpet.” To her surprise he exclaimed, “Johnny will pick up every bit of paper,” and he did with a cheerful spirit, and mother’s tears had won out what seemed to be impossible by strict discipline. Now that I be not misunderstood, I will say there is a time for both and this mother had wisdom to know when and where to make the discrimination which is so much needed in the home as also in the Sunday-school.

A certain educator has said, “Teaching is more than a profession, it is a mission.” He also said, “Never give up the bad boy. There is always some way of reaching him.” Many of these boys have no home discipline nor religious training, and about all they have in way of education is what they pick up on the street corners and around tobacco stores and such like. It can easily be guessed what their morals are. Teachers are apt to become discouraged and ready to give up their job, but what would that benefit the boy? Would any of the teachers here be ready to say, “Let the boys go to the bad?” I am persuaded that most would be ready to say, “We will help the boys all we can, even if the problem be tedious and difficult.”

The boys are much like a fruit garden. A farmer was digging the first hole with a view to plant apple trees. The boys returning from school asked him what he was digging for. He replied that he was digging for apples. The boys went away shouting and laughing, saying, “You will never find any apples there, Mr. Farmer.” But the apple tree was planted and these same boys likely found some of the apples after the farmer had carefully reared the tree. So the efficient teacher must care for and train his class of boys, as he has opportunity, sowing the precious seeds of good into their young and tender hearts and so possibly may be useful in saving them from a drunkard’s grave, a life of profanity or other sinful habit. Will we not all lend a helping hand and redeem the mischievous boy who is no doubt unconscious of his tendencies and habits as the following incident relates:

A short time ago in the Berlin Zoological Gardens, I saw a lion’s cub and a grown dog in the same cage together. The dog was bullying the baby lion most thoroughly. It knocked the little beast over, and snapped at it in a manner that seemed to make the animal quite nervous. In general played the part of a bully to perfection. A little boy was greatly moved by the ill-treatment of the young “king of beasts.”

“Never mind,” said his father; “this will not be for long. Some day the cub will awake to the knowledge that it is a lion and that its tormenter is only a dog, and that will be the end of Mr. Dog.”

The incident illustrated perfectly the temperance situation in North America. The General Public is a lion, albeit young and unconscious of its strength. Yet it has suffered inconceivable imposition and bulldozing and terrorizing from the saloon power, which, after all, is only an ill-bred dog. The latter has played master in politics, industrialism and society. There are now many signs that the lion is awakening, and that the indignities it has too long endured are coming to an end. The widespread assertion of popular rights is having an immediate effect in the direction of the suppression of the hateful power of the saloon. The people have taken hold of the political and social and economic end of the liquor question with vigor.

When a Church Needs a Revival.

REV. E. P. MARVIN, IN THE NEW YORK OBSERVER.

(1.) When the prayer-meeting is thin and dull, Sunday night attendance small, and when church festivals and entertainments are thronged and animated.

(2.) When the church wants shorter sermons and more musical exercises, in which perhaps ungodly choirs shout lies to heaven.

(3.) When professors do not find time for home religion, but time for business, politics, society, and for outings that give the devil his innings.

(4.) When devout saints feel dependent and discouraged and hardly know what to do.

(5.) When novels, sometimes called “serials,” engross more time and thought than religious reading, and even the Bible.

(6.) When the one great business seems to be to get money to run the church, and it is transformed largely into a house of merchandise with the world.

(7.) When, regardless of God’s wisdom in organizing the church as a consolidated body, with the maximum of spiritual power and the minimum of frictional machinery, it is reorganized into a confederacy of worldly clubs and trumpety societies, needling the executive ability of a railroad president to run them, with an abundance of oysters, ice cream and fun.

(8.) When flagging interest seems to require many rally days, holidays, and jolly days, often robbing the Lord of His day.

(9.) When the preacher, instead of being a gospel specialist, under a special commission, is literary, secular and sensational; a smart trumpeter of “new thought,” booming every worldly craze up to date.

(10.) When the pulpit issues no impassioned life-and-death appeals to sinners to flee the wrath to come and no agonizing prayers are offered in their behalf, indicating a falling away from the faith once for all delivered to the saints.

(11.) When the unconverted fall off from attendance on the sanctuary and appear utterly thoughtless and unconcerned in sin.

(12.) When for a long time no sinners have been converted and neither saint nor sinner sees alarmed, so that we have “a passionless church, and an indifferent world,” and God and angels look down on “a church asleep with dying sinners in her arms.”

Then a revival is needed.—Selected by J. N. Martin.

Betting a Bad Thing.

“I can’t bear this place. I just feel sometimes as if I couldn’t stay here another day.”

The petulant look on her face did not suggest that she had done much toward making the place brighter or more bearable. It is a natural law that we shall grow to love those for whom we labor. That is, if it be labor in the right sense of the word and not mere money service.

When we have taken an interest in a place, and given some measure of ourselves and our time to make the people in that place better and happier, it is natural we should have a tender regard for that place. We never can get to like any place or position till we have given to it something of ourselves, even though it be but the overflow of healthy, happy spirits.

It is the girl who does least to brighten her home, who is most often discontented with that home and anxious to try her wings in the world outside. It is the young man who is a dissatisfaction to his employer who is most likely to be dissatisfied with his position and feel that he deserves something better.—Reformed Church Record.
EVANGELICAL VISITOR.

From Africa.

4 East St., JEPPE'S EXTENSION,
JOHANNESBURG,
SOUTH AFRICA.


To the readers of the Visitor: Just a few lines in acknowledging God's grace and love to us and upon the work He has given us to do, even though at times our bodies are tired after a full day's work on the Reef in the various compounds where God has given us the privilege to give out His blessed message to the lost ones; yet we know that He that has called us into His work is faithful and He will bless His message given. Blessed be His holy name.

We also want to express our appreciation of all who are interested in the work who have been an encouragement to us and the work. May God richly reward all such and in the blessed day of the ingathering may your share be a generous one, because you ministered seed to the sower. God is faithful-who has promised. Praise His dear name.

The Lord is blessing His word and souls are seeking to know Him.

Yours under His precious blood,
ISAAC AND ALICE LEHMAN.

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That I may live like Thee.

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3. The date on the printed label will show to subscribers when their subscription expires.
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A Very Full Concordance, containing over 40,000 References; History and Summary of the Books of the Bible; Historical, Chronological Tables; New Subject index to the Bible; a Dictionary of Scripture proper Names, with their Pronunciation and meaning; Tablets of Miracles, Parables, and the Ten Commandments.

The binding is Extra French Seal, Divinity Circuit, Round Corners, red over Gold Edges, Flexible Back, LEATHER LED.

Address EVANGELICAL Visitor, Walnut and Summit Sts., Harrisburg, Pa.

**Let self** be crucified and slain, and buried deep in vain;
May efforts be to rise again Unless to live for—OTHERS.

When my work on earth is done, and my new work in heaven's begun, may I forget the crowning work I've won.

While thinking still of—OTHERS.

Others, Lord, yes, others. Let this my motto be,

Help me to live for others, that I may live like Thee.

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REPORTS OF FUNDS.

Des Moines Mission.

Report for December, 1910.

Balance on hand Dec. 1, $30 40

CONTRIBUTIONS.
A. R. Eshelman, Albuquerque, N. M., $1; Thomas, Oklaholma, $7 20; Zion S. S., Abilene, Kans., $72 53; Bethel S. S., Detroit, Kans., $20; Bethel, Ont., $12 28; S. J. Winger, Oil City, Ont., $50. Total, $94 40.

EXPENSES.
Coal, $7 50
Incendiary, $2 50
Gas, $3 25
Incidentals, $4 00
Groceries, $0 00

Total expenses, $19 42.

Balance on hand, $10 58.

Chiicago Mission.

Report for two months ending January 31, 1911.

Balance on hand, $1,705 49.

In His Name, $60 00; Sophia Reeter, Dekota, Ill., $5 00; J. Garwick, Coleta, III., $1 25; R. Shirk, Shannon, Ill., $0 50; Ada Kreider, Beshm, Ont., $0 50; H. V. Valkama, Shannon, Ill., $0 50; D. Kreider, Shannon, Ill., $0 50; W. H. Kreider, Shannon, Ill., $0 50; P. C. Hoffman, Abilene, Kans., $0 00; Bro. Palmer, Elkhart, Ind., $0 00; J. H. Miller, Abilene, Kans., $0 00; D. Glass, Chicago, III., $0 00; Fair View S. S., Sedgwick, Kans., $40 00; H. L. Trump, Polo, Ill., $0 00; A. Rotz, Chambersburg, Pa., $0 00; Valley Chapel S. S., Ohio, $25 25.

Total, $723.

EXPENDITURES FOR TWO MONTHS.

Provisions, $31 00; gas for lighting, $73 42; expressing, etc., $5 00; potatoes, $0 80.

Total, $110 22.

RECEIPTS.
J. E. Gish, Ely, Ohio, $40 00; Lizzie E. Long, (benevolent), $25 00; Levi Winger, Joshua Lehman, Jesse Colber, Leah Landis, $25 00; expressing, etc., $5 00; potatoes, $0 80.

Total, $65 82.

COAL FUND (CONTINUED).

In His Name, $5 00; Bethel S. S., Kans., $18 03.

H. v. coal, $15 85

Balance on hand, $19 78.

DONATIONS RECEIVED FOR CHRISTMAS WORK.


Total, $97 92.

DISBURSEMENTS.

Foreign Mission Funds.

Report for November and December, 1910.

General Fund.

RECEIPTS.
S. Reichard, Cal., special for Myron Taylor, $8 00; Sedgwick, Kans., brethren, $47 00; Bille Springs, Kans., brethren, $25 00; Newbern, S. S., Kans., for I. O. Lehman's, $32 94; Rosebank, Kans., S. S., $37 27; Rapho, Pa., dist., $3; Abible, Kans., S. S., $4 13; Michael Hodel, $1; Dayton, Ohio, dist., $4; Finkengrubler, Ont., special for Bro. and Sr. Steigerwald, $5.

The following free-will offerings were received at the meetings held by Bro. Steigerwald in the different districts in Pennsylvania:

Zion Mission, Chambersburg, Pa., $18 32; Montgomery dist., $24 44; Guilford dist., $18 50; Ephrata, Pa., dist., $35 13; Pleasant dist., $32; Donegal dist., $105 25; North Prairies dist., $10 50; Rapho, Pa., dist., $3; Ephraim, Ont., $0 00; Lykens Valley, $14; Steyner, Ont., $14 50.

SUBSCRIPTION CREDITS.

From Jan. 1 to Jan. 18, 1911.


Total, $60 50.

EVANGELICAL VISITOR.
13

SARAH B ERT AND WORKERS.
6069 Holsteid St.

JANUARY 23, 1911.

We should praise God's glory by day, not by words only, nor as soundings, but by our conduct. If you wish your neighbors to see what God is like, let them see what he can make you do, and judge thereby that he has made you to be an infectious as any. — Charles Kingsley.
With God's help and grace I give you a testimony for Him through the columns of the Visitor.

For quite a while I have been impressed to do so, but on account of feeling myself incapable, I pushed it off till now, but I feel that we all have a duty to do, and by doing the little that we can, I believe God will bless and grant us grace that we may some day be qualified to do more for our blessed Lord.

I enjoy to see our Young Peoples' Page in the Visor, and in order to keep it up, we as the young ought to take advantage of the grand opportunity.

Oh, I thank God to-night that this divine work was once begun within me; and as I grow older I feel more and more the responsibility that rests on us as Christians. How we should let our light shine, so that the unsaved can see and know that there is a reality in the religion of Jesus Christ.

I started to serve the Lord when quite young, but when I look over my past life I see many places where I could have done better, but just now I thank God that He put a determination within me to serve Him faithfully in this life, and to the best of my ability more after that.

Sometimes things seem to go contrary to our wills, but, praise the Lord, I find it is so good for me, as it draws me closer to Him. In Prov. 3:12 we read: "For whom the Lord loveth he correcteth." How glad we will be for this blessed thought that He loves us. If only the sinners could realize how great the love of God is to mankind, they would no longer resist the calling of God.

I praise the Lord for this simple plan of salvation, as it is very simple if we are willing to obey the Spirit of God. But often times we are not so willing then it seems hard. My desire is that I may have more power to overcome this man-spirit fear. I know that we can overcome with the help of God, because with God all things are possible; also, whatever we ask in faith believing we shall also receive.

We find many consoling passages as we read God's word. The following chorus of a hymn is so much upon my mind:

'Feasting, with my Lord;
I am feasting, I am feasting,
On the Living Word.'

Oh, I am so glad that we can feast upon the word of God. I also thank Him for the joy and sweet peace we can feel within our hearts when we have a close communication with our blessed Lord.

I chere an interest in the prayers of all God's children, that I may make use of the talent that God grantece.

——Anna M. Books.

Cleona, Pa.

Falling Leaves.

The other evening, feeling the need of some active exercise after my day's work, I "had a go" at sweeping up some leaves in my yard. I was on one of those "blowy" evenings last week; and the wind seemed to take a malicious delight, as fast as I swept up one lot of leaves, in covering the ground with a lot more, or scattering those I had already swept to-gether. Of course, some of you young people, wiser than the rest, would say it was stupid—"let me alone on such a night; that it was only waste of time; and that if I had waited till the storm was over, I should have had twice the result in half the time. Which is quite true; only it was the exercise I was after, more than the actual clearing of the leaves; and I got it!

I am sure most of you have found by experience that there is nothing like exercise to keep you "fit" and in good health. Without it you get "muzzy," and lose your keenness; and older people get indigestion and other undesirable ailments which are anything but conducive to good temper! It is very much the same in the spiritual life; and in regard to that, there are two things I should like to say to you this week.

(1) KEEP WORKING FOR JESUS.—St. Paul gave very good advice to his converts when he told them that one way to keep "stead-fast, unmovable" in their Christian faith was to be "always abounding in the work of the Lord." (1 Cor. 15:58.) Yes, work for Jesus! That itself will inspire your earnestness, and success will bring you joy; for even if you do not always see good results, you will have the satisfaction of knowing you have tried to please Him.

It may seem as if the more you do of the more there seems yet to be done—as I found with the falling leaves. But every honest endeavour produces some result; and if even it does not (so far as you can see), the spiritual exercise will have done you good; and it will stave off some of the undesirable ailments that make so much of Christian character ineffective and depressing.

There is a phrase that we often hear, "Always merry and bright!"—which is a capital motto for every day. There were twelve cards in each packet, of a hymn is so much upon my mind: "If we confess our sins; He is faithful and just to forgive us our sins;" "Hold Thou me up, and I shall be safe;" "Prepare to meet thy God!—" and so on. I had no difficulty in finding among the first eleven cards one to suit whatever friend I was writing to. But the twelfth bore the words of Peter, already quoted—"To whom should we go? Thou hast the words of eternal life!" and this card never seemed particularly suitable for my purpose.

Consequently, I had quite a number of these left over.

One day things seemed to be going wrong with me. Like those unknown disciples, I had got disheartened. Temptations and discouragements seemed to accumulate like the falling leaves, and the more I tried to overcome them, the worse they seemed to get, until I was on the point of giving it all up. In a restless and unsettled mood, I opened my Bible, and hardly knowing what I was doing—and took up a card—"Lord, to whom shall we go? Thou hast the words of eternal life!" Another card—the same words; another and another, all the same. The words that I had never found suitable to send to anyone else came home to myself. Should I be like those weak disciples—turn back and walk no more with Him? And if I did, could I go back to Satan? No. "Thou hast the words of eternal life!" Then my faith in Christ revived, and my love to Him returned, and I knew that He had spoken to my heart.

You, too, may get discouraged at times. The way will not always be easy, the struggle will sometimes be hard. But "he that standeth and shall not fall, the same is he that shall be saved." Try-circumstances from without and spiritual discouragements from within will fall upon your spirit like autumn leaves. The wind of temptation will blow; and doubts, like the chasing rain, will rain earnestness or soak your faith: But to-morrow the sun will shine again! So hope on, trust on, work on! For God is behind the cloud, and Jesus is near at hand to cheer, to strengthen, and to bless. Listen to Peter's assuring word: "Thou hast the words of eternal life!" So may your life, in the truest and best sense, be, "always busy and bright!" UNCLE TOM.

—Selected by Mary J. Long.

It Is I.

When the storm in its fury on Galilee fell, And lifted its waters o'er thy head, And the faithless disciples were bound in chains, With the faithless disciples were bound in chains, 

'When death is at hand and this cottage of clay, Is left with a tremendous sigh; The gracious Redeemer will light all the way, Saying, 'Be not afraid; it is I.'

When the spirit is broken with sorrow and care, And comfort is ready to die; Then the darkness shall pass and the sunshine appear, By the life-giving words, It is I. 

When death is at hand and this cottage of clay, Is left with a tremendous sigh; The gracious Redeemer will light all the way, Saying, 'Be not afraid; it is I.'

When the river is past and the glasses unbarred, Burst forth on the wondering eye; He will welcome, encourage and comfort His own, Saying, 'Be not afraid; it is I.'

—Selected by Sarah Cutter, Springfield, Ohio.
The Missing Ones.

[The editor of The Episcopal Record tells the following wonderful dream of one of his subscribers.]

One Summer evening, for a part of our family worship, I read I Thess. 4. Before retiring to rest, I seated myself in my easy chair, and mused on the last few verses of the chapter, and as I mused I fell into a deep sleep and had a most wonderful dream. My mind seemed to be clear and distinct, and my intellectual faculties stronger and brighter than in my waking condition. I thought I had awakened in the morning and was somewhat surprised to find that my wife was not beside me as usual. Supposing, however, that her absence was temporary, I waited expecting her speedy return to our chamber; but after the lapse of what I considered a reasonable time, as she did not make her appearance, I arose and dressed.

My wife's apparel was where she had placed it on retiring, and I felt confident that she was somewhere about the house. So I went to my daughter Julia's room, thinking she might know the whereabouts of her mother, but after knocking several times without response, I entered and found that she also was missing.

"Strange, passing strange," said I to myself, "where can they be?" Then I went to the room of our son, Frank, and found him up and already dressed, which was something quite unusual for him at an hour so early. He said he had passed a very restless night and thought he had better get up. I told him of the absence of his mother and sister from their rooms, and requested him to look around and see if he could find them. In the meantime I hurriedly completed my toilet, and soon Frank returned and said the missing ones were nowhere to be found and that every door leading outward was securely locked, as on the previous evening. We were at our wits end, and what to make of this strange occurrence we did not know. On again visiting Julia's room, we found on a stand her well-marked open Bible. One prominent verse, which she had underscored, attracted my attention.

"Be ye also ready, for in such an hour as ye think not the Son of man cometh." This passage, my wife had always declared, referred to the coming of Christ for His saints, the redeemed of the Church, according to I Thess. 4:14-17, while I insisted that it meant only the preparation for death. But I am digressing.

Frank and I concluded that, without eating breakfast, we should each take a different route and visit some of our most intimate friends, in quest of the dear ones.

I first called on my wife's sister, Mrs. E., who, with her husband, were good, respectable people, members of a Christian church, though rather worldly minded. After I had rang the bell several times, and waited somewhat impatiently, she appeared, and apologized for her dilatoriness by saying she was "in a peck of trouble," and had to prepare breakfast herself, for her colored servant girl, whom she had always considered to be a real good Christian, had played her "a mean trick." "She had gone off somewhere, without even putting the kettle on the range, or saying a word to any of us. But what puzzles us, is to know how she got out of the house, for the doors are all locked and the keys inside, just as we left them last evening on our return from Mrs. B.'s progressive euchre party."

"Indeed," said I, "it is exceedingly strange," and then I explained to her the object of my morning visit. When she heard of the mysterious absence of my wife and Julia, she became so very nervous that I was glad to change the subject by saying that, as I had no breakfast, I would join them in their morning repast. When her husband heard my story he treated it with a good deal of levity, and declared that my wife was only playing a practical joke, to induce me to rise earlier in the morning. He was sure the missing ones had secreted themselves somewhere about the house, and when I return home I will find them all right.

As we seated ourselves at the table Mrs. E., said we would have to take coffee without milk, as her milkman, who had heretofore been very reliable, had failed to make his appearance.

Presently the door bell rang, and Frank entered in a state of great excitement, saying he had been all over inquiring for his mother, and that in almost every house he found trouble similar to our own. Almost every family was anxiously searching for missing ones. He had just come from our home, where he had found the servant girl alone, but much agitated in consequence of numerous calls she had to answer about missing friends. He also stated that the streets were thronged with excited people, hurrying to and fro, many of them weeping bitterly. At this announcement Mr. E. showed evident signs of alarm, and related a conversation he had held yesterday with a friend, whose religious ideas he had looked upon as quite heretical.

His friend insisted that a great majority of church members in these days were but nominal Christians, "lovers of pleasure more than lovers of God," and that the love of the masses for religious things had reached a very low ebb. "My friend also assured me," said Mr. E., "that the Scriptures clearly taught that when the elect number of Christ's church should be completed, Christ would come as unexpectedly as a thief in the night, and call His servants, both dead and alive, to meet Him in the air—the transformation would be effected in the twinkling of an eye, and, although the call would be made with a shout and the sound of a trumpet, yet none would hear it but those for whom it was intended.

Then would be realized the importance of Christ's words: 'Then shall two be in the field; the one shall be taken, and the other left.' Two women shall be grinding at the mill; the one shall be taken, and the other left.' I fear that this time has now come, and, sad to say, we are among the left ones. Now, as the morning was far advanced, it was suggested that we go down to our business places. Frank had already gone to his office, and I, with a heavy heart, wended my way along the avenue among the unusual throng of men and women, whose facesToken intense sorrow. In the business part of the city I observed that many of the stores were closed, and those that were open did not appear to be doing any business. Every saloon that I passed was open as usual, with groups of men outside, apparently engaged in serious discussion. As I passed by the city hall there was no perceptible diminution of the usual crowd of political "hangers on" around that building.

When I reached my own store, I found that my bookkeeper and faithful old porter, who had served me so many years, had not yet put in an appearance. My two other clerks were on hand, doing nothing, nor did I feel like asking them to do anything. I had agreed to sell a worthy mechanic a small piece of land which I owned in the outskirts of the city, and had an appointment to meet him at my lawyer's office to sign the contract, but he failed to come, and I presumed he also joined the absent ones. I then went to the Chamber of Commerce, and found the largest gathering of merchants that I had seen there in many months. Instead of the lively, noisy bustle of buying and selling, and of clerks and messenger boys running to and fro, there was a solemn gloom pervading the whole assembly. By
unanimous consent, and in conse-
quence of the great calamity that had
discovered the community, it was
voted that three days' grace be allow-
ed on all contracts falling due on this
day.

I will not attempt to set forth any
of the reasons that my speculations that
were advanced as to the cause of our
present troubles, but all agreed that
the visitation was a supernatural one,
and that in some way we who were
left on earth were blameable for it.

In the evening almost every church
in the city was open with overflowing
congregations. Everybody was anxi-
ous to know the cause and meaning
of the great visitation and to learn
how lost hopes might be regained.
Many of the pastors had gone with
the missing ones, but some were present
in their churches. All order of
service was dispensed with, and noisy
confusion prevailed; crucification and
recrimination were bandied to and fro
between pastors and the people, the
latter asserting that, if the pastors had
done their duty, and taught their
children, how lost hopes might be regained.

Here the electric lights suddenly
went out, and there arose such fearful
screams that I sprang to my feet in
terror—and—awakening.

My wife, who was in an adjoining
room, hearing my sudden uprising,
hastened to see what was the matter.
Oh, how glad I was to see her, and to
realize that my terrible experience in
my easy chair was only a dream. But
the more I thought of it afterwards,
the more solemn seemed the Scripture
truths which it contained, and the
more was I impressed with the import-
ance of having our lamps trimmed and
burning, ready to go out and meet the
Magdalen.—Printed by request.

Pray From God's Side of the Fence.

On a certain occasion Bishop Ham-
line visited the home of a gentleman
in which there was a half-grown boy,
whom he took aside, and said to him:
"When you are in trouble, my boy,
in trouble, and ask God's help; but
never climb over the fence into the
devil's ground, and then kneel down
and ask for help. Pray from God's
side of the fence."

The boy, when an old man, said he
never forgot the lesson then taught
him, and that his life had been largely
molded by it.

Prayer is one of our greatest privi-
eges and blessings, but to realize that,
it must be offered on the right side of
the fence. A merchant, who gets into
business embarrassments will not find
much help or blessings in prayer if
there is a thirty-five-inch yardstick or
a fifteen-ounce-pound weight between
him and God. Prayers are pretty
badly hindered when a deliberate and
premeditated sin looms up before the
mind. Before the appeal for aid must
come the act of repentance and the
plea for forgiveness, which may also
require restitution to make the repent-
ance real.

When a man deals unjustly, he is
on the wrong side of the fence, and
God will not listen to prayers from
that side. To ask God to prosper him
would be like asking Him to indorse
his wrong-doing. But when a man does
right, deals honestly, and seeks to
carry the principles of religion into
daily life, and into all his business af-
fairs, he has "committed his ways"
unto God, and he has just as much
right to ask God to open the way for
him out of embarrassment and failure
as he has to ask Him for continued
grace to be holy. Whatsoever ye shall
"ask in faith, nothing waving," ye
shall receive. "The promise is to you
and to your children," and even "to
them that are afar off." Do not be
afraid to pray, but be sure that you
are on the right side of the fence.—
Evangelical Messenger.—Sel. by Sr.
Frances B. Hotey.

Sin admitted into our hearts, be-
comes a grim sojourner there, and
works havoc amid all our spiritual
powers and possibilities.—Rev. Trevor
H. Davies.

MARRIAGES.

CLIMENHAGA—BERT.—On December
27, 1910, Bro. Laban Climenhaga of Stev-
eville, Ont., and Sr. Priscilla B., of De-
etroit, Kans., were united in matrimo-
ney at the home of the bride, Bro. Jno.
Sheets, officiating.

OBITUARIES.

MYERS.—Sarah Elizabeth Myers, wife
of Dr. Thomas Myers, of Oklahoman City,
Okla., died December 25, 1910, aged 31
years, 2 months and 2 days. Deceased
was the daughter of Mr. and Mrs. John
Meyer, Shippensburg, Pa. The cause of
her death was peritonitis, having been ill
but one short week. She was converted
in early life and became a member of the
Brethren in Christ church. She died in
the hope of going home to be with Jesus.
She is survived by her husband, her par-
ents, and two sisters, Mrs. Joseph Byers,
Green-
castle, Pa., and Mrs. David Wenger, Pea-
body, Kans. Her death occurred at Colo-
rado Springs, Colo., but the body was
brought to Shippensburg, Pa. Funeral was
held December 29, conducted at the house
by Bro. H. O. Wenger, and at the church
by Elder B. F. Hooper, Mansfield, O., and
Elder M. H. Oberholtzer, and Interment
in the Fairland M. H., conducted by Bros. Elder
A. Martin, Elder J. K. Kreider and Rev. J.
Koons. Text, Il Cor. 3:16, 17. Inter-
ment at Jonestown cemetery.